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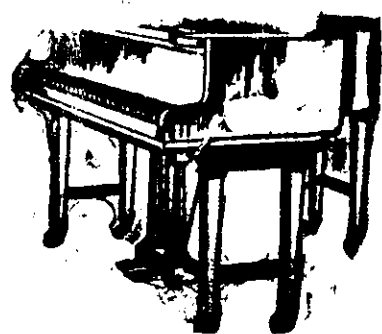
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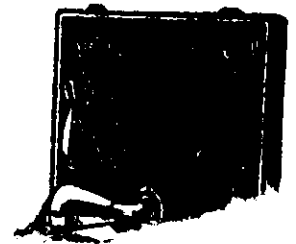
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**CLEANINGS FOR NEXT WEEK'S CALENDAR.**

- 4, Sun.—Eighteenth Sunday after Pentecost. St. Francis of Assisi, Confessor.
- 5, Mon.—SS. Placid and Companions, Martyrs.
- 6, Tues.—St. Bruno, Confessor.
- 7, Wed.—Feast of the Holy Rosary.
- 8, Thurs.—St. Bridget of Sweden, Widow.
- 9, Frid.—SS. Denis and Companions, Martyrs.
- 10, Sat.—St. Francis Borgia, Confessor.

**St. Bruno, Confessor.**

St. Bruno, founder of the austere Carthusian Order, was born at Cologne about 1030. He was one of the most learned men of his age, and wrote several valuable commentaries on the Sacred Scriptures. He died in 1101, in a monastery which he had established in the mountains of Calabria, in Southern Italy.

**Feast of the Holy Rosary.**

In 1571 was fought the great battle of Lepanto, which saved Europe from the Turks, and gave the death-blow to the Ottoman power. In memory of this victory, gained at the very moment when the faithful were reciting the Rosary for the success of the Christian arms, Gregory XIII ordered the present feast to be celebrated.

**St. Bridget, Widow.**

St. Bridget belonged to the royal family of Sweden. From childhood she was remarkable for charity, love of refinement, and a distaste for worldly enjoyments. On the death of her husband she divided her property amongst her children and withdrew into a convent which she herself founded. She died in Rome in 1373, at the age of 71, after her return from a pilgrimage to the Holy Land.

**GRAINS OF GOLD**

**"SWEET ST. FRANCIS."**

In his threadbare robe of brown,  
Went St. Francis through the town.  
Almost were his labors done,  
Crown and palm were nearly won.  
Loving were his words and sweet  
To the people in the street.

Sick and poor, and lame and blind,  
To them all the Saint was kind.  
Even tiny, twittering birds  
Stayed their flight to hear his words.  
Beggars kissed his garment's hem,  
Brothers, sisters called he them.

Feeble were his steps and slow,  
Though the roses were ablow.  
Ruddy the stigmata gleamed,  
On his head the sunlight streamed.  
As Assisi's streets he trod,  
With him went the peace of God.

In his cord and robe of brown,  
Went the dear Saint through the town.  
Friend of all the friendless he  
Saint of holy charity.

Dear St. Francis, may we be  
Folded in Christ's Fold with thee!

—Ave Maria.

**The Storyteller** | **The Truce of God**  
A TALE OF THE ELEVENTH CENTURY.

(By GEORGE HENRY MILLS.)

**CHAPTER X—(Continued.)**

The gloomy aspect of the future was also capable of furnishing the youth with sufficient food for reflection. The death of Rodolph spread consternation over Saxony and Suabia: both circles were crippled by internal dissensions, and unable to profit by their victory. Inspired by this, and by his rival's death, and encouraged by the attitude and successes of the Lombards, Henry meditated an invasion of Italy, and the conquest of Rome itself. He reorganised a powerful army, and penetrated Lombardy, leaving Frederick of Hohenstaufen to hold Suabia in check, while Saxony was convulsed by the rival schemes of Otto and Herman.

Never before had the Holy See seemed in such imminent danger. England and France

but the sudden death of Otto of Nordheim laid his hopes in the dust, and Henry, for the third time, invested the eternal city. Hitherto, the Romans, encouraged by the Pope, had made an heroic resistance, and the besiegers had suffered incredibly from their desperate sallies, as well as from the diseases that decimated them. But the fidelity of the citizens was beginning to totter beneath the protracted warfare, and many sighed for a period to their calamities. Henry failed not to profit by these dispositions, and poured in thirty thousand golden florins to inflame them.

The horizon grew darker and darker—the Pope more winning, more eloquent, more determined. Matilda did not fail him in this crisis. The knight of the azure cross had already won the confidence of the princess by his valor, his prudence, and his piety, and she now selected him as the instrument of her generosity. She pointed to a large amount of silver, saying that she intrusted him with the dangerous and difficult duty of conveying it to Gregory. Gilbert gladly accepted the perilous commission. He loaded a number of mules with the treasure, concealed beneath vegetables, and disguising himself as a peasant, took a guide and set out for Rome. During a dark and stormy night he contrived to pierce the hostile lines and enter the city by the Lateran gate.

Gilbert found the Pope seated in the midst of an assembly. He could at last feast his eyes upon the wonderful and sainted man whom he had all his life loved and venerated. When the Pontiff rose and spoke of the virtue and fortitude that ought to sustain them in this crisis, he seemed endowed with supernatural power, and moved all present to tears. It seemed as though his soul foreknew it was the last time his voice should be raised in defence of his grand and holy cause.

Another year passed by; the festival of Easter was approaching. Henry was meditating a return to Germany, when a deputation of the citizens arrived in his camp, offering to surrender the capital. The Lateran gate was opened, and the imperial army began to enter the city. The Roman soldiers, finding themselves betrayed, flew to arms, and Gilbert de Hers was once more contending with the warriors he had met at Fladenheim and the Elster. Godfrey de Bouillon fell wounded before the desperate resolution of the besieged, and as he was brought to his knee, vowed a pilgrimage to the Holy Land. But, outnumbered and confused, the defenders were driven into the citadel, and Henry, with his queen at his side, entered in triumph. The next day Guibert of Ravenna was installed in the Lateran palace in the See of St. Peter, and consecrated on the twenty-fourth of March, by the bishops of Modena and Arezzo. His first act was to crown King Henry in the Vatican. Gregory retired to the castle of San Angelo, and the giddy populace greeted the anti-pope with

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looked coldly on, and the emperor of the East sympathised with his brother of Austria.

Gregory alone awaited the storm calm and fearless, relying upon the sacredness and justice of his cause, neither dismayed nor discouraged by the fickle course of human events. He deplored the spirit which arrayed itself against truth, but he found in the recollection of the trials of the Apostles and their successors abundant consolation for himself and his friends. Florence, Padua, Cremona, Milan had fallen before the Austrian invader. Lucca swelled the triumphs of the tyrant. Fortress after fortress was wrested from Matilda; Henry sat down before the gates of Rome at last, in the plains of Nero and opposite the fortress of St. Peter. Yet the sublime Pontiff displayed no symptom of uneasiness, though half of Europe was against him.

Gilbert's first impulse was to fly to Rome, but the approaches to the city were all in possession of the enemy. The noble Matilda could ill spare a good lance, and the Romans then displayed so much resolution and gallantry, that the German army was repulsed in every assault. To the young knight's heart, wounded by the siege of Rome and misfortunes of Matilda, the tidings of the reconciliation at home were like a sweet balsam. And though the blessed intelligence was blended with the account of the Lady Margaret's death, it was not the less welcome. Gilbert had long since ceased to regard the Lady Margaret with human love. He revered her as one sacred to heaven, upon whom death had already set the seal of eternity, and, far from weeping over her early grave, he exulted at her triumphant flight to the judgment-seat of God.

Two long years crept by, and the imperialists were still before Rome. Gilbert looked anxiously for succor to Suabia and Saxony,

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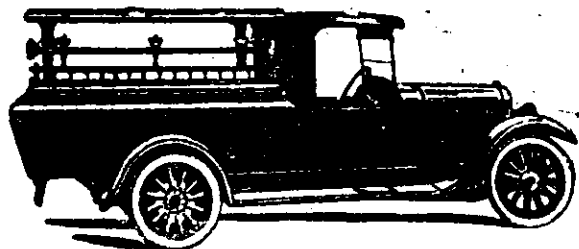
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shouts of joy. A severe chastisement awaited their perfidy and inconstancy. Robert Guiscard was advancing with thirty thousand infantry and six thousand cavalry, and Henry fled before the redoubtable prince, whom he had provoked by an alliance with Alexius, the Emperor of the East. Abandoned by Henry, who had returned to Austria, the treacherous Romans barred their gates. Robert asked admission, but in vain; and his irritated soldiers forced their way at midnight through the Flaminian gate. The city was crimsoned with flame and sword. A body of Saracens formed part of the Norman's army, and their fury knew no bounds. From three points of the city the flames were streaming. Scarce could the Papal guards preserve a portion of the churches from pillage and destruction. St. Sylvester's and St.

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Closes 24th October; Drawn 11th November

Lawrence were wrapped in fire, and the basilicas, from the quarter of Lateran to the Coliseum, were involved in the red ruin. For three days the conqueror raged like a lion in the capital of the Christian world. The frenzied people again attempted resistance, and again the streets ran with their blood. When, gorged with slaughter and booty, the ferocious conquerors had evacuated the city, Gregory and his attendants re-entered Rome and occupied the Lateran palace. He lingered in the veal city only long enough to convoke a council and renew his anathemas against Henry and Guibert, and then retired to Monte Cassino.

Gilbert was not permitted to accompany the Pontiff to his retreat, but was dispatched to Matilda with an account of all that had occurred. He found the magnanimous princess threatened by an army more than treble her own. But she was undismayed and full of hope, meditating a bold enterprise that was crowned with success. In the dead of the night, when the imperialists, secure in their numerical superiority, were plunged in sleep, she led the remnants of her troops into the hostile camp. The sleepers awoke to the cry of "St. Peter! St. Peter!" and perished ere they could grasp their arms. The chivalry and nobility of Lombardy were well-nigh exterminated. In a few hours, corpses and tents alone remained of the hostile array. Why should not Sorbara be as magical a word as Thermopylae? It would be, if the Christian chroniclers had shared the pride or shown the polish of Grecian historians, and if modern Christians felt a Grecian enthusiasm for the deeds of their Christian ancestors. Matilda differed from Leonidas but in one respect—in surviving the action and remaining victor on the field.

Some days after the battle, Gilbert was summoned into Matilda's presence.

"I owe you more," she said, "than I can ever repay. Your former voluntary services and fidelity are enhanced by your brilliant exploits in this last victory. Be pleased to style yourself Governor of Modena."

Gilbert advanced a step, and sinking upon the knee, replied:

"Madam, I came to share in your generous devotion to our common Father, and to as-

sist you as best I could. You are now—thanks to your own valor—victorious and secure. I must decline your bounty, for from this moment I renounce the soldier. Here is my sword, madam; since Rome and you no longer require it, I shall not need it; nowhere would I more willingly resign it than thus at your feet."

As the morning dawned, Gilbert de Hers, accompanied by a troop of horse, set out for Monte Cassino.

Gregory had retired to Salerno, where he passed his days in the contemplation of heavenly things, and in reading the lives of the Saints and ecclesiastical history. Gilbert soon heard of his increasing weakness. The sun that had poured its light over the world, despite the mists and clouds of error and vice, was setting at last. How his dying words bespeak the Saint: "My best-loved friends, I count my labors nothing. That which gives me confidence is the consciousness of having loved justice and hated iniquity!" When his assistants, groaning in anguish, adverted to their desolate condition after his death, he raised his arms to heaven, exclaiming, "I will ascend there, and plead your cause before a God supremely good!"

On the twenty-fifth of May, 1085, were uttered those memorable words that smote the forehead of guilty Europe as if with a burning hand: "I have loved justice and hated iniquity—therefore I die in exile."

Years passed by. Peace smiled once more in the lordships of Hers and Stramen. A new dwelling had arisen from the ashes of Stramen Castle. The Church of the Nativity was repaired, and again rose in beauty over the faithful who flocked there to worship. Yet there was a stranger priest at the altar, and often after Mass the people would gather around a marble slab just before the altar, on which was written:

*"Credo quod Redemptor meus vivit."*

This was the tomb of Father Omehr; his epitaph was written and treasured in the hearts of all who knew him, and, transmitted from sire to son, required no foreign chisel to deepen the impression upon the living tablet.

The Lords of Stramen and Hers were often together, and were beloved by their vassals for their uniform courtesy and charity. Their hairs were whitening, and when Sir Sandrit walked to the churchyard he leaned upon Henry's arm.

Years passed by. Henry IV, worn down by misfortune and the rebellion of his eldest son, for his own offspring held up the poisoned chalice to his lips, had followed his sainted antagonist to the eternal tribunal, and his body had been cast out as excommunicated from its sepulchre. The male line of the Franconian emperors had expired in Henry V; Lothaire of Saxony, a zealous champion of Rome, had been raised to the throne. Time was revealing that Gregory VII was triumphant even in death, for the right of investiture was conceded to the Pope, and the celibacy of the clergy strictly enforced.

The Lords of Stramen and Hers were sleeping with their fathers. The hill on which the Pilgrim's Chapel stood was no longer crowned with a castle, but with a monastery occupied by Benedictine monks. The whole lordship of Hers was blooming under their munificent administration. Humbert, whose long locks had now seen eighty winters, still lived at the foot of the hill, surrounded by a goodly number of stalwart sons and fair-haired daughters. And sometimes in the long winter evenings, when the fire sparkled brightly and the old man was garrulous with joy, he would tell how he once entered a hostile castle as a minnesinger with a noble lover, and how the knight defied the angry father. Yet he never revealed that this knight was the generous abbot who now supplied them with the means of innocent

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mirth, who ministered to all their wants, and whose life was so meek and blameless. For Gilbert de Hers was abbot in the cells that had once been the halls of his sires.

And one word, reader. It was not after the Lady Margaret's death that he embraced the resolution of dedicating himself to God, but on the battle-field of the Elster, and over the corpse of Rodolph of Suabia. He had proved his sincerity in the wars of Matilda, and when he quitted the princess for Monte Cassino, it was to assume the habit of the novice.

One bright afternoon in the fall of 1126, two aged men were walking arm-in-arm toward the Church of the Nativity. One was attired as a Benedictine, the other as a knight. They stopped at the church and before a cluster of tombs. On one of the slabs was carved a Greek cross with a single tear under it, and beneath the tear the words:

*"O cruce sancta adjura nos."*

It was the resting-place of the Lady Margaret, between the graves of her father and mother. The monk and the knight knelt down and prayed. As they rose, the bells of the church announced the close of day, and ushered in the Truce of God.

With their bosoms heaving with recollections of the past, Gilbert of Hers and Henry of Stramen went into the church where fifty years before they had met in youth and enmity, and they knelt together beside the grave of Father Omehr, with their hearts full of tenderness and hope and love, while the sun of ancient Suabia was setting, and the bells poured forth their silvery peal.

THE END.

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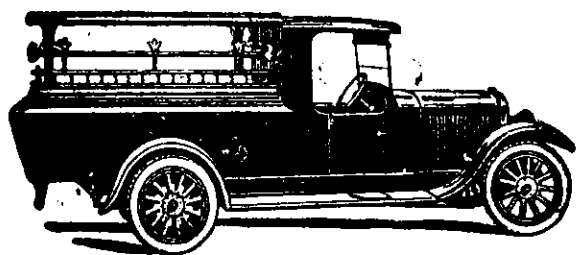
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# IRISH READINGS

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

## THE MEMORY OF THE DEAD.

From a speech of John B. Dillon, in proposing "The Memory of O'Connell" at a soiree of the Dublin Catholic Young Men's Society, on the 19th of January, 1863:—

The heart of a nation never ceases to beat so long as it cherishes the memory of its illustrious dead. The peasant of Tyrol swears by the name of Hofer that the foot of an invading foe shall never pollute his beautiful valleys. The chilled and bruised heart of Poland throbs with the warmth of recovered youth when it recalls the names of Sobieski and Kosciusko. Our own land, too, this Poland of the ocean, as it has been called, has not forgotten the names of those who have nobly labored or nobly died in her service. Though no longer amongst us, their influence is still felt. The valor of the soldier sustains our courage; the song of the bard still speaks to the heart; the voice of the orator calls out from the tomb; the blood of the martyr consecrates the soil to liberty. While honoring the memory of O'Connell to-night, which of us will not acknowledge the truth of those noble words of Grattan—"The public speaker may die, but the immortal fire will outlast the organ that conveyed it, and the breath of liberty, like the word of the holy man, will not die with the prophet, but survive him."

## DR. PETRIE ON IRISH MUSIC.

George Petrie, LL.D., the eminent archaeologist, artist, and writer on Irish antiquities, to whose pen and pencil Ireland owes much, was born in Dublin in the year 1789. After a busy, an honored, and a useful life, he expired in the same city on the 17th of January, 1866. His name is best known in connection with his celebrated essay on the Round Towers of Ireland; but his writings on ancient Irish architecture, pagan and Christian remains, monuments, inscriptions, and kindred subjects, were very numerous and of great value. He was a great lover of the ancient music of Ireland, the peculiar beauties of which he well understood; and he formed a large collection of airs noted down by himself in the course of his various tours through the country, from the singing or the playing of the old people—airs which, but for such care, might ere long have been utterly lost. A full and highly interesting account of the life and labors of this distinguished Irishman, forming one large volume, has been published by Messrs. Longman, Green, and Co.; the editor, who has accomplished his task with great ability, being Dr. Stokes, of Dublin, who was an intimate and valued friend of the deceased archaeologist. The following passage from one of Petrie's letters, published in that volume, will show how warmly he felt on the subject of the ancient and neglected music of our land:—

Time will roll on and carry on its wings the arts and luxuries of a new civilisation, obliterating all the memorials of the old world, all the natural strength and freedom and tenderness that belonged to man in his

simpler and in his less artificial state, and which he has expressed in his works. But the depths of feeling that are expressed in the natural works of man in this state of imperfect civilisation, and particularly in the original music which comes direct from the heart, untrammelled by rules, will, however simple, possess charms of a more lasting and touching kind to those who retain the

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pure simplicity of man's nature, than the finest works produced by the brain or the fancy of the most skilful musician of a cold and artificial age.

The music of Ireland has hitherto been the exclusive property of the peasantry—the descendants of the ancient inhabitants of the country.

It is characteristic of their ardent and impassioned temperament, and expressive of the tone of feeling that has been for ages predominant. The upper class are a different race—a race who possess no national music; or, if any, one essentially different from that of Ireland.

They were insensible to its beauty, for it breathed not *their* feelings; and they resigned it to those from whom they took everything else, because it was a jewel of whose worth they were ignorant. He, therefore, who would add to the stock of Irish melody must seek it, not in the halls of the great, but in the cabins of the poor. He must accept the frank hospitality of the peasant's humble hearth, or follow him as he toils at his daily labors; but he must choose a season to do so—unlike the frightful Summer of 1822—when even "the song of sorrow" was only heard embodied with the song of death!

It is a great error to suppose that all the valuable melodies in Ireland have been gathered. I am satisfied—and I speak from experience, having for many years been a zealous laborer in this way—I am satisfied that not the half of the ancient music of the country has yet been saved from the danger of extinction. What a loss would these be to the world! How many moments of the most delightful enjoyment would be lost to thousands upon thousands, by the want of those most deeply touching strains. Dear music of my country! I cannot speak of it without using the language of enthusiasm: I cannot think of it without feeling my heart glow with tenderness and pride! Well may Ireland exult in the possession of such strains; but she will exult more when freedom shall bid her indulge the proud feelings that of right belong to her!

If the character of a people were to be judged by its national music—and is there a truer criterion?—where, in the world, would there be found a people of more intense sensibility—that sensibility, which, though it may, in its unconfined expansion, often ex-

ceed the limits within which cold prudence would confine it, is still the root of all genius, and the source of every generous feeling!

Could we suppose a being of another planet to come down to live among the inhabitants of this, ignorant of every language but music—that language of the heart—what strains would allure him like those of this green island? In what region would he be addressed with such eloquent language, whether of gaiety or tenderness, of sorrow or of joy, as in this bright land of song?

Alas for those who are insensible to its beauty! It is among them that the dull and ungenerous bigots will be found who spread poison in the land which they tread. Could music penetrate their stony hearts, the melodies of Ireland would make them weep for the ill they were the means of perpetuating on this unhappy island; and they would embrace that ill-treated people with a generous affection, anxious to make reparation for past injuries.

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# A Complete Story

## MARIE ROSE AND ROSE MARIE

Marie Rose and Rose Marie Blondeau were twins, simple village maidens, very fair and comely, if not absolutely beautiful. They always wore the costume of the Norman peasant, which suited them to perfection. The white cap on the neatly plaited hair, the little cape around the shoulder, and the black velvet apron. Their father was a well-to-do farmer and their mother an excellent housewife, so their home was a happy one.

Marie Rose was an exceedingly unselfish personality, she never appeared to think of herself; others with her were always first. She was a great help and comfort to her parents, as she was always ready to undertake any duty or work for them. Marie Rose was the first to rise in the morning and the last to go to bed at night, and was always a faithful attendant, at morning Mass. The neighbors would say of her:

"That's a good girl. The man who marries her will make no mistake. It may be a different story with Rose Marie."

Rose Marie was probably the better-looking of the twins. Physically she was the weaker of the two, and had been perhaps on this account more petted. She was inclined to be selfish and less considerate than her sister.

Marie Rose and Rose Marie had passed their twentieth birthday, and people had begun to wonder why there was no rumor of approaching marriage. It is true that many suitors had hovered round the rosebuds, but they were not deemed acceptable.

Martin and Annette Blondeau had very strict ideas as to the sort of husbands they would like for their daughters. Their decision was that no one need present himself for the hand of either Rose Marie or Marie Rose save he was pious, industrious, and from the same part of the country.

Great worldly prosperity they did not ask. These good parents only desired a continuance of the comfortable home of childhood for their children. They were in no hurry to part with their company.

Marie Rose and Rose Marie were in no way anxious either to change their state in life. They were quite contented, and their hearts had not been touched so far.

However, there was one who was not satisfied at there being no sign of a wedding, and this was Mademoiselle Jeanne Alain, who was godmother to the twins, and their nearest neighbor. She was a thoroughly kind-hearted old soul, a trifle of a busybody perhaps, but ever ready to do a friendly turn when opportunity brought it in her way. Her constant thought was how she could find a husband for one of the twins. They were too pretty and too useful to go "on the shelf," and besides, if one were married another wedding would surely follow.

One evening as Mademoiselle Alain was sitting by the fire she suddenly remembered that the son of an old friend who lived some distance away might be an eligible partner for one of the twins. Pierre Guillemain had much to offer. Brought up by excellent par-

ents, there was no doubt as to his piety; he was well-to-do, and a pleasing type of young fellow.

But all was not settled by merely thinking of Pierre's attractions. Would he come to visit the Blondeau family? And if he did who would be his bride? Would it be Marie Rose or Rose Marie? All this remained to be seen; but Mademoiselle Alain was determined to do her best as a matchmaker.

With this intention in view, she one day made her way to the straw-thatched farmhouse which stood on the top of a high hill, the residence of Madame Guillemain and her son. The two friends were not long together when Mademoiselle Alain introduced the subject, so dear to her heart, that Pierre should take unto himself a wife.

His mother listened for a while and then spoke words of agreement. She was beginning to feel she would like to have a daughter-in-law to help her in the work of the house. Pierre, however, seemed obstinate. None of the girls he had met in the neighborhood so far seemed to attract him.

"Pierre is becoming a confirmed old bachelor," said his mother.

"We shan't let him be that," was Mademoiselle Alain's vigorous reply. "I have a pleasing bride in view for him."

She then gave an attractive description of the twins and their many virtues to Madame Guillemain.

"But Pierre cannot marry the two," interrupted the old woman. "I must see their photographs, so that I can give my opinion as to which of the two girls I consider would be the better wife for Pierre."

Mademoiselle Alain started for home, quite pleased with her morning's work, although she knew a difficulty lay before her regarding the photograph of the twins. However, she would make an effort and do what she could to secure Pierre Guillemain for one of her godchildren.

Pierre had many things to make him an acceptable suitor. He was pious, industrious, and endowed with a pleasing appearance; but Jeanette Alain knew that enumerating all these good points might not obtain the desired portrait from Monsieur and Madame Blondeau.

It was not without hesitation, therefore, that she turned into Madame Blondeau's to make the proposition that she would allow her to take the picture of Rose Marie and Marie Rose to Madame Guillemain.

A very decided "no" was the only answer that she could draw from Monsieur and Madame Blondeau.

"We are old-fashioned people," Martin Blondeau exclaimed; "we will certainly not allow our daughters' photo to be taken round as a bait for a husband."

Madame Blondeau was equally determined that the picture of her daughters would not be given for inspection.

Mademoiselle Alain took leave of her friends without being in the slightest way disheartened; she felt somehow that she would

attain her desire regarding the photograph.

She had gone only a few steps on the walk by the side of the house, which was her shortest way home, when a strong wind, almost a gale, arose. Mademoiselle Alain heard the flutter of a blind or curtain. Looking up she saw two objects falling to the ground, evidently knocked out by the stirring of the curtain. One was a pin-cushion, the other a photo frame.

Mademoiselle Alain picked up the latter, and joy of joys, it was the wished-for picture of Marie Rose and Rose Marie. It would not be much harm, she decided, to make her own of the photograph for a short time; it had, indeed, fallen into her hands and she wanted to keep it for a very good reason. When the picture had been viewed, she would surely return it to its original destination.

Accordingly, Mademoiselle Alain did not delay in having her pony harnessed so that she could at once visit Madame Guillemain again. She had a pleasant drive and felt quite exhilarated when she reached her destination, and was quite rejoiced to find Pierre Guillemain standing at the door of the farm.

Pierre greeted his mother's old friend warmly and at once offered to take her pony and trap to the stable.

Mademoiselle Alain smiled at the young fellow. He made a pleasing picture as he stood before her in all the radiant glory of youth. She then said:

"I have something interesting to show you, Pierre."

She went into the house, and was welcomed by Madame Guillemain.

"I have brought the photo," Mademoiselle cried; "I am certain you will like the girls."

When Pierre returned he found his mother with the photo in her hands. She at once said to her son:

"See here, Pierre, this is the picture of two friends of *ma tante* Jeanette," the name always given by Pierre to Mademoiselle Alain. "She speaks well of both girls as a future wife for you, my son. Which do you prefer?"

Pierre took the photo from his mother, and Mademoiselle Alain remarked as he did so: "It is a very true likeness."

After a moment's silence the young man, laying his finger on the portrait of Rose Marie, said:

"I think this one pleases me most."

Rose Marie had thought more about having the picture taken than Marie Rose, consequently her hair was more pleasingly arranged, and her cape was more gracefully put on than her sister's.

Mademoiselle Alain then asked Madame Guillemain which she preferred, but the latter's reply was:

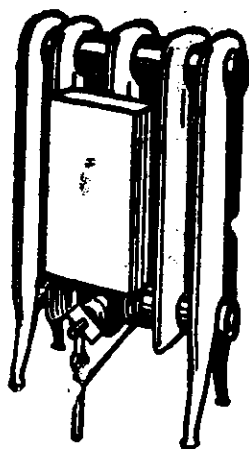
"That is my son's affair; he must choose."

Before Mademoiselle Alain left the farmhouse it was arranged that Pierre should go over to her on the following Sunday afternoon to be introduced to the twins.

Mademoiselle returned home in a gleeful mood; she had, she thought, accomplished a good day's work. One fear alone troubled her, and that was how she should place the photo in its original position.

However, even that difficulty was overcome, as the Blondeau family were out when

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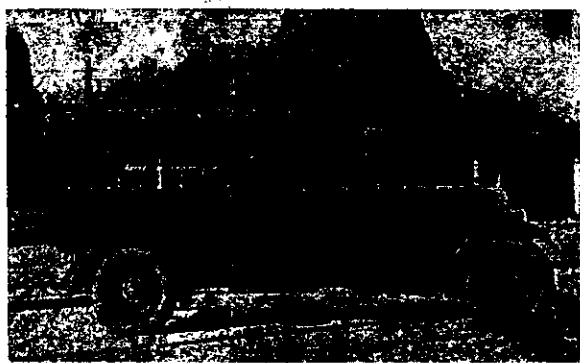
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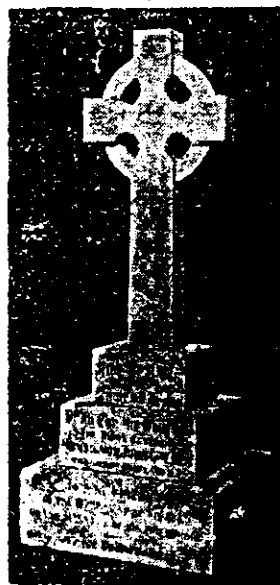
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Mademoiselle Alain reached their house. As she was such a staunch friend it did not surprise the old servant to see her entering to wait for the return of the master and mistress. Opportunity was thus given for the restoration of the photograph to its original position without—she thought—anyone having missed it.

In this she was mistaken, for Rose Marie had noticed its absence: and as she was very observant she also had overheard some words of conversation between Mademoiselle Alain and her mother, and had quickly taken in

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that there was question of a prospective husband. Later on she learned that he was expected to visit Arles on the coming Sunday.

At once Rose Marie determined that she would be the bride. With this decision firmly implanted in her mind, she determined to doff her peasant's costume, and coax her mother to purchase a more attractive city dress for her.

Anything Rose Marie desired she generally managed to get, and so she secured her mother's consent to purchase a smart white frock, made in jumper style, a pair of high-heeled shoes, and a smart hat. Somehow the get-up did not suit her. The hat hid Rose Marie's beautiful hair.

When her father saw her he remarked:

"I like you best, my child, in your everyday attire."

Pierre Guillemain came to the farmhouse, and was introduced by Mademoiselle Alain to the twins, but he at once thought to himself, on looking at Rose Marie, "I made a big mistake; I prefer the other sister."

When he entered into conversation with Marie Rose he found he was right in his last decision, as in her simple peasant attire, combined with her gentle, unassuming manner, Marie Rose was indeed a winsome maiden. Rose Marie's costume did not suit her; she felt this, and, being out of sorts, she was not at her best.

Two months later there was a pretty wedding at Arles, on which occasion Marie Rose Blondeau left the altar the bride of Pierre Guillemain.—*Canadian Messenger of the Sacred Heart.*

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**RECENT PUBLICATIONS OF THE  
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E. 3. *The Flame of Passion; The Tyranny of Pain.* By the Very Rev. A. Power, S.J., M.A.

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Repeated demands have resulted in the publication of the third edition of this popular pamphlet.

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M. E. G. records the life of a young French girl, Marie Eustelle Harpain, who, born at the time when Napoleon was staggering Europe with his victories, was destined to conquests far wider and more imperishable

D. 1 *Devotion to the Sacred Heart.*

The first edition of Father Johnston's pamphlet was exhausted in a few weeks. A new edition has now been published.

D. 6. Rapid sales have also demanded early reprints of *St. Peter Canisius*, canonised and declared a Doctor of the Church by Pope Pius XI. (Father Hackett, S.J.).

D. 4. *Little St. Therese of the Child Jesus.* By Very Rev. S. Hogan, O.P.

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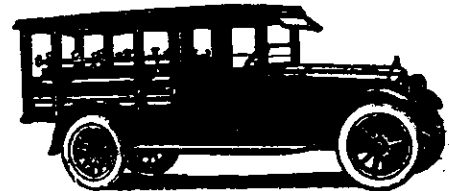
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# Japan for Christ

ONE OF THE PREDESTINED PEOPLES. WHAT HER CONVERSION WOULD EFFECT.

(By MAOL-IOSA, in the *Irish Catholic*.)

Ireland, in the old days, had no sooner received the glad tidings of the Gospel than she sent forth her children to evangelise other pagan lands. "*Peregrinari pro Christo*" was the rallying call of the Isle of Destiny (Inis Fail), which did in fact decide the destinies of many peoples and bring them into the True Fold of Christ. And, in our own days, Ireland is rallying once more to the old call, she is finding her soul—her old missionary soul—she has her Columcilles, her Columbauns, her Fearghals. In every missionary land the sons and daughters of Ireland are to be found toiling in the harvest of the Master.

But there is one missionary land which is so very little known amongst us, and the importance of which seems to be so very little realised, that it is necessary to say something about it. The land I refer to is the "Land of the Rising Sun," the "Eye of the Far-East," the great Japanese nation. Certain peoples, like certain individuals, seem to be better disposed and prepared for the receiving of the Word of God; and, as in the case of certain individuals, too, the conversion of such peoples draws with it, by the very weight of their influence, many other peoples to the feet of Christ. Now, Japan seems, in God's designs, to be one of those

## Predestined Peoples

whose influence would draw many others. Let us first give a short account of the history of Catholicism in Japan, and then we will try to point out how the conversion of Japan is the starting point for the conversion of the whole Far-East, and how Japan is now ready to receive the Gospel, craving for enlightenment.

The Gospel was brought to Japan in 1549 by St. Francis Xavier, one of the greatest apostles of modern times. He found the Japanese very well disposed, and was greatly rejoiced at the eagerness and generosity with which they embraced the Faith. By 1590 the faithful had increased to 300,000. But then a violent persecution broke out which both for the cruelty of the persecutors and the constancy of the martyrs, recalls the most fierce days of the persecutions of the early Christians by the mighty Roman Empire. In spite of all that the living flame of the Faith was not extinguished. In remote villages and solitary islands thousands of the faithful continued to practise as best they could their proscribed religion, and (what is unique, perhaps, in the history of the Church) for two and a half centuries, though deprived of all priestly ministry, owing to the fact that the ports of Japan were closed to every Catholic, they preserved almost intact the revealed truths and the essential rites of the Catholic religion. At last, in 1860, the banned missionary landed there once more, and to his great joy he

discovered thousands of Japanese, descendants of the old Christians, who had kept the Faith! At present, Japan, comprising Corea and Formosa, has a population of 79,000,000. Of these only 190,000 are Catholics. The rest are pagans, excepting some 200,000 Protestants and schismatics, who do immense harm to the Church by their extensive proselytism.

Everything points to Japan as being the leading and most influential power in the Far East, for not only does she far outstrip her neighbors as a sea and land power, but she is likewise supreme in the realm of science, of commerce, and of industrial efficiency. Her schools are in no way inferior to those in Europe, and are frequented not only by the Japanese youth, but by many students from China, Siam, the Philippines, and India, who drink in from these fountains the philosophical and religious and social doctrines which they will afterwards

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propagate in their own countries. Such being the case, one can easily realise what a wonderful good would be effected by bringing this great influence of Japan to the service of the Gospel. It is no exaggeration to say that her conversion would mean

The Conversion of the Whole Far-East and of Southern Asia. Her old Shintoism and Buddhism can no longer satisfy her. She has her own culture, she is highly developed and civilised, and she seeks enlightenment. The critical moment has come, when she is looking around for a State religion, and if Catholicity were spread by numbers of priests going to Japan, conversions would follow, and the Government might easily adopt the Catholic religion. *A little longer and it will be too late.* The harvest is ripe. Several of the highest nobility are Catholics. There are conversions every day in all classes. Lately one of the Emperor's doctors died, baptised on his death-bed, and there are very many other cases of death-bed conversions and baptisms. *But the laborers are so few!* Priests, priests! priests! Japan awaits you, Japan needs you, Japan is ready to receive you. "Lift up your eyes and see the countries, for they are white already to harvest."

This Holy Year has witnessed the starting of

## A Most Important Work

for the conversion of Japan. On the 24th January last the Japanese vessel s.s. Kaslima Maru, calling at Marseilles on her way to Japan, took on board a small group of three persons who were going to Japan to be the pioneers in this great undertaking. Notre Dame de la Garde, as she looked down on the harbor of Marseilles that day and saw

those three heroic souls who chose to leave all so as to bring the Name of Jesus and her own sweet Name to the "Land of the Rising Sun" must surely have spread her protecting mantle over them. Under her motherly care, all will go well for them. The group consisted of a doctor-priest (a native Japanese) and two English ladies; their destination was Tokyo, where they were to start a Catholic hospital (the first in that great city), with the approval and blessing (in writing) of his Holiness Pius XI. Four years ago this doctor-priest (Father V. B. Totsuka, M.D.) was sent to Europe by the Japanese Government to visit all the medical and surgical centres and to bring back to Japan all that was best in European methods. But God was calling him to greater things, and he would bring back to his native Tokyo.

## Something Far More Precious.

than all that modern science and discoveries could give. He was not long in London till he decided to become a priest. So he renounced all the brilliant career that was open to him as a professor in the University of Tokyo and as a surgeon, and began his studies for the priesthood. On June 29 last year (1924) he was ordained priest at St. Sulpice in Paris. During his period of preparation, he laid the foundations (at Paris, with the approval of Cardinal Dubois) of a new Missionary Association—the Good Samaritans of the Sacred Heart of Jesus—whose primary object is to promote the work of conversions in pagan lands, by means of works of Christian charity (hospitals, schools, social work, etc.). At Easter last year he was nominated by the Holy Father Pius XI to be one of the doctors on the Committee for the Medical Section of the Missionary Exhibition in the Vatican. Father V. B. Totsuka saw the Holy Father in private audience on two occasions, and told his Holiness all about the work he hoped to do, and about the Catholic hospital he intended to start in Tokyo. The Pope was very much pleased with it, and gave (in writing) his blessing to the work and to all who co-operate in it or help to promote it. That was in December last. With the Holy Father's blessing, Father V. B. Totsuka left Rome, and sailed for Japan from Marseilles with those two English ladies—the first group of Good Samaritans for the missionary field.

On arriving in Tokyo early in March they were most warmly received and welcomed by the local Bishop and by the Apostolic Delegate (Mgr. Gardiani). They set to work without delay and, in the midst of the difficulties and sacrifices which every good work involves,

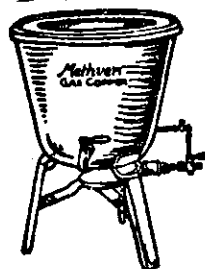
## The First Catholic Hospital in Tokyo

was opened on the First Friday of May (1st May)—it is called St. John's Hospital. In those first days, there were already from 6 to 15 patients, three nurses, Dr. V. B. Totsuka and a lady doctor. Very soon they got permission to have the Blessed Sacrament reserved, so now they have their little chapel, and there is one more Tabernacle in the world where the Eucharistic King will dwell

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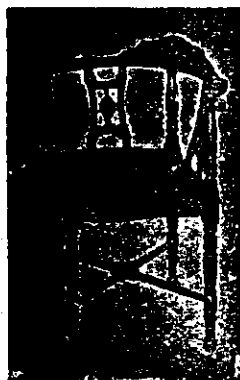
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day and night, pouring forth His graces on all and blessing and rendering fruitful the work of the hospital.

But there are difficulties—financial difficulties to begin with. A large committee of aid has been formed, the local Bishop is on this, with many other prominent persons. Funds are urgently needed to enable the hospital to treat the poor patients free of charge and also to do such repairs and building as are necessary. And then there is

#### Urgent Need of Workers,

Catholic doctors and lady doctors, nurses, etc. There is work, real missionary work, for all, and that work is pressing.

There is a Catholic nurse (a young convert) in St. John's Hospital who has baptised eight dying people. A young doctor (a convert, too) baptises dying babies—five or six a week—and there are numerous similar cases. "The harvest is great, but the laborers are few." Further details can be had from Father V. B. Totsuka, M.D., St. John's Hospital, 70 Minami-Shinagawa, Tokyo, Japan (via America).

Does not Our Lord say to us to-day: "Lift up your eyes and see the countries for they are white already to harvest." It is the eleventh hour; it is time to go forth and reap the rich harvest.

Sown With the Blood of Japan's Martyrs.

"And other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice, and they shall be made One Fold and One Shepherd" (John x., 16). Let us help to bring this great Japanese nation into the fold of the Good Shepherd, and so satisfy the burning desire of His Sacred Heart which He expressed in the prayer He prayed as He went forth to lay down His life for His sheep: "And for them I do sanctify Myself. . . that they all may be one; as Thou, Father, in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." And finally, let us pray for the conversion of Japan. "More things are wrought by prayer than this world knoweth of."

Rome, June 29, 1925.

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# An Aristocratic Pillage

(By JOSEPH HUSSLEIN, in America.)

The width and breadth and depth of the economic disaster implied in the Reformation is only now beginning to be understood. "We talk with a great deal of indignation of the Tweed ring," says a Protestant divine, the Rev. Dr. Jessopp, in *The Great Pillage*. "The day will come when some one will write the story of two other rings: the ring of the miscreants who robbed the monasteries in the reign of Henry VIII was the first; but the ring of the robbers who robbed the poor and helpless in the reign of Edward VI was ten times worse than the first."

From the closing of the monasteries, as the havens of all human miseries and the open inns of God's poor, the world has never recovered:

They burnt the homes of the shaven men, that had been quaint and kind,  
Till there was no bed in a monk's house, nor food that man could find.  
The inns of God where no man paid, that were the walls of the weak,  
The King's Servants ate them all. And still we did not speak.

So sang Chesterton of the first of the great deeds of pillage, which took place at the same time with the looting of the churches, and whose spiritual consequences extended with the most dreadful results into the domain of economics. The second act was the robbing of the guild property devoted to religious purposes, which practically implied a complete act of confiscation, since the great funds which the guilds devoted to works of charity and similar objects, were usually most intimately associated with religion and held and administered in its name. Hence the writer upon "Guilds" in the non-Catholic *Encyclopedia of Religion and Ethics* rightly affirms that: "The Reformation by disendowing the religious and social guilds and crippling the organisation of the craft guilds, prepared the way for Poor Law reform and the changes in the industrial revolution which were then shaping." The immediate consequences of the royal pillage are thus forcefully described by Dr. Jessopp:

"Alms-houses in which old men and women were fed and clothed were robbed to the last pound, the poor alms-folk being turned out into the cold at an hour's warning to beg their bread. Hospitals for the sick and needy, sometimes magnificently provided with nurses and chaplains, whose very *raison d'être* was that they were to look after and care for those who were past caring for themselves—these were stripped of all their belongings, the inmates sent out to hobble into some convenient dry ditch to lie down and die in, or to crawl into some barn or hovel there to be tended, not without fear of consequences, by some kindly man or woman who could not bear to see a suffering fellow-creature drop down and die at their own doorposts."

The same results followed in Germany, and Luther's complaints that people, after adopting the "true" religion of his own making

no longer interested themselves in charity as they had done before, were unavailing. The princes and their hirelings had eaten up and spent in horses, luxuries, and vice the dowries of the poor.

#### The Royal Bolsheviks.

The looting of the guilds began with the act of Parliament of Henry VIII entitled: "An acte for dissolution of colleges, chaun-

LEWISHAM: RETURNS MUST BE SENT IN BEFORE 24th OCTOBER

tries, and free chapelles, at the king's majestie's pleasure," and was brought to its completion in the next reign when the new act, 1 Edward VI c. XIV, demanded that: "All payments by corporations, misteryes or craftes, for priests' obits and lamps," be thenceforth paid to the king. The law itself was entitled: "An acte whereby certaine chauntries, colleges, free chapelles, and the possessions of the same be given to the king's majestie." Writing of the effect of these acts in his work on *The Livery Companies of London*, William Herbert says:

"The effects of the Reformation were severely felt by the livery companies. It had been customary in making gifts and devises to these societies in Catholic times, to charge such gifts with annual payments, for supporting chauntries for the souls of the respective donors; and as scarcely an atom of property was left without being so restricted, at a period when the supposed efficiency of these religious establishments formed part of the national belief, almost the whole of the companies' Trust Estates became liable, at the Reformation, to change masters with the change of religion."

What was true of these companies, which represented the wealthier middle class, was all the more true of the ordinary craft guild. Enormous loans were next exacted of the companies and a number of "sponging expedients" resorted to, by which, as this writer says: "That 'mother of her people,' Elizabeth, and afterwards James and Charles, contrived to screw from the companies their wealth." When forced loans and levies had been pushed as far as they would go, Elizabeth granted "patents for monopolies and for the oversight and control of different trades." Thus in 1590 one of the Queen's courtiers, Edward Darcy, sued and obtained a patent against a leathersellers' company. This empowered him to set his seal upon all the leather that was to be sold in England, for which "he sometimes received the tenth part, the ninth part, the seventh, the sixth, the fourth, and sometimes, and often, the third part of the value of the commodity." (Stowe's *Stow*). We are not therefore surprised that the establishment of guilds was still encouraged in Elizabeth's reign. They were a constant source of revenue to the crown or the courtiers. The guilds were not discontinued at once with the Reformation, many of them sufficiently recovered from the confiscation of their property after redeeming

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it at a high cost, but their economic efficiency was a thing of the past. Their soul was reft from them with their religion. They gradually passed away, or became mere capitalistic societies.

The way was now open, both for political autocracy and for individualistic capitalism. What followed is too well known to call for description here. The domestic system, the factory system, and the industrial revolution are the successive milestones. With each step forward towards a loudly acclaimed national prosperity, the toiling masses were

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ground more helplessly beneath the feet of that merciless idol of modern commercialism to which the Reformation had surrendered them. The free craftsman of the Middle Ages, who could lift up his head as a man and a Christian, without envy of lord or king, had now become the merest slave of the machine and an instrument of wealth. And all this, thanks to the Reformation!

What Might Have Been.

But could this catastrophe have been averted by the Church, in view of the great progress in mechanical invention and in other material conditions? It certainly could have been. As John L. and Barbara Hammond state the case in their book, *The Town Laborer*:—

“Religion, in one form or another, might have checked this spirit by rescuing society from a materialistic interpretation, insisting on the conception of man as an end in himself (i.e., dependently upon God), and refusing to surrender that revelation to any science of politics or any law of trade. Such a force was implicit in the medieval religion that had disappeared, good and bad elements alike, at the Reformation.”

It had not indeed disappeared with the Reformation, but its voice had for the time been disregarded in the political and economic life of the nations. There was nothing “bad” in the elements of this religion itself. The evil was all, then as now, in the hearts of men and in their want of conformity to its teachings. By the unhappy separation from the Church founded by Christ upon Peter men had lost the one and only authority that could with certainty guide and direct them in the principles of social justice and of charity. Under Catholicism,

however unworthy individual representatives of the Church might at times be found, the principles which they were obliged to admit and to teach ever embodied the true spirit of Christian brotherhood. There was consequently not merely the possibility, but the moral certainty of reform.

Christian Economics.

As a teaching body, the clergy remained true to the unadulterated Gospel of Christ. The doctrine of the Church insisted upon the rights of the workingman, the just and reasonable distribution of earthly goods and the universal law of helpfulness and brotherly love. It repudiated the claim of the capitalist to dispose at pleasure of his property, without regard to the common good, and denied in all its phases the theory of a false individualism. So, too, the monk was kept within his strict, but voluntary, vow of poverty and the ecclesiastic might not appropriate for his own vanity or pleasure the proceeds of his benefices without defrauding the poor. To all alike was applied the principle so clearly expressed by St. Thomas in the famous passage quoted by Pope Leo XIII in his Labor Encyclical: “Man should not consider his outward possessions as his own, but as common to all, so as to share with them without difficulty when others are in need.” This doctrine has found its practical industrial expression for our own times in the concluding words of the pastoral on Social Reconstruction by the American bishops:—

“The laborer’s right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.”

So the unbroken tradition is handed down and the inviolate teaching of the Church still continues from the Middle Ages, as it began with the preaching of Christ and the Sermon on the Mount.

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MONK OF ST. BERNARD REPLIES TO AMERICAN TOURIST.

The contrast between the irreligious cynicism of the current “age of jazz” and the quiet faith which for over a thousand years has animated the Monks of St. Bernard in their famous Hospice in the Alps, is illustrated in an article by Ernest Poole in an American journal. The story demonstrates the sorry showing made by modern materialistic flippancy when brought into comparison with the religious faith which has been responsible for saving the lives of so many Alpine travellers.

Mr. Poole tells of a journey across the Alps through the Pass of the Great St. Bernard, and of how, about ten miles from the top of the Pass, he met an old monk who accompanied him up the mountain-side to the Hospice. He relates the following incident which happened after they reached the Hospice:—

“Warmed and drowsy and comfortable, we went into the library to smoke. And here I found my tall old monk. He seemed to me much older now—wary, perhaps, from his twenty-mile trip. But as I joined the group around him I heard him say to one of them:

“How much finer and better it is to cross the range up here by the Pass than to go through the smoky tunnel below. In Summer it is splendid here, and also in Winter there are days when the glory of God seems to come down. And even in snowstorms it is safe. For you see that telephone on the wall.’ He pointed to an instrument like the one I had seen below. The wire goes to an inn,’ he said, ‘ten miles lower down the Pass. And in times of storm, when a traveller leaves the inn, they telephone to us up here, and one of us goes down with the dogs. So we reach him before he is overcome.’

“But are no lives still lost in Winter?” inquired a young American.

“No—not a life in many years.’ The tall old man was silent a moment. Then in a reverent tone he said, ‘For over 1000 years, my son, we have prayed for the safety of travellers here. And He has answered our prayers at last.’

The smart young American asked, ‘Was it the telephone?’

“The old mountain climber turned and looked at the Yankee with quiet eyes.

“‘Yes, my son—that is how God answered our prayers.’”

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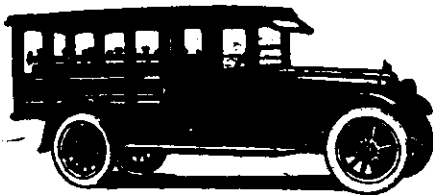
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# The Church in New Zealand

## Some Otago and Southland Parishes—(continued)

### Palmerston

From the Otago and Southland Section of the *Cyclopedia of New Zealand*, published in 1904, we extract the following references to Catholics matters as they obtained at that period. Regarding Palmerston, the writer said:—"St. Michael's Church, Palmerston, is a wooden building seated for about 130 persons, and the average attendance is about 80. In addition to this church there is another built of wood at Hampden, with accommodation for 50 worshippers, and at Macraes there is a stone church which will hold 100 persons. At Hyde there is a church dedicated to the Sacred Heart. It is built of stone, will seat 130, and has an average attendance of 100 worshippers. Rev. Father

James Lynch, who has charge of St. Michael's Church and surrounding districts, was born in Waterford, Ireland, in 1864, and was educated in St. Patrick's College, Carlow. Father Lynch was ordained in 1889, and came out to New Zealand *via* Australia. His first appointment was at Queenstown, where he remained six years, and has been in charge of Palmerston since 1896."

### Wrey's Bush

"For a number of years there was a public school in the district, under the control of a local committee, but as the majority of the settlers were Catholics the Church established a convent and school, and ultimately purchased and removed the school building to a

site on its own property. The Catholic school, therefore (1904) is the only school in the district. St. Peter's Church and presbytery are centrally situated and there is no other church in the district. The presbytery dated back to 1891, and since that time there has been a resident priest."

### Oamaru

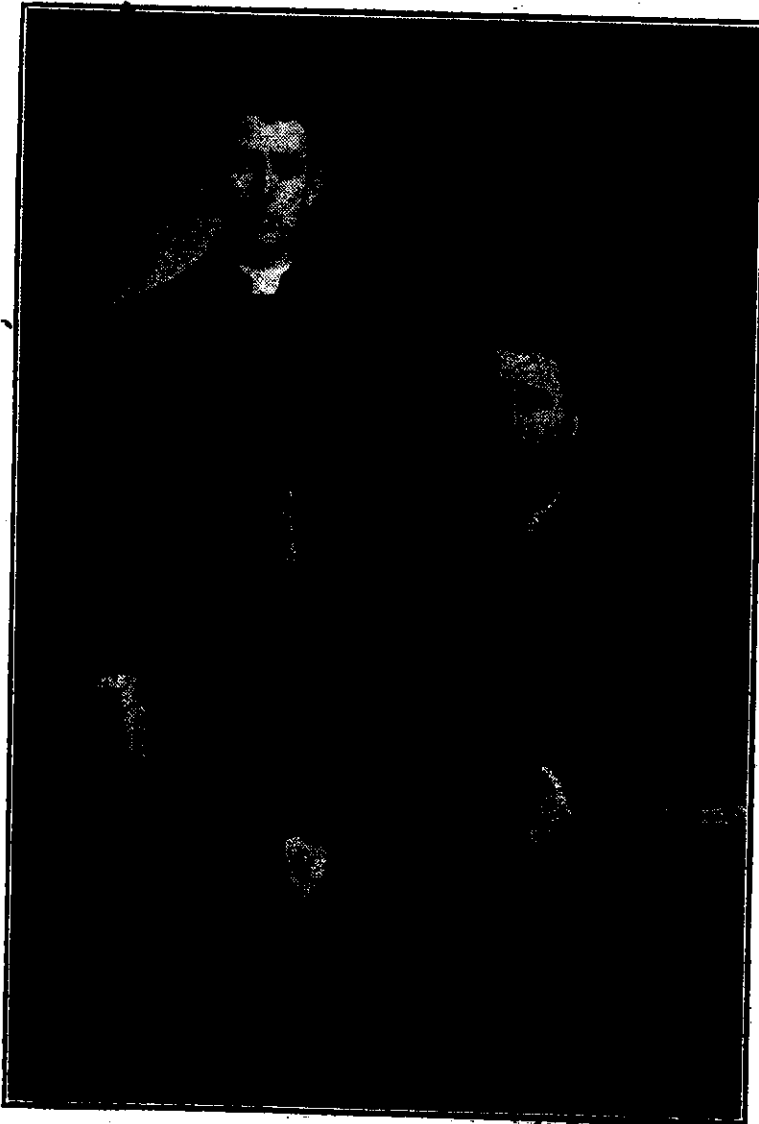
The Basilica at Oamaru is the name given to the large building used for the purpose of worship by the Catholics. It occupies a fine section of land fronting Reed Street; the original church used in the early days, and now occupied as a school, is situated in Usk Street. Built of Oamaru stone, the basilica is a large building, with a handsomely finished interior. The ceiling is composed of deep panels of embossed zinc, and beautifully decorated, and the superstructure is supported on 33 magnificent pillars in the Corinthian style of architecture and of stone from the western quarries. The nave and aisles measure 90 feet by 50 feet, and have seating accommodation for from 800 to 900 persons. It was in May, 1893, that the

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foundation stone was laid, and the building was opened in the following year by the Right Rev. Dr. Grimes, Bishop of Christchurch. The usual parish schools are largely attended; church services are held at Georgetown, Duntroon, Kurow, Ngapara, Livingstone, Windsor, Enfield, Alma, and Maheno, and the adherents in the district, including children, number from sixteen to seventeen hundred. The Right Rev. Mgr. Mackay, who is in charge of the Oamaru district, was born in 1841 in Banffshire, Scotland. He was educated at Blair College, Aberdeen, and Douay in the North of France, and at the Grand Seminary of St. Sulpice, Paris. Monsignor Mackay was ordained in Paris in 1868, and arrived in Port Chalmers in bad health at Christmas, 1872, by the ship Christian McCausland. After a few months, during which his health greatly improved, Mgr. Mackay was appointed to Queenstown and the Wakatipu Goldfields, where he remained for seventeen years. On the death of Monsignor Coleman in 1890, he was appointed to the Oamaru district. The Rev. Father James O'Reilly, assistant priest in the Oamaru district, was born in Co. Meath, Ireland, in 1876. He was educated at Clonliffe College, Dublin, and afterwards at Maynooth, where he was ordained in 1900. In the following year he came to New Zealand, and was stationed at Oamaru in 1902."

### Catholic Schools in Oamaru

"Apart from the efficiency of their present administration, these schools owe their existence and stability largely to the foresight, liberality, and energy of the late Right Rev. Mgr. Coleman, who, as a churchman, was a worthy adjutant to the late Bishop Moran. The schools are conducted by the Dominican Nuns, who reside at Rosary Convent, a handsome building in Oamaru stone, situated on a commanding site, and surrounded by plea-



(Left) REV. FATHER JOHN LYNCH  
(Right) REV. FATHER JAMES LYNCH  
Who is mentioned in these Historical Notes

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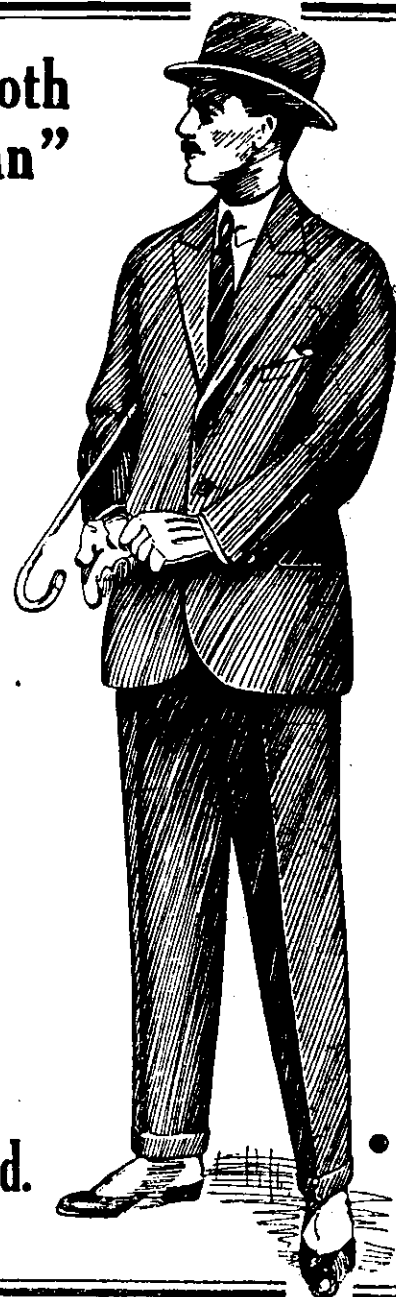
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MONSIGNOR COLEMAN.

sant grounds. In connection with the High Schools, there is a boarding school with spacious accommodation for young lady boarders, in the scholastic wing of the convent. Visitors to Oamaru have expressed admiration at the beauty of the building, the loftiness and perfect ventilation of the classrooms, dormitories, etc., and the convenience of the domestic arrangements in this thoroughly up-to-date establishment, which is second to none in the Colony. The climatic advantages of Oamaru are well known; the salubrious sea-air and the general dryness of the atmosphere render this seaside town a sanatorium for delicate children. The fine conventual building has replaced the two houses originally used on the foundation, which dates back to the 1st of September, 1882, and is an offshoot from St. Dominic's Priory, Dunedin. Every branch of a sound English education is taught in the High School. In the School of Music pupils each year successfully pass a practical and theoretical examination of Trinity College, London, and the Associated Board of the Royal Academy and the Royal College of Music, London. Owing to the largely increased number of art pupils, the authorities have erected a special studio, which occupies one of the most elevated positions in the convent grounds, and commands a fine view of Cape Wrenbrow and the ocean. Primary schools are conducted in connection with the convent, and girls are taught in the large school-room, where there are about 200 pupils in attendance. The boys are taught in a separate building in Usk Street, where there are about 100 children on the roll, and a qualified master is in charge. Since 1895 these primary schools have been examined by an inspector of the Board of Education."



VIEW OF ROSARY CONVENT AND ITS BEAUTIFUL GROUNDS, OAMARU.

## Current Topics

### Protestant Countries

It is a popular delusion in Britain and America, and also in New Zealand, that Protestant countries are superior to Catholic countries, and that this superiority is due to the influence of Protestantism. Britain and America are referred to as countries of great wealth, and this is said to be due to Protestant ascendancy. Britain may be very wealthy, but precious little of her wealth finds its way among the masses of the people, while statistics show that the bulk of American laborers do not receive living wages. As far as it affects the majority of the people Protestant prosperity is a myth. Catholic countries, such as Spain and Italy, have, on the other hand, many advantages which Protestant countries have not. It is said that Madrid, a city of a million inhabitants, had only one murder last year. Compare that record with New York's or London's. As for the Italians, all who go about them are impressed with their beautiful national characteristics due as much to their Catholic faith as to their Latin blood. Protestant missionaries in the East just now are making a strong point of the great wealth of Britain and America in order to impress the Orientals with a sense of the superiority of Protestantism over Catholicism. They say nothing, however, about the masses of poverty-stricken humans who are forced to herd in noisome slums which stand as a reproach to the wealth that can tolerate such conditions at its very door. The accumulation of great wealth is not the test of religion or civilisation: the use that is made of it is the test. People are known not so much by their ability to make money as by the manner in which they spend it. In countries in which Catholicism predominates wealth is used in accordance with reason and good morals; but what is wrong with those secular countries which are styled Protestant is that the people who have had the opportunity of making much money have never learned how to spend it.

### Dividend Civilisation

To those who have developed swelled head from gloating over the greatness and grandeur of the civilisation in great Protestant empires we commend the following, which was published some time ago in the *English Review*:—

"Our present civilisation is really higher than any in the past because we do possess in greater abundance means of higher satisfaction, of higher interests. But the actual manifestation of that higher quality, the actual use of those available means, is apparent only in the few, the very few. The rest remain barbaric. The way in which the vast majority of the members of our civilisation spend their wages or their dividends shows that they are barbarians, that is, primitive, uncultured, unevolved. You know the way in which the wages of the wage-earners are usually spent. They are spent in alcoholic stimulants, in fornication, in amusements of the most barbaric kind, in cinema shows of the usual blue-murder type.

If exceptionally they are spent in, say, the building and adorning of a home, the taste manifested in that home is such as to set any artist's teeth on edge. The tastes of the dividend drawers are, in general, no better. A large proportion of the dividend spending is a manifestation of crude, savage vanity. It consists in the mere advertising of the fact that the spender is a drawer of large dividends. That is his pleasure. The tastes manifested by some of the best classes of dividend drawers, the remains of an old aristocracy, are practically identical with those of the redskins—to hunt wild animals, to rejoice in muscular exercise, to eat flesh, to consume alcoholic stimulants. In order to measure accurately the tastes, the pleasures of the majority of the members of our civilisation it is sufficient to do a round of their places of amusement, of our theatres, of our music halls, to inspect our book shops. The real concrete measure of the condition of our civilisation is displayed, not by our political economists and their figures, but by W. H. Smith and Son and their book-stalls. W. H. Smith and Son are the real visible representatives of our dividend civilisation. Our civilisation, in the opportunities it affords for the satisfaction of the most highly-developed human desires is greater than any civilisation in the past. But in the enormous majority of the members of our civilisation those human desires have not been developed: they have on the contrary been stamped out. In great literature they take no pleasure. In great thought they take no pleasure. In science they take no pleasure. In great art they take no pleasure. In great drama they take no pleasure. In great music they take no pleasure. In the very questions upon which the existence of the world urgently and poignantly depends they take no interest. Any theatrical manager, any art dealer, any bookseller, any publisher, any newspaper editor, any musician, any artist will tell you that THOSE THINGS DO NOT PAY. In other words, people do not want to spend their money upon such satisfactions. What does pay in drama is what the Revues provide; what does pay in literature is what W. H. Smith and Son sell; what does pay in music is 'The Bing Boys'; what does pay in thought are the leading articles in the *Morning Post*."

### Censure for Bishop Barnes

Bishop Barnes of Birmingham evidently is as great a nuisance to his own people as he is to those of other faiths. His frequent insulting references to the Catholic Church and to the Anglican High Church party have caused the English Church Union to appeal to the Archbishop of Canterbury, asking his Grace to bid the Bishop hold his tongue. The appeal is couched in dignified terms, but the essence of it is that the English Church Union does not think it becoming that an Anglican bishop should be an ordinary Popery ranter, and that, all things considered, Bishop Barnes is making an intolerable nuisance of himself. So say all of us.

### An Exasperating Church

The Catholic Church cuts into everything, interferes with everything, and, up to a point, exercises control even over those bodies that repudiate her as a stumbling block to progress. Of late years a large number of representative Protestants, finding that large families entail a good deal of responsibility, have discovered that patriotism demands a declining birth rate. It is a mark of the modern Pharisee that he always has a sanctified motive upon which to hang his cowardice and selfishness. Therefore, the advocates of birth control try to make a virtue out of shirking their obligations by saying that the Empire will collapse unless large families are discouraged. But a disturbing thought, however, arrests the attention of a writer in the *London Outlook*. "The Roman Catholic Church," he says, "has made up its mind quite definitely on the subject [of birth control]; and I invite the attention of the Bishop of Birmingham and the Dean of St. Paul's—both of whom are advocates of birth control—to the fact that one result of this attitude is that the Catholic population is going up and Protestant down all over the world. I do not in the least suggest, of course, that the Vatican was influenced by this consideration (which, so far as I understand its premises and arguments, seems to me logically flawless), but it is at least a point of some practical importance. If the Catholics are going to produce children and the Protestants are not, then it does not really matter very much how loudly the Protestant hierarchy denounce the lay world for breeding—from its worst stocks. The time will come when the Catholic survivors will rewrite history in very different terms, and the Protestants, having birth-controlled themselves out of existence, will find it difficult to answer."

### Catholics and Anglo-Catholics

English Catholics are not greatly impressed with the Anglo-Catholic movement. Henry C. Watts, writing in *America*, tells us why. There exists to-day in England nothing so entirely and unmistakably English as the Catholic Church. On every side, by cathedrals, by titles, by customs, and by traditions, people are reminded of England's Catholic past. But between the Catholic past and the present stands the Reformation and all that followed from it. It marked the parting of the ways for many in England. Some chose the way that led to suffering, death, and a clear conscience; others rode to wealth and power with troubled souls. The Anglo-Catholics of to-day are the lineal descendants of those who would not suffer for the faith; the plain Catholics are the lineal descendants of those who paid the price and kept the faith. The difference is too great to be bridged over by mere imitation of Catholic ceremonies. Catholics see a non-Catholic ecclesiastic, nominated by the Prime Minister of the day, sitting in the Chair of St. Augustine, bearing an honored title conferred by the Roman See upon the Apostle of the English, and held by his successors. They think of their ancestors ruling the historic Church back for more than four-

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teen hundred years; and then hear with amazement their Church of to-day contemptuously referred to as the "Italian Mission," in the attempt to label as foreign that which is the most ancient and English thing in England. The zeal and sincerity, the learning and piety of the Anglo-Catholics are not held cheaply by the Catholics of England, whose generous acknowledgment is in sharp contrast to the treatment meted out to the high-churchmen by the extreme Evangelicals in the Established Church. But beyond that, human justice cannot expect the English Catholics to go. There is a past that stretches too far back, a tradition that is too crowded with greatness, an army of martyrs whose blood has been too lavishly poured out in England, for the English Catholics to make as much as a single gesture that would imply the denial of even one drop of the martyrs' blood. There was a day, in 1559, when the English had to make a choice, and they chose. The English Bishops, who were Englishmen and not Italians, rejected the Elizabethian settlement, and chose rather to go into exile, and the supporters of the Reformed Religion stepped into their bishoprics. The Anglo-Catholics of to-day trace their religious descent from these last, and from no other source. Their fathers chose to go from the Catholic family in the sixteenth century: the sons, to-day, choose to adopt some of the customs and manners of that family. But the English Catholics, remembering the blood that has been shed, beginning at Tyburn with the Carthusians in May, 1535, and ending also at Tyburn with Archbishop Plunket in July, 1681, have a simple and, it seems, reasonable duty: either to declare to their Anglican fellow-countrymen that imitation of Catholic customs is imitation, and nothing more; or else by their silence let it be implied that Fisher and More, Campion and Plunket, were mistaken and deluded.

#### 'Bulls' and 'Bears'

Some years ago Frank Norris wrote a book which he called *The Pit*. He dealt minutely with the great gambles in American wheat, and he showed how the food supply of a nation was made the sport of Wall Street gamblers. The book was such a damning indictment of the whole commercial system that many thought the picture was overdrawn. Senator Shipstead, of Minnesota, contributes an article to the *Dearborn Independent* in which he discusses the annual "fleecing of the lambs." The *Echo*, commenting on the Senator's article, says that the gambling in wheat is not restricted to actual wheat. For every bushel of actual wheat there are scores of bushels represented by "futures." On March 13 last, Chicago alone sold 527,000,000 bushels of wheat "futures" or double the world's visible supply. Thus, the main food of 112,000,000 persons becomes a counter in a gambling game, and the producers have but little chance of honest marketing. The Government itself too often helps to develop the inflated price bubble which is the inevitable cause of the ultimate collapse. Early last season the Department of Agriculture aided the "bull" propaganda by estimating the

American crop as below normal. Then it heralded rumors that there was a world scarcity. In both cases it was wrong. The Federal Reserve System loaned the speculators on the stock exchange "call" money at the low rate of two per cent., and aided speculation by releasing a tide of loanable funds estimated at more than a million dollars. In the short period of ninety days the level of leading stocks was lifted 25 points and added \$6,000,000,000 to their picture valuation. When the truth about the grain crop leaked out there was a terrific collapse on the stock exchange, and the investors found they had been swindled by the "bull" propaganda both in industrial stocks and in grain. Mr. Shipstead expresses the "hope that the time may come, under a free and sometime independent press, when such a national sham as that we have just witnessed shall not prosper under the Government and become a national disgrace." It all goes to show what can happen to a people when they throw first principles out of the window. It is then a case of everyone for himself and the devil take the hindmost.

#### About Galileo

It would be too much to expect that Galileo would escape the Tennessee trial. Under the management of Mr. Clarence Darrow he made his bow at Dayton in his historic role of "the martyr to science." Mr. Benedict Elder contributes an interesting article to the *Fortnightly Review* to show that Galileo was not in any sense a martyr to science. Mr. Elder points out that Galileo is credited with being the first to hold the theory that the earth moves. This is contrary to fact. He did not prove that the earth moved, and he was not the first to hold the theory. The ancient Greeks held it before him, as did also Nicetas of Rome, Philolaus of Egypt, and Aristarchus of Samos. The theory was not proved until the middle of the last century, when Foucault invented the gyroscope, by means of which he measured the motion of the earth, and for the first time demonstrated by mathematical proof that the earth does move. Galileo tried to prove it by the phenomenon of the tides, but his claim in this respect is now recognised as a grave error. Galileo has a claim to greatness for his laws of falling bodies, his proportional compasses, his demonstrations in statics, his principles of virtual velocities, and his inventions. But he is never mentioned in connection with these achievements. It is only as the stalking horse for propaganda against religion that he is honored. Nicholas of Cusa and Copernicus both held the theory that the earth moves. Yet they were not silenced as Galileo was. The reason was this: they did not teach the movement of the earth as a fact, but as a theory. Galileo, on the other hand, claimed that it was demonstrated and offered the false proofs noted above. The general public, even the educated public, concludes Mr. Elder, must accept the teachings of science largely on faith; that is to say, faith in the competence, the integrity, and the prudence of the scientists, who will not rashly assert that to be a fact which is not demonstrated. Unless those of us who

have neither the time nor the means for the special study necessary to equip one in the field of science can trust scientists to teach as a fact only what is fully demonstrated, we cannot put faith in them. In Galileo's case the Holy Office merely applied this rule. They acted in the interests of science. They accepted the verdict of the scientists of their day, that Galileo's "proofs" were inadequate. They said to him, you are not able to prove your theory; you must therefore follow the example of Cusa and Copernicus and teach it as a hypothesis only. And science has vindicated their judgment by rejecting the proofs which Galileo offered and producing real proofs.

#### Snake in the Grass

The unreasoning and uncompromising hatred which the world nurses against the Catholic Church peeps out at us in a multitude of trivial acts. The eagerness with which the newspapers misrepresent her in small affairs shows that they are ever on the watch for an opportunity to deal her a staggering blow. For example, the *Chicago Daily Tribune*, in describing the flogging of some prisoners in a Canadian prison, managed to convey the impression to its readers that the punishment was inflicted under Catholic direction in a Catholic institution. The story was told in sensational style, and good Protestants shivered as they learned that "the fangs of the 'cat,' the medieval avenger, hissed through the air in the high-walled quadrangle of St. Vincent de Paul's, and curled across the cringing flesh of three crucified men, until the white skin turned livid and blood spurted from the stripes." After the flogging the prisoners were sent to the hospital, where they were "spead-eagled on their cots and held fast, despite their feeble writhings, while salt was officially rubbed into their wounds." The Canadian Department of Justice promptly denied the allegations contained in the scurrilous article. The official refutation says in part: "A supposed account of the awarding of this punishment has been sent broadcast over the world by a Montreal newspaper. The description given of the carrying out of this part of the sentence awarded by the Judge is entirely misleading and incorrect. The punishment was carried out in the most humane method possible. There were no faintings, no struggles. There was no salt used and the men were not placed in hospital. The punishment awarded by the court was carried out in the presence of one of the inspectors of penitentiaries, a deputy warden of the institution, and the prison surgeon." A Catholic exchange points out that the St. Vincent de Paul prison is a State institution with which the Catholic Church has no connection whatsoever. It derives its name from the municipality within the precincts of which it is situated. In itself this particular calumny counts for very little; but it is disturbing to think that the men who lie so easily and so cunningly about small affairs are in a position to shock the ears of millions with a serious slander. And it is miscreants of this type who are always bleating about the freedom of the press!

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# St. Vincent de Paul Society

PARTICULAR COUNCIL OF DUNEDIN.

The quarterly meeting of the various conferences of the St. Vincent de Paul Society in the Circumscription of the Particular Council of Dunedin, was held at St. Patrick's Basilica, South Dunedin, on Sunday evening week. His Lordship the Bishop, Rev. Father Delany (chaplain of St. Patrick's Conference) and others of the clergy were present, together with representatives of the city and suburban conferences. After the recital of the Holy Rosary, the Blessed Sacrament was removed from the tabernacle, and the business of the meeting was proceeded with. The president, in welcoming the representatives of conferences, thanked Father Delany for the great privilege he had extended to the society in arranging the meeting in the Basilica; and also expressed sincere appreciation of the compliment paid the society by the presence on the occasion of his Lordship the Bishop. Heretofore the quarterly meetings have been held on week nights, and the fact that not alone had a Sunday night been granted but the church itself—the first occasion he believed in New Zealand—was something for which all concerned with the society felt exceedingly grateful. The secretary read reports from all the conferences, also from the society's nurse, and on the visiting of ships at Dunedin and Port Chalmers. Practically every conference report contained grateful reference to the splendid work being accomplished by Nurse Boys, whose services to the community cannot be over-estimated.

In her report Nurse Boys stated that she had paid 566 visits during the past quarter, and gave details of the needs of the poor and sick that had received attention. She gratefully acknowledged the fine results of the work done on alternate Tuesday evenings by the ladies who assemble in St. Joseph's Hall to sew for poor families.

The report of the Seamen's Conference stated that 21 vessels had been visited at the Dunedin wharves and 114 Catholic men on board met with. Four meetings had been held with an average attendance of seven members. A large number of books, papers, rosaries, scapulars, etc., were distributed, and 10 visits made to seamen in the Hospital. At Port Chalmers two meetings of the local conference had been held, 6 vessels visited, and 25 Catholic men met.

His Lordship the Bishop expressed the great pleasure he had derived from listening to the various reports and being thus made aware of the splendid charitable work being carried out so diligently though unostentatiously by the brothers and sisters of the society. While very warmly congratulating all the conferences on their continued good work, his Lordship pointed out to his hearers generally the many ways in which they could assist in charitable endeavor. The Bishop then spoke of the founder of the society, whose humility was an outstanding characteristic. In concluding a helpful and instructive address, the Bishop said the community had every reason to feel grateful to

the members of the society who were working for the poor; sacrificing their leisure time and energy in improving the conditions of the distressed and needy.

The president on accepting the adoption of the reports and statements of accounts, thanked the ladies' auxiliaries, who are rendering such splendid service in the interests of the society, and made special reference to the fine supply of articles of clothing recently sent in by the girls of St. Dominic's College, who were working in a guild in association with the society. He paid tribute to the almost continuous work of Nurse Boys, and emphasised the gratitude she felt at the great help rendered her by the ladies who kept her supplied with garments for distributing among those met with in her daily rounds who sorely needed assistance; also to the mothers who met each Thursday afternoon at St. Joseph's Hall to sew, thus helping themselves and others who were in poor circumstances. On the nurse's behalf he appealed to the young ladies to join in the good work. The society, too, required the assistance of many more young men. A strong membership roll meant increased activities and results—the work was here to be done, all that was needed being a greater number of willing workers.

At the conclusion of the general business, the Rev. Father Collins, of Holy Cross College, Mosgiel, delivered the following address, for which, at its conclusion, he was tendered a cordial vote of thanks:—

## Women in Pagan and in Christian Times

The most startling revolution that ever happened in the history of mankind was the introduction of Christianity. It is a most difficult task to change the character of an individual; it is more difficult to change the character of a nation; and it is well-nigh impossible, humanly speaking, to change the character of a whole group of nations. And yet this is exactly what Christianity did. Our Divine Lord commissioned His Apostles to go forth and teach all nations. But it was a very strange doctrine that they went to teach. It told the world that it must change entirely its point of view, its way of living, and its aspirations. It was a teaching antagonistic to every tenet of pagan society, striking at, not only well established customs and privileges of the masses, but also at the prerogatives of their rulers. Its sweeping condemnation embraced passions and vices sanctioned even by the pagan religion itself. Other revolutions and reforms have depended for their success upon an appeal to the inclinations and prejudices of the people; this reform actually opposed them. It is hard for us to realise how great that change was, for we are living in the midst of institutions and traditions that are the result of Christianity. Yet when we carefully consider the matter we must come to the conclusion that the

difference between paganism and Christianity was the difference between earth and heaven.

## Conditions in the Pagan World.

Writers on the beginnings of Christianity tell us of the various conditions in the pagan world that it had to contend with. Such were the prerogatives of the rulers of the world who were considered almost as gods; some of them indeed were paid divine honors. Then there was the opposition of the people themselves, with no restraint whatever on their passions or vices, practising an idolatry which allowed them full play in their baser inclinations, an idolatry whose very rites were associated with the most degrading and disgusting immoralities. There were also child-murder and slavery. But the improvement of the lot of woman was perhaps the greatest social conquest of the religion of Christ. And it is this phase of the triumph of Christianity that I wish to bring before you this evening, for it was upon this, as on a corner-stone, that the new Christian society arose.

The great pagan philosopher Aristotle says that wherever the institutions that concern the female sex are faulty, the State can enjoy only a very imperfect prosperity, for the family relations are the great beams on which society reposes, and whatever tends to strengthen them makes in the same measure for the solidity of the social framework that rests thereon.

## Pre-Christian Ages.

This fundamental truth, if it had ever been considered seriously, had become almost totally obscured in the pre-Christian ages. With very few exceptions the condition of woman was that of a weak and degraded being. She was merely a thing, a toy, an instrument for man's pleasure; and like a toy he could cast her aside at will. "Woman, with her youth, her beauty, her virginity, saw these gifts rudely snatched away from her, and afterwards set aside, or thrown out, to make way for another younger or more beautiful than herself."

It may be said that she was almost beyond the pale of humanity. She was man's drudge, his slave, his chattel; a thing to be bought and sold, to be played with in idle hours, and after that to be obscured in the darkness of ignorance. As one writer expresses it: "The savage went wife-hunting as he hunted beasts of prey; the barbarian also captured his woman in war, or he bought her; the civilised pagan was a polygamist, or looked on himself as wholly free from obligations of marital fidelity. Woman was the great outcast of the human race, and it would seem that only the coming of a god could have given her courage to hope for a better fate."

## Opinions of Philosophers of the Time.

Listen for a moment to the expressions of even the wise philosophers of the time.

Seneca says: "She is an impudent animal, and unless she has advanced in philosophical knowledge and in various learning, she is cruel and incontinent."

Æschylus remarks: "Neither in woes nor in welcome prosperity may I be associated with womankind."

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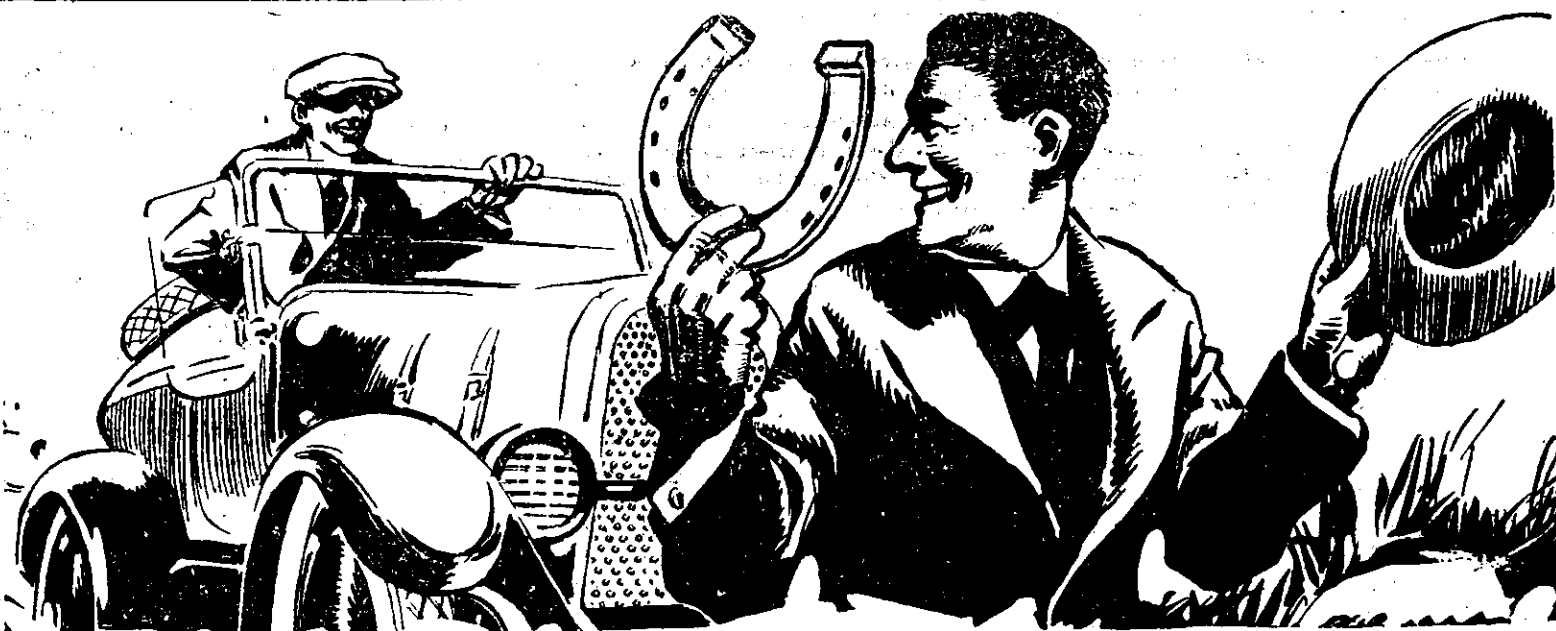
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Both Aristotle and Sophocles were of opinion that "A modest silence is the honor of woman."

And Pericles held that the chief care of Athenian women ought to be that neither good nor evil should be spoken of them: their highest honor, then, should be utter self-effacement.

Apart altogether from the debauchery to which she was subjected, woman, in nearly all the ancient systems of law that have come down to us, is exhibited in a dependent position."

The Mosaic law permitted divorce to the husband alone; a woman's vow might be disallowed by her father or husband; daughters could only inherit in the absence of sons. The Jew, on account of the hardness of his heart, was allowed to practise polygamy; and divorce was granted for the most frivolous reasons.

#### How Various Races Regarded Woman.

The Celts also looked upon woman as inferior to man. Two kinds of marriages existed in ancient Ireland, one temporary and for a year, the other a permanent union. Marriage was always a sale of the woman by her father, or nearest male relative. Children weakly or deformed might be put to death by the father. The husband looked upon his wife just as he would upon his sheep or cattle, e.g., one man was said to be worth seven females or twenty-one horned cattle. The causes for divorce were numerous and trivial. Another strange custom, most offensive to our sensibilities, was that of obliging their women-folk to fight in war.

Amongst the barbarian peoples woman and the slave were on the same footing; while with the nations of the East woman is a being of inferior quality, existing only for the pleasure and comfort of man, and obtaining her salvation only through him.

The Hindoos represent her as unfit for freedom, a wrathful, dishonest, malicious being, whose mutable temper and natural heartlessness make it necessary to keep her in dependence night and day. The "Laws of Manu," the Hindoos' ancient code, state: "In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons—a woman must never be independent."

An indelible stain on the pages of the history of the Greeks is the low view it takes of the nature and calling of woman. She was esteemed but little and treated as a mere child, shut out from all social life and confined to the women's apartments, which were usually locked by the husband when he left home. The husband but rarely dined with his family. When visitors appeared the wife dared not show herself. Special officers were deputed to look after the women, and in many places they were forbidden to appear abroad until after sunset. The Greek literature of the times abounds in mockery of her, and tells us that whatever a man did by the request of a woman possessed no legal value.

#### The Ancient Laws of Rome.

The ancient laws of Rome were very severe in her regard. Marriage placed her completely in her husband's power. He might

punish or even put her to death with slight formality. But at the time of Our Lord, through favorable interpretations of the ancient law, she had freed herself from this situation. Her influence had made itself felt even in the imperial household, in the army, and in the public administration. Yet, strange to relate, as her social influence and social status were on the improve, there never was a time when her womanly virtues were more forgotten or her morality had sunk to a lower depth of degradation. Her life, during those times might be summed up as a "gigantic debauch." "The Roman women were the mistresses of the masters of the world." The treasures of the Roman world were laid at their feet, and vast sums of gold were shipped to the East to purchase rare jewels for their adornment. As one writer says: "Divorces became the order of the day. Many Roman dames counted their years by their marriages. The population decreased and the public morality was at its lowest ebb." Indeed, the condition of woman was so debased that a fuller description of it would be offensive to pious ears. Suffice to say that the Romans' very religious rites and ceremonies gave full sanction to her debasement. Their popular goddess was Venus, whose shrines were everywhere, and beside whose temples were her groves consecrated to the lowest and most degrading of vices.

And as cruelty usually follows in the wake of lust, so we find these Roman women attending the gladiatorial combats, clamoring for blood and for the death of the victims.

#### A Sad Picture.

A sad picture, surely; perhaps the saddest in the whole history of the world. Yet it was in that very city of Rome and among those same Roman matrons that the religion of Jesus Christ was so soon to make such brilliant conquests. It would seem as if, having touched the very depths of moral abyss, a reaction had been setting in within the higher circles of the female world. They were heartily sick of gold and power and blood, and yearned for the higher goods of life. Then it was that the teachings of their crucified Lord brought the healing balm to their disturbed and suffering hearts.

And now recall that it was this pagan world, imbued with these ideas, accustomed for centuries to this mode of life, that the Apostles came to conquer. They said to pagan men, "Stop! Heretofore you have been all wrong. Woman is your equal, not your slave. She has been redeemed by the Precious Blood of God the Son, just as you have. No longer must she be a mere toy or plaything, but your companion; the object of your love, not of your lust. The woman who is your wife, who has given you her heart, her youth, her beauty, she must be yours as long as life shall last; the honored mother of your children and the sharer of your joys and sorrows." What a startling doctrine for those poor fishermen, the followers of the Crucified Jew, to impose upon the world! Yet impose it they did, not by human agency truly, but by the help of Him Who said: "Behold I am with you all days, even to the consummation of the world."

#### Woman's Place of Honor To-Day.

In the civilised world woman to-day holds a place of honor. Mother and wife are two beings the most respected on earth. She who formerly had sunk to the lowest depths of moral degradation, now stands upon the highest peak of reverence. There are those in the world, unfortunately, who forget the respect due to her and endeavor to drag her down to the condition of pagan times. Divorce is recommended and practised, and the facilities for obtaining it are made more ridiculous day by day. Yet this is no fault of Christianity. Those who advocate it can only do so by relinquishing the true teachings of Christ, and adopting once more the views and teachings of pagans. Pagans they themselves must be in very truth. But centuries before them the great improvement in the lot of woman had been accomplished, and accomplished by Christianity. Her uplifting began when Christ, the founder, chose as His mother a woman, a virgin, the pure maid of Nazareth. From her He drew His human nature and the Precious Blood with which He redeemed mankind. During His public life many Jewish women were his faithful disciples. With them He was as gentle and pitiful as with little children. We have instances in His consoling words for the women of Jerusalem, in His most touching miracle for the widow of Maim. And what more heart-moving scene in the Gospels than that of the poor penitent Magdalen washing her Master's feet with her tears and drying them with her flowing hair, while from His lips fell the consoling words: "Many sins are forgiven her because she hath loved much!"

In return for his consideration of them, these Jewish women were His faithful friends. They rejoiced at His triumphal entry into Jerusalem, they sorrowed when conspiracy was formed against Him, they wept as He passed them on the way to Calvary, and they remained until the end beneath the cross when all others had fled. They accompanied Him on the way to burial, and, on the Resurrection morn, they were the first human witnesses of the Resurrection and the first to announce the glad tidings to the world.

#### Early Days of the Church.

In the early days of the Church, too, we find women the greatest helpers in apostolic work. Those of the highest and noblest families placed their worldly possessions in the hands of the Apostles; many of them might truly be called the mothers of the infant Church. Time does not permit of a detailed account. We have abundant evidence in the Acts of the Apostles and the various Epistles of the New Testament. Since apostolic times, right down through the ages, woman has received the highest honor and respect in the Catholic Church. In return she has set an example of the highest Christian virtues. As martyrs for the Faith during the dark days of persecution, they met death with a constancy and heroism unsurpassed by their husbands and sons. In the matter of Christian charity they have been famous from the time the holy women attended the burial of Our Lord

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#### Woman's Place in Religion.

Her wonderful progress in virtue may be due to the fact that it was upon womanly virtues that Our Lord seemed to lay particular stress; and in the propagating of which His religion has been most successful.

Love, chastity, enthusiasm, devotion, self-surrender—these are woman's glory, and in the exercise of these virtues she is superior to man. Our Divine Lord appeals rather to the heart than the head, and to such an appeal woman yields assent more readily than man. What He asks is that we be drawn to Him with a personal love that overcomes all worldly ties, and of such a love woman is more capable than man. Whatever the explanation, Almighty God has worked this great change in the lot of woman-kind, for her own glory and for His. For such a change every Christian's fervent prayer should be: Thanks be to God. And let us ever remember, but let Christian women especially remember, that if they hold an exalted and respected position in the world to-day, it comes from the respect which Christians had for the Immaculate Mother of God and which has passed to women generally. Our Divine Lord and His Blessed Mother are the ones they must thank for it.

## COLDS AND COUGHS

### HOW TO AVOID THEM.

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

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

# Bishop O'Connor's Sacerdotal Jubilee

ENTHUSIASTIC CELEBRATIONS AT ARMIDALE.



His Lordship the Bishop of Armidale (the Right Rev. Dr. P. J. O'Connor), who on Tuesday celebrated his Sacerdotal Golden Jubilee, was honored by a series of celebrations (says the *Catholic Press* for September 17). Armidale was *en fete*, and distinguished visitors from all parts of the State flocked to the Cathedral city to join in appreciation of a life of indefatigable effort for the Church, charity, and Catholic education.

The visitors included his Excellency the Apostolic Delegate, and a great many members of the Hierarchy.

Festivities started on Monday with a procession, and the presentation of addresses to the Apostolic Delegate and the Hierarchy. This was followed by a banquet in honor of the jubilarian at the Ursuline Convent. On Tuesday, High Mass was celebrated at the Cathedral, and a civic reception was extended the visitors at the Town Hall. A conversation was held at the Town Hall at night, when a series of presentations was made to his Lordship Dr. O'Connor. Yesterday the Bishops and clergy were entertained at a banquet at 12.30, after which they attended a garden party. Last night the celebrations concluded with a dinner and concert at De La Salle College.

#### Dr. O'Connor's Career.

Born in Clonlea, Co. Waterford, Father O'Connor, as he was then, was 28 years old when he arrived at Armidale. He had received his earlier education from the Christian Brothers. It was intended that he should enter commercial life, but his early indications of the vocation he possessed were quickly responsible for a change of plans. He entered the Collegiate Seminary at Dungarvan, where he studied the classics, and from which he transferred to All Hallows, Dublin, where he pursued with brilliance his ecclesiastical studies, in company with Father Doyle and many others who later came to Australia. He was ordained by the Right Rev. Dr. McDevitt, Bishop of Raphoe, in 1875, and did mission work for a few months

in the Salford Diocese, England, under Bishop (afterwards Cardinal) Vaughan. In the following year the two friends left for Australia. Immediately Fathers O'Connor and Doyle entered their new arena they threw their heart and soul into the pioneering work, for which they seemed particularly suited. Long, tedious rides and drives, sick calls into the wilderness, under the most uninviting winter conditions, appeared to be, to them, a special attraction; a wonderful privilege. Their work was not without appreciation, and some reward. After six years' service, the second Bishop, Dr. Torreggiani elevated Father O'Connor to the dignity of Dean of Armidale, his friend obtaining a similar appointment at Lismore. In 1886 Dr. O'Connor was further honored by his appointment as Vicar-General of the Diocese. When, in the following year, the old diocese was divided into the Dioceses of Armidale and Lismore, Dr. Doyle became Bishop of Lismore. But before this development took place tremendous work was to be done under the first existing order. Dr. O'Connor's duties as Vicar-General were telling, and he entered upon a well-deserved holiday in 1888. He spent most of his time in the land of his birth, happy in the knowledge that he had behind him the very best wishes of the Diocese, and of his own Armidale in particular. The people of Armidale had demonstrated this by a presentation to the Vicar-General of a cheque for £350. They were never slow to express, outwardly, their love of their pastor. Two years later, when Dr. O'Connor celebrated the silver jubilee of his ordination, he was again showered with messages of goodwill, and again presented with a well-filled purse of sovereigns. The greatest compliment Dr. O'Connor received on that occasion was the dignity of Domestic Prelate, conferred upon him by his Holiness, on the recommendation of Dr. Torreggiani. More honors were to come. In the following year, Dr. O'Connor received from his Holiness the gold cross of the first class, "Pro Ecclesia et Pontifice." In 1903 Dr. O'Connor was still further elevated, being consecrated Coadjutor-Bishop to the venerable Dr. Torreggiani, to whom he had been such a worthy lieutenant and friend.

#### MONDAY'S EVENTS.

##### THE ARRIVAL OF THE GUESTS.

Armidale was rejoicing in the complete glory of an Australian spring day when a very distinguished band of prelates and members of the clergy arrived there on Monday morning to pay a tribute of their esteem to the Right Rev. Dr. O'Connor, the third Bishop of a progressive diocese. The scene at the station will be a memorable one in the history of Armidale—a profusion of motor cars, a gathering of people, a hustling and a bustling that might have been an excerpt from the "Pied Piper." When prelates, priests, and other visitors were seated in the vehicles, an inspiring procession wended its way through the quiet streets

R. H. Todd

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of a well-ordered town, the Great Northern Road, Butler Street, Beardy Street, Marsh Street, and Rusden Street, to St. Mary's Cathedral. The beautiful structure, which will stand out as a monument to the activity of Dr. O'Connor—"Bush Bishop and Builder," as he was described affectionately—was crowded, notwithstanding the early hour.

There the distinguished visitors were received formally by his Lordship Dr. O'Connor, following the reception at the station, where over a hundred members of the A.H.C. Guild (under Bros. H. W. Fittler, warden; F. O'Dea, deputy-warden; John Kelly, P.W.; W. Hiscox, P.W.; F. Hiscox, P.W.; H. H. Howard, secretary; and P. Duffy, bursar), formed a guard of honor, and also were the guard at the Cathedral. The party of visiting prelates included his Excellency the Apostolic Delegate (Most Rev. Dr. Cattaneo), his Grace the Coadjutor-Archbishop of Sydney (Most Rev. Dr. Sheehan), his Grace the Archbishop of Wellington (Most Rev. Dr. Redwood, S.M.), his Grace the Coadjutor-Archbishop of Hobart (Most Rev. Dr. Barry), their Lordships the Right Rev. Dr. W. Hayden (Bishop of Wilcannia-Forbes), Right Rev. Dr. H. W. Cleary (Bishop of Auckland), Right Rev. Dr. Foley (Bishop of Ballarat), and Right Rev. Dr. McCarthy (Bishop of Sandhurst). In addition, there were present many visiting priests, representing the regular and secular clergy.

#### At the Cathedral.

Arriving at the Cathedral, where the Rev. Dr. Coleman (Adm.), had charge of the proceedings, the visiting prelates were greeted with the rendition of the "Ecce Sacerdos," by the Children of Mary and the Ursuline Convent school children, who were under the baton of the Rev. Brother Louis, of the De La Salle Brothers.

His Excellency the Apostolic Delegate presided on the sanctuary, when addresses of welcome were delivered.

Right Rev. Dr. O'Connor, addressing the visiting prelates and priests, stated that he fully appreciated their goodwill and kindness in having come there for the purpose of offering their congratulations to "a poor, Bush Bishop." He fully appreciated the compliment thus paid him, and the sacrifice that they had made to be present that day. He extended his thanks not only to the members of the Hierarchy, but to the priests and the people.

#### Address to Apostolic Delegate.

Right Rev. Mgr. M. Tobin, V.G., P.P. (Glen Innes) extended his welcome to all the visiting prelates, and presented an address of welcome to his Excellency. Prefacing the presentation of the address, Monsignor Tobin stated that they welcomed Archbishop Cattaneo as the worthy representative of the Vicar of Christ. He had come to officiate at the present ceremonies. It was not, however, his Excellency's first visit to Armidale, for he had been present on the occasion of the consecration of the Cathedral.

#### His Excellency's Reply.

Replying, his Excellency stated that it was a great privilege and pleasure to him to be present in Armidale on the occasion

of Dr. O'Connor's Golden Jubilee, and to be able to "say something to the 'Bush Bishop,' who has been so kind to me in every respect. I thank you for your beautiful address of welcome," his Excellency added. "I was here for the consecration of this beautiful Cathedral. You have much to thank Dr. O'Connor for, and at this moment I thank God I have been privileged to come, and take part in the honoring of a worthy priest, and a representative of the Australian Hierarchy."

#### The Hierarchy Welcomed.

An address was then read to the members of the Hierarchy, which extended to them a cordial welcome on behalf of the priests and laity.

#### Archbishop Redwood's Response.

His Grace the Archbishop of Wellington responded. He deemed it a great honor to respond on behalf of the visiting prelates to the touching address that had been given to them. "It is over 40 years since I had the pleasure of becoming acquainted with Dr. O'Connor," said his Grace, "and your zealous, noted, and wonderful bush prelate, the admirable leader of a great diocese. I have known him all these years, and we have been friendly; we have friendship between us that will last unto our graves. I desire to express our great rejoicing on the achievements of these 50 years of priesthood. That is a great boon before one's fellow-man and before God. "Before men," his Grace added, "it would stand out, because it recalled what had been done during that term of priestly endeavor in the building of schools, convents, and churches. Before God, it would stand as a period during which the administration of the Sacraments was afforded."

His Grace proceeded to speak of the magnificence of the priest's work, particularly in the offering of the Blessed Sacrament. "The priest stands as the representative of Christ," he said. "He is another Christ, and on the altar he is His representative. Finally, he consummates his work with the Great Sacrifice of the Mass—which replaces all the other sacrifices of the ancients. It is a great event."

His Grace concluded: "The next time we meet I am sure we will be able to congratulate Dr. O'Connor on his silver jubilee of episcopate."

#### Archbishop Barry.

Supporting the response his Grace the Coadjutor-Archbishop of Hobart (Most Rev. Dr. Barry), stated that he spoke not so much in his official capacity as a representative of the prelates so much as on behalf of the junior clergy, from whom, in the natural course of events, the future Hierarchy of Australia would come. He extended, on his and their behalf, a most cordial expression of thanks for the welcome extended them. "To every one of us, it is a great pleasure to come here, and have some little part in the outpouring of congratulation and gladness that will come from the profoundest depths of the hearts of bishops, priests, and people, and from all over the Commonwealth. We have come here heartily and

readily to do honor to one of the most splendid characters that has ever adorned the Church in Australia. Your Bishop has many gifts, and we see this morning, as we look around this building, his gift of mind. But he has that most beautiful gift of all—the gift of heart. He has been now 50 years gathering friends in every department and phase of life. I have heard a great deal about him during the term of our friendship, some 25 years, but I have never heard he has lost a friend."

"I might take this structure, and say, viewing this great gathering, that it, in this great district, crystallises and epitomises the lifework of your great Bishop and people, who made possible the erection of this magnificent Cathedral. I place at the feet of your Bishop the love and reverence of the Hierarchy, and the deep affection of every priest in Australia."

#### TUESDAY'S EVENTS.

##### SOLEMN HIGH MASS.

The climax of the celebration was the High Mass in the Cathedral on Tuesday morning, at which his Excellency the Apostolic Delegate presided. His Lordship Bishop O'Connor was the celebrant, the deacon being the Very Rev. Father J. T. Clancy (Tenterfield) and the subdeacon, Rev. Father P. Walsh (Inverell). The Right Rev. Mgr. O'Haran, D.D., P.A., P.P., was the assistant priest, and the Rev. Fathers J. Coleman, D.D. (Adm.), and J. McDermott (Bundarra), were masters of ceremonies. The Apostolic Delegate was attended by the Rev. Dr. Gilroy, Secretary to the Delegation. The occasional sermon was preached by the Most Rev. Dr. Sheehan, Coadjutor-Archbishop of Sydney, who paid a glowing tribute to Bishop O'Connor for his untiring efforts on behalf of the Church in the Armidale diocese. He mentioned that the value of the buildings erected since Dr. O'Connor's consecration was over £250,000. Archbishop Sheehan also read a letter from the Pope to the Bishop, extending warm congratulations.

#### Civic Reception.

At noon the visiting prelates were tendered a civic reception in the Town Hall, which was taxed to its utmost capacity. The Mayor (Alderman Morgan Stephens) presided, and amongst those also on the platform were the Apostolic Delegate, Archbishop Duhig, and the visiting prelates.

The Mayor, in the course of an eloquent speech, assured the visitors that Bishop O'Connor was held in the highest esteem by all sections of the Armidale community, and that they rejoiced to know that one of their citizens occupied such a high place in the esteem of the Catholic Hierarchy, that they should flock to the city to do him honor. The Mayor paid a tribute to Dr. O'Connor's many sterling qualities, and declared that he had ever been of a tolerant nature, and recognised the rights of others.

The Deputy-Mayor (Alderman Richardson) made appropriate reference to the occasion.

Acknowledgment was made from the Apostolic Delegate, Archbishop Redwood, Archbishop Duhig, Archbishop Barry, Bishop Cleary, and Bishop Foley.

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Dr. O'Connor, in moving a vote of thanks to the Mayor, expressed sincere thanks that his guests had been so highly honored. He deeply appreciated the presence of the prelates, who had made long and tiresome journeys to honor a "poor Bush Bishop."

#### Banquet and Conversazione.

At mid-day the visitors were entertained at the Ursuline Convent, at a banquet, and in the afternoon a largely-attended conversazione took place in the Town Hall. The celebrations concluded on Wednesday with social events at De La Salle College and St. Patrick's Orphanage.

### STELLA MURRAY VISIT TO DUNEDIN.

The excellent impression which Stella Murray made on the musical public of the Dominion justified the predictions of those



who held that she would win laurels in a wider field. When she went to London she speedily gained a place among the leading concert artists of the metropolis, and during her few years' residence there she was one of the most popular performers at important musical functions.

Describing Stella Murray's opening recital at Christchurch, the *Lyttelton Times* says:—"Last night she opened a New Zealand tour in the Theatre Royal, and she, for one, must now believe that the prophetic hath honor in her own country. No-visiting artist has had a finer reception than hers, and her audience could not have been bigger, for the house was full. At the conclusion of the concert there was a scene of enthusiastic appreciation which must have gladdened the heart of the singer. When she was handed a laurel wreath the great audience cheered, and for the five minutes that followed wreaths and bouquets were handed up to the stage. Stella Murray is perfect in her singing methods, and she has an attractive personality. Her voice is a rich contralto of extraordinary wide range and power, and she has developed it completely. Her lower register is beautifully mellow and sonorous, and the middle and upper are just as delightful in their way. The voice has flexibility, and is splendidly controlled. The singer is the mistress. In addition to an

excellent vocal equipment Stella Murray has a fine dramatic sense. Mention should be made of her faultless enunciation; the printed words in the programme are superfluous, for every word comes distinct. Stella Murray is unquestionably a great artist, and the Dominion should be proud to claim her as a daughter."

The Dunedin recital will be given in His Majesty's Theatre on Tuesday, October 6. Stella Murray is assisted by Harold Beck, the popular cellist, and Harold Whittle, a skilled and artistic accompanist. Among the great artists to whom he has been accompanist are Dame Nellie Melba, Paul Dufault, Capelli, Ada Crossley, Amy Castles, and many others.

The box plan will open at The Bristol next Thursday, October 1.

Miss Stella Murray will afterwards sing at Invercargill, and then give concerts at Wellington and Auckland.

## Diocesan News

### Archdiocese of Wellington

(From our own correspondent.)

September 25.

At the Monastery of St. Gerard there was a Retreat for the Women's Sodality last week. It was preached by Rev. Father Campbell, C.S.S.R. The members went to Communion in a body at the early Mass on Sunday morning, and the Retreat closed with exercises and a sermon on Sunday afternoon. This week it is the men's turn. The men like this sodality immensely, and attend in great numbers.

The Lewisham bazaar begins on the 3rd of next month. The various parishes are being exhorted in the matter. It is a general affair, this bazaar, not a matter of this parish or that parish. The old owl on the big art union advertisement commends the wisdom of those who try their luck in it. Some people order £5 worth at a time. The auspices are good for a successful session, provided the weather continues good. Dodgers are being distributed showing an illustration of the Sydney section for patients who cannot pay. The statistics given for patients thus gratuitously treated are illuminating.

At the Masses at the Basilica on Sunday Rev. Father Smythe made feeling reference to the departure of Rev. Father Spillane, assistant priest for Thorndon. Father Spillane has gone to the Mission House. In his place has come Rev. Father Moloney, who needs no introduction to the flock there. He is well known in Thorndon. Father Smythe referred to the sterling worth of Father Spillane, and to his work in the parish among the sick and the needy. The Altar Society will miss his guidance and help. Everyone remembers his work in connection with St. Francis's Hall during the absence of Father Smythe. Thorndon will surely hear him again and receive visits from him.

The Irish Club held its fancy dress dance last night. Prizes were given to Miss Josie Galvan and to Miss Cornwall for the most beautiful and the most original dresses respectively. During the evening the opportunity was taken of bidding farewell to Miss

Annie Gould, who, under the change in telephone conditions here, is being transferred to Dunedin. The president (Mr. Nolan) stressed the fine qualities of mind and heart that made Miss Gould such a popular and helpful member of the society. Miss Gould has been there since the club's inception and her interest has never waned. The club's gift to her took the form of a handsome suitcase. Everyone wishes her the best of luck in her new sphere of duty.

### Diocese of Auckland

(From our own correspondent.)

September 24.

The Rev. Father Duffy, of Taumarunui, returned yesterday by the Athenic from Ireland, where he has been visiting his mother. The visit to his old home where he spent his childhood's days was particularly interesting to the genial padre. He found Ireland progressive and prosperous, and enjoyed a well-earned holiday.

The first two students of the Marist Brothers' Juniorate, Tuakau, returned from Australia to New Zealand recently. They will be known in religion as Brothers Jerome and Ignatius. The former will be stationed at Tasman Street, Wellington, and the latter will join the staff at Vermont Street Marist Brothers' School, Ponsonby. Both are New Zealanders, and the first fruits of the Tuakau novitiate.

The Rev. Father McCarthy, S.M., has been conducting a mission in the Papakura district. The little church has sustained a heavy siege during the period. Father McCarthy has drawn the faithful from near and far by his powerful sermons, and will leave a memory behind that will long endure. Night after night the church has been crowded. It was most edifying to see the response to the missionary's call.

Mrs. R. Wells, a prominent Parnell parishioner, has had to undergo a serious operation at the Mater, and her many friends will be glad to hear that she is progressing very well and is on the road to recovery. She attributes her rapid improvement to the unremitting attention of the good Sisters of the hospital. The Rev. Father Fahy is still in the same institution and has shown great improvement.

### OBITUARY

#### EDMOND MAGUIRE, METHVEN.

A distressing accident at Methven, on September 17, resulted in the death of Edmond, youngest son of Patrick and the late Nora Elizabeth Maguire. The deceased, who was only 17 years of age, had endeared himself to all by his bright and manly ways. The esteem of all classes of the community was apparent from the exceptionally large attendance at the funeral, which took place in the Methven Cemetery. The Requiem Mass was celebrated by the Rev. Father Joyce (Christchurch), Rev. Father O'Meehan (New Brighton) officiating at the graveside. There were also present the Very Rev. Dean O'Donnell (Ashburton), Rev. J. Hanrahan (Papanui), and the Rev. J. Maguire (Holy Cross College), brother of the deceased.—R.I.P.

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## Selected Poetry

### CHEER UP!

Cheer up! The swallows soon you'll see  
Beneath the eaves. You'll hear the honey  
bee!

You need not mourn that primroses are over;  
Now spring is done we'll have sweet sum-  
mer's clover.

The cherry's gone? Then here's a yellow  
plum!

And in the autumn you'll have apples come.

You dread the winter? Winter is not yet;  
And when it comes you'll smile without re-  
gret,

Because you'll see warm firelight on the  
rafter

And high hung mistletoe; and hear low  
laughter.

Flowers and the bee, and every bird a-wing  
Have each their season—

You can always sing!

—BILL ADAMS, in the *London Magazine*.



### PAST AND PRESENT.

True love, remembered yet through all that  
mist of years,

Clung to with such vain, vain love—wept  
with such vain tears—

On the turf I sat last night, where we two  
sat of yore,

And thought of thee till memory could bear  
to think no more.

The twilight of the young year was fading  
soft and dim;

The branches of the budding trees fell o'er  
the water's brim;

And the stars came forth in lonely light  
through all the silent skies;

I scarce could see them long ago, with look-  
ing in thine eyes.

For oh! thou wert my starlight, my refuge,  
and my home;

My spirit found its rest in thee, and never  
sought to roam;

All thoughts and all sensations that burn  
and thrill me through,

In those first days of happy love were calm-  
ed and soothed by you.

How wise thou wert—how tender—ah! but  
it seemed to be

Some glorious guardian angel that walked  
this earth with me:

And now, though hope be over, and love too  
much in vain,

What marvel if my weary heart finds naught  
like thee again?

Beloved, when thou wert near me, the happy  
and the right

Were mingled in one gentle dream of ever  
fresh delight;

But now the path of duty seems cold and  
dark to tread,

Without one radiant guide-star to light me  
overhead.

If there were aught my faith in thee to  
darken or remove—

One memory of unkindness—one chilling  
want of love!—

But no—thy heart still clings to me as  
fondly, warmly true,

As mine, through chance, and change, and  
time, must ever cling to you.

If thou were aught to shrink from—to blush  
with sudden shame—

That he who won the beating heart the lips  
must fear to name!

But oh! before the whole wide world how  
proudly would I say:

"He reigned my king long years ago—he  
reigns my king to-day."

And so I turn to seek thee through all the  
mist of years,

And love with vain devotion, and weep with  
vainer tears;

And on the turf I sit alone, where we two  
sat of yore,

And think of thee till memory can bear to  
think no more.

—MARY of the Nation, in *Irish Readings*.



### TREASURE-TROVE.

There's a letter come this minute

From across the boundin' sea,

And it has a treasure in it

That delights the soul of me.

Not a shinin' bit o' gold

Does this blessed letter hold,

But a priceless gem as ancient as the world  
is old.

'Tis meself, to-morrow mornin',

Will be proud to let ye see

This most precious gem adornin'

Of the Sunday hat of me.

'Tis a little sprig o' green

Of the sort I've often seen

My grandfather wearin' in his ould caubeen.

Then here's to the trefoil,

An' may it grow in a free soil

That knows not the dominion of a Saxon  
King or Queen;

The Shamrock of old Erin!

That the patriot's still wearin'

Where the whole world may see it, in his  
ould caubeen.

T. A. DALY, in *Can:oni*.



### THE GOLDEN GOD.

The golden God! He sits upon his throne!

The many millions worship at his feet,

And he, alone to them, all gods in one,

Controls their minds and hearts through  
self-conceit.

To him they come like helpless, whim'ring  
slaves—

Would drag their souls if need be in the  
mire

For that which he could give if he would  
give—

The riches that their selfish hearts desire!

Love, honor, morals—these they cast away  
And grasp with greedy hands the bur-  
nished gold.

Where are those golden virtues fools are  
they!

They boast that they are rich! What  
have they sold?

Rich is the man, indeed, who earns his bread  
In honest toil by giving work for wage.

To him the richest thing in life is love—  
Yielding to him a harvest in old age!

What bondage could be greater than those  
chains

That bind a man in slavery to his lust?  
The golden god may have his sway awhile

But he in turn shall crumble into dust!  
—CATHERINE ELIZABETH HANSON, in the

*Irish World*.

### ROSES.

Last night, against the wall of the moon,  
I heard a crowd of roses speak—

If you will listen at the lips of June,

Oh, you will hear what the roses seek,  
For spring comes late, but summer soon,

And a red rose lives for a lover's cheek.

'Twas under the roof of the radiant moon  
I heard a white rose softly sing

A strange, wild song with a ghostly tune,  
Of a girl's white feet gone wandering.

For never a white rose weaves a rune,

But the ear of a dead girl's listening.

Though spring come late, and summer soon,  
And June make summer's gift complete,

The life of a rose is sadly fleet,  
And fleet are the dancing feet of June.

If you will listen when the wind is sweet,  
You'll hear the roses speak to the moon.

—J. CORSON MILLER, in the *Commonweal*  
(New York).

### SEA WISDOM.

What do I know about the sea?

First, let me tell you this:

The edges of the very sky

Accept the last wave's kiss.

What do I know about the sea

That lies beyond the slip?

Why, greater than to walk with kings

Is the sea's fellowship.

What do I know about the sea?

I know that in the storm

True sailors rise to doughty deeds

That heroes' selves perform.

Oh, I went down to sea in ships,

And there my soul did find

Despite rough speech and rougher ways,

That God's great hand was kind.

The sea is strong, the sea is deep,

Its waves are wide to scan—

Oh, I went down to sea, a fool!

The sea made me a man!

—HARRY KEMP, in the *Saturday Evening*  
*Post* (New York).

Geo. A. Coughlan

(Late J. W. Finch) WHOLESALE and RETAIL BAKER and PASTRYCOOK.  
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**FEATURES OF THIS WEEK'S ISSUE**

Leader, p. 33. Notes, p. 34. Topics, pp. 22-23. Complete Story, p. 9. Japan for Christ, p. 13. An Aristocratic Pillage, p. 15. The Church in N.Z., p. 19. St. Vincent de Paul Society, p. 25. Bishop O'Connor's Jubilee, p. 29. Faith of Our Fathers (by Mgr. Power), p. 51. Famous Irish Pilgrimage Centre, p. 57.

**MESSAGE OF POPE LEO XIII TO THE "N.Z. TABLET."**

*Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

LEO XIII, P.M.

Die 4 Aprilis, 1900.

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

April 4, 1900.

LEO XIII, Pope.

## The New Zealand Tablet

WEDNESDAY, SEPTEMBER 30, 1925.

### CATHOLIC HOSPITALS

THE strenuous efforts to establish a Lewisham Hospital in Wellington, which are being put forward by a band of earnest Catholics to whom charity is more than a name, must command the whole-hearted support of their co-religionists generally throughout the Dominion. Those who assist will be helping the Church to carry on a work which she herself originated, a work which cannot be carried out completely under any influence other than hers. The fact that the Hierarchy, led by our beloved Metropolitan, Archbishop Redwood, have identified themselves with the project should be a sufficient guarantee that the need for it is urgent and that its direction is in capable and trustworthy hands. It only remains, therefore, for Catholics to do their part and shoulder their burden of charity.

When Our Lord was on earth He exercised His divine charity by giving health to sin-stricken souls, and frequently He manifested it by healing afflicted bodies. He forgave sins and cleansed the lepers; He cast out devils and gave sight to the blind and hearing to the deaf; He worked a miracle to feed the hungry on the mountain and He forgave the public sinner Magdalen because she had loved much. Hence, charity was his text and good works the manifestation of it. He left an example which the Church He founded could not ignore; and she, true to her trust, has always manifested her charity towards God's creatures by relieving suffering to the extent of her power. When she first looked upon the world there was no such thing as public beneficence. The spirit of the age may be judged from the regulation of the Council of Vaison in the year 442, which decreed ecclesiastical censure against those who disturbed by importunate reproaches charitable persons who had received children, "for," adds the canon, "these children were exposed to be eaten by dogs." The Church laid the foundation of organised

public beneficence by attacking the harsh ideas which existed in men's minds and thus bringing about a general softening of manners. But she did not allow the matter to rest there: she took the lead in the practical work of organising the community to the end that the alleviation of hardship was to a great extent carried out by social effort. The care of the sick is a duty which she always has undertaken with the greatest of zeal, considering it as one of her own peculiar duties to assist the unfortunate. At one time her bishops were looked upon as the protectors and natural inspectors of beneficent establishments, and a law existed which placed hospitals under their charge. Thence it comes that that class of charitable institution has always occupied a distinguished place in canonical legislation. In all her corporal works of mercy, however, her first concern is for the spiritual welfare of the afflicted. To her mind the care of the body is as nothing if it does not include the care of the soul. At the Reformation her establishments were destroyed and her systems of mercy abolished by law, and when they reappeared in a later day it was merely as State departments established and maintained for secular purposes only. Now if there is one place more than another where religion should be the predominating influence it is at the bedside of a sick Christian. Very often it is only when he is brought near to death that man begins to realise his utter dependence upon a good and merciful God. The Church has always realised that during the time of suffering he is more apt to be properly disposed to pray and receive the strengthening graces that come through the sincere reception of the Sacraments. It is fitting, therefore, that not only should sick persons be given every opportunity of putting themselves right with God in the first place, but their obligations in this respect should be urged upon them and their spiritual progress tactfully directed by those who attend them. It is just here that the essential nature of the Catholic hospital is most apparent. The secular hospitals are well-ordered institutions with whom the care of the body is the first and only concern. In the Catholic hospital the same skillful attention is given the body as would be given in the secular institution by those who are servants of Christ before they are capable nurses or learned doctors. This placing of the spiritual before the material, the eternal before the temporal, exercises a beneficent effect upon the physical condition of the patient, for when he makes his peace with God his mind is at rest, and his body, therefore, will respond more easily to the treatment of the physician.

From every point of view the project of a Catholic hospital for Wellington should be supported with enthusiasm. The institutions at present controlled by the Lewisham Sisters have won golden opinions from people of all classes and creeds, and many doctors have testified to the efficient manner in which they are conducted. The Sisters are rare nurses, as indeed well might they be, for have they not given up everything which human beings hold dear in order to become co-workers with Christ, the Divine Healer.

### INFALLIBLE AND NON-FALLIBLE TEACHING

According to Catholic theology the Pope is infallible when he as supreme Pastor proposes doctrines concerning faith or morals, to be held by all the faithful. If the Pope does not deal with faith or morals, if he does not deal with them as supreme Pastor, if he does not propose a teaching to be held by the universal Church, he is not infallible. No Catholic claims for any Pope infallibility as a private individual, or in matters of ordinary learning, any more than a Catholic would claim that the Pope is impeccable. Again, the universal teaching body of the Church is infallible when declaring unanimously to be an object of faith something relating to faith or morals. Besides such infallible teachings there are also Non-Infallible teachings such as the ordinary doctrinal pronouncements of the Pope, not pronounced *ex cathedra*. In this category come as a rule Encyclical Letters, the doctrinal utterance of particular councils or of particular congregation of the Roman Curia. Thus, the Congregation of the Index or the Congregation of the Holy Office frequently pronounce opinions and publish decrees on doctrinal matters, but the prerogative of infallibility is not attached to them. With regard to infallible decisions Catholics must give them interior assent, as being inspired by the Holy Ghost who remains with the Church to safeguard her from error; but as far as Non-Infallible decrees are concerned while bound to receive them with reverence and with outward obedience, we are not obliged to make acts of faith in such decisions or to receive them with the unconditional and absolute assent due to dogmatic truths. In these Non-Infallible pronouncements and decrees, error is possible but most unlikely. So rarely have mistakes been that it is presumption in any given case to withhold obedience because there have been mistakes; and even in the few cases cited not all are agreed that there have been actual mistakes made. Those who issue such decisions are men of great wisdom and learning, guided by ancient traditions and surrounded with capable advisers. Therefore, from a human point of view, it would be very foolish for any headstrong individual to oppose any such decision, while from a loyal Catholic standpoint it would be extremely culpable. Thus when a decision conflicting with modern scholars is given it ought to be remembered that on one side we have the opinion of the representatives of human science which has constantly erred and on the other that of the representatives of ecclesiastical authority which has, even in Non-Infallible decisions, very rarely made a mistake. If, indeed, a person should be convinced by valid and clear arguments that a mistake had been made, he would not be obliged to give his interior assent to a decision which he is convinced is erroneous, and it would be easy by representing his views in the proper quarter to have them upheld if they were really right. On the other hand, a Catholic must assent fully and unconditionally to Infallible decisions, because he knows that they are founded on Christ's promise: "Behold, I am with you all days, even unto the consummation of the

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world." There is no restraint in such decisions, if it be not the restraint of truth over error. Science often runs too quickly and has to come back again to the position

of the Church; but the Church has never yet changed one iota of its dogmatic teaching because of any ascertained facts that contradicted it.

"Even he that loves Thee most, "Lord, Lord," he saith,  
So will I call on Thee with my last breath,  
Brother, not once have I believed in Thee.  
Yet I am wounded for Thee unto death."

## NOTES

By Eileen Duggan

### Corkery Again

Arrived the other day an Australian publication, the *Dord Feinne*, with a review of Corkery's book, *The Hidden Ireland*, by his Grace Archbishop Sheehan, Coadjutor-Archbishop of Sydney, perhaps the greatest linguist beneath the Southern Cross. His knowledge of the Gaelic is as classical as the works of Kuno Meyer, and as colloquial as the words of an apple-woman. There is no one better fitted to tell the South the beauty and the truth of this book of Corkery's. There is no need to tell the theme of the book here. It has already been reviewed in these columns. It is with the review rather than the book that one deals. It commences with a comparison of the Hebrew and the Gael, of the agony of Israel and the agony of Ireland. He quotes the words of the Psalmist, the terrible cry of the Psalmist: "They who led us away captive, they who snatched us away, asked for some songs. 'Sing us some song of Zion!' they said. How could we sing a song of God in the land of the stranger? If I forget the Jerusalem, be my right hand forgotten. . . . Yet the Hebrews though they called down His blackness for the wicked, never doubted the justice of His word. That is what that dark wailing, cursing chant of Kol Nidre, that cry of the Jewish women in their agony, that sombre murmur of a great submission means to Jewry in its alleys to-day.

So with Ireland, the suffering, the acknowledgment of God's justice went hand in hand blindly, for all faith, all sorrow is blind when deepest. Keating, says his Grace, echoes for Ireland the cry of the Psalmist. Krasinski echoed it for Poland. In resurrecting the poetry of *The Hidden Ireland*, Corkery has played the fairy god-father to Cinderella, reduced to rags and middens by a veritable Squeers. "He failed to extinguish the light of her mind and thrust her down to idiocy and—the despised natives produced a body of lyrical poetry, graceful, refined, and containing much that will be recognised as pure gold, even in the English translation, in which of necessity, the overtones of language disappear, and the precise aristocratic grade of epithet is lost."

There is a regret expressed that Corkery failed to deal with the poetry of Tadhg Gaedhealach, the saintly spalpeen or wandering laborer whose poem on the Sacred Heart is singled out by his Grace for especial praise. There are many Hidden Irelands.

### An American Poem

Association of ideas is a strange thing. While writing of Kol Nidre, the Jewish lament, more awful, more desolate than a Maori Tangi or an Irish Keen, I remembered a strange poem by an American, Florence

Kiper Frank. Driven by the whip of a great drama this age like other ages thinks instantly, when a Jew is mentioned, of a merchant called Shylock. Literature does as much hurt to justice as it does good. Christ forgave his countrymen from the cross, yet we spend centuries in undoing that forgiveness. No nation, no people can survive if God means it to perish. The Jews, scattered, flung, derided, have endured. That is God's way with hunted peoples. He takes from them their country, but He gives them the earth. The Jews and the Irish are found everywhere, like dust in the air, and like dust, common, driven dust, wherever they go, they give the air its color, its richness. The dust is transmuted by aerial alchemy into purple and gold. No silver dawn, no yellow sunset, without that wandering dust!

The mind of a Jew! Who shall fathom it? Let us take this poem and see the mind of a Jewish woman! Would they consider her an outcast one wonders?

"O Man of my own people, I alone  
Among these alien ones can know thy face,  
I who have felt the kinship of our race  
Burn in me as I sit where they intone  
Thy praises—those who striving to make  
known  
A God for sacrifice, have missed the grace  
Of thy sweet human meaning in its place,  
Thou who art of our blood bond and our  
own.

"Are we not sharers of thy passion? Yea,  
In spirit-anguish closely by thy side  
We have drained the bitter cup and tortured felt  
With thee the bruising of each bitter welt  
In every land is our Gethsemane.  
A thousand times have we been crucified."

### Anna Hempstead Branch

Just above it is another poem by one as sorrowful as the Jewess, more sorrowful. The Jewess feels that she has at least a blood-bond. She is the country-woman of Christ. The other is the sheep that hears the sheep-bells of the fold, but is caught in the briars without it. Her poem is called "An Unbeliever," but to us, who take our gift of faith so surely, so lightly, as if it were our due, this poem is a greater lesson than many songs of feeble faith.

"All these on whom the sacred seal was set,  
They could forsake Thee while Thine eyes  
were wet,

Brother, not once have I believed in Thee,  
Yet having seen, I cannot once forget.

"One broke Thee with a kiss at eventide  
And he that loved Thee well has thrice denied,

Brother, I have no faith in Thee at all,  
Yet must I seek Thy hands, Thy feet, Thy  
side.

### A New Zealand Bird

It is Springtime now in the three islands, and the kowhai is swinging its little yellow keels in the sun. Over in Nelson the kowhais were all out a week ago. There is a little grove of them in the Waimea and they stood together goldly, like a sunset fallen down upon earth's floor. Is there any gold like the kowhai's? Well, perhaps there is. Anyone who has walked up Orangikaupapa or out Karori in the broom-time will remember that the hills are hung in cloth of gold. But the lighter gold is the tui's choice, and in Nelson, about the reservoir the tuis were dipping from tree to tree, from fuchsia to kowhai. Along the Para Road in Marlborough they had found the best kowhais, old trees, big trees, that never cheat the Spring. One of the earlier ornithologists wrote once that the tui had a note that was pleasant, but not as musical as that of the birds he was used to. As well compare a minuet with a Hungarian dance, a kowhai with an orchid! His ears were used to little cool trills of song. Once the tui speaks, one hears no other. He drowns the lesser songs. His note is so deep, so strange that the ear listens on, and listens on hoping for its return. And when it sounds again every other bird is forgotten. Perhaps the Sun will permit the reproduction of these

"Suppose, sweet-eyes, you went into a distant country

Where these young islands are nothing but a name,

Suppose you never came again by Tera-whiti,

Would you remember, and be faithful all the same?

"And when they boasted there of thrushes, larks, and linnets,

Would you hold up a stubborn little hand,  
And say, "Not so! I know a sweeter singer

Than any bird that cries across your land."

"Would you remembering tell them of the tui?

Wild, wild, and blinding is his lightest note;

They, they never heard him, swinging on a flaxflower,

Mad with the honey and the noon in his throat.

"They say that in the old days stately rangatiras

Slit his tongue and made him speak instead of sing,

We would rather see him, shining and gold-dusted.

From a morning kowhai flinging wide the Spring.

"So, my little sweeteyes, if you go asailing  
Out beyond Pencarrow and come not again,  
Be faithful to the southlands in the pure October

When the tui's sweetness ripples through the rain."

He is the singer, the playboy of the southern bush. Up the tui!

## DIocese OF DUNEDIN

The devotion of the Forty Hours' Adoration is to commence with High Mass on Friday next at 9 o'clock in St. Joseph's Cathedral. In the evening at 7.30, there will be the Holy Rosary, sermon by Rev. Father Hally (South Dunedin), and Benediction of the Blessed Sacrament. Mass *Pro Pace* will be celebrated at 9 o'clock on Saturday, and in the evening there will be Benediction of the Blessed Sacrament at 8.45. The devotion will conclude on Sunday night, when his Lordship the Bishop will preach.

Rev. Father Gill, C.S.S.R., preached an impressive sermon on "The Love of God" at St. Joseph's Cathedral on last Sunday evening.

The Retreat, conducted by Rev. Father Gill, C.S.S.R., for the members of St. Joseph's Cathedral branch of the Children of Mary Sodality, was concluded on Sunday evening. Very large numbers approached the Holy Table at the 7.30 Mass on Sunday, and in the evening the splendid spectacle was witnessed of quite two-thirds of the nave of the Cathedral being occupied by those whose privilege it is to wear the colors of Our Blessed Lady. His Lordship the Bishop, assisted by Rev. Father Monaghan

(chaplain to the branch), consecrated 35 candidates, and received 16 aspirants in the sodality. The ceremony was both impressive and inspiring, and greatly edified the crowded congregation.

Rev. Father Gill, C.S.S.R., opened a Retreat for the Children of Mary at the North-east Valley on Sunday afternoon. The Retreat will close on Friday evening, and on Saturday Father Gill leaves for Christchurch to engage in similar duties.

In honor of the coming of age of her only daughter (Kathleen), Mrs. Dennis, of Taieri Road, Roslyn, recently gave an enjoyable "evening" in the local theatre. The guests were received by Mrs. and Miss Dennis, and soon the scene—with the decorations of streamers and balloons, and the many pretty frocks—was gay and festive. Numerous friends and relatives were present, some travelling long distances. About 70 guests assembled at supper when the customary toasts were honored. Mr. Irwin acting as chairman. Dancing and games were indulged in, and a musical programme was contributed to by Misses Sullivan, McElligott, and Dennis, Messrs. Herlihy and Roberts, Misses Murphy and Tylee, Messrs. McElligott, Armstrong, Black, and Clark supplied the dance music.

Speaking of the winning effort, Mr. White said that St. Joseph's Choir had given a splendid rendering of the "Gloria." Perhaps the training of that choir fitted it for this class of music. He had thought that the choir would be better in the "Gloria" than in the part song, but his marks indicated otherwise.

### The Massed Display.

Though the efforts of the choirs, with the necessary interludes for the awarding of marks, occupied a long period with the same two compositions being presented by the seven choirs, the audience evinced the keenest interest and gave each band of vocalists an enthusiastic reception. The great event of the evening, the massed display, made a great impression: the judge meanwhile withholding his decision.

Such a mammoth combination, especially one that had not until that moment been under his baton, and also had been trained by seven different leaders, looked an impossible task for extempore conductorship. Mr. White registered a surprising achievement, though, of course, a good deal of credit is due to the vocalists, who adapted themselves so spontaneously to such unusual requirements.

### The Placed Competitors.

The judge then relieved the suspense of the audience—not to mention the performers themselves—by announcing the results, which were as follow:—

St. Joseph's Cathedral Choir, 163 points	
("Gloria" 81, part song 82) ...	1
The Orpheus, 159 points ("Gloria" 79,	
part song 80) ...	2
Dunedin Harmonists, 158 points	
("Gloria" 77, part song 81) ...	3
Leech Lyric Club Choir, 156 points	
("Gloria" 79, part song 77) ...	4

### THE CHOIR ENTERTAINED.

In appreciation of the choir's fine achievement, his Lordship Dr. Whyte entertained the members at St. Joseph's Hall after devotions on last Sunday evening; the Cathedral collectors being also guests of the Bishop on the occasion. The choir rendered the test selections, also the "Soldiers' Chorus" from "Faust" (Gounod) in splendid style; vocal solos being given by Miss M. Eagar, Messrs. D. Fogarty and Rankin. Miss Adelina McGrath played the accompaniments. In very felicitous terms his Lordship the Bishop congratulated the choir on its recent success and reiterated his remarks on other occasions of the high standard of efficiency it had attained and so consistently upheld. All were proud of St. Joseph's Cathedral Choir and the talented choirmaster (Mr. Vallis) deserved the help so loyally given him by the members. The Bishop also expressed his pleasure at the presence of Signor Squarise, whose many years service with the choir was gratefully remembered, and it was pleasing to notice the keen interest he still took in the choir and its doings. Brief speeches were made by Mr. Vallis, who thanked the Bishop for his ever ready help and encouragement, and expressed the choir's indebtedness to Miss McGrath for her valued services in the contest and on other occasions; Mr. J. Flynn, who paid tribute to Mr. Vallis and to the choir's loyalty towards him; Mr. E. Eagar, and Mr. D. O'Connell on behalf of the collectors.

## St. Joseph's Cathedral Choir

WIN CONTEST AT DUNEDIN COMPETITIONS.  
A GREAT PERFORMANCE.

Seven big choirs, first competing in separate harmony, then combining their 235 trained voices in a magnificent finale, gave a memorable treat to the fortunates who were able to gain admittance to His Majesty's Theatre on last Wednesday night, and provided a unique spectacle that led the judge to congratulate the city upon the possession of such gifted bands of vocalists.

Years ago (says the Dunedin *Evening Star* in its issue of the following day) the choir contest in the Dunedin Competitions Society's annual festivals attracted entries approximating the magnitude of last evening's showing, but with the intervention of the war later entries dwindled. It now looks as if the event will prove the big feature of the competitions, for the number competing last night, it is believed, was a record. In fact, the judge (Mr. H. Temple White) suggested that it was a record not only for Dunedin, but for the whole of New Zealand, and he afterwards declared that the inspiring display would be one of the outstanding memories of the numerous competitions at which he has adjudicated.

It may have been partly due to the fact that 235 singers are bound to have many relatives and friends that the auditorium was so closely packed, but the incredible numbers who were turned away—a sad disappointment in view of the feast they missed—proved that a hall vastly bigger than His Majesty's Theatre will be needed, though it may not be available, when a spectacle of last night's calibre is again presented in Dunedin.

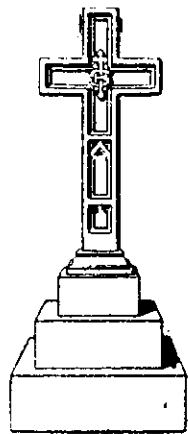
Two tests were set for the contest, which was won by St. Joseph's Cathedral Choir. The first was the "Gloria" from Mozart's Twelfth Mass. It called for careful and somewhat vigorous interpretation, but when all was over the judge confessed that the composition itself did not appeal to him. It was not an inspiring writing, he said, and

there was a good deal of doubt as to whether Mozart really wrote it. It was not of the same style as the rest of the Mass. The other test was an unaccompanied part song, Piusuli's "The Sea Hath its Pearls," a theme calling for delicate treatment.

The choirs which competed, with the names of the conductors in parentheses, were: The Orpheus (Mr. W. Gemmell), United Congregational Church (Mr. W. R. Sinclair), Leech Lyric Club Choir (Mr. J. Leech), Dunedin Harmonists (Mr. W. R. Don), Macandrew Bay Glee Club (Mr. H. P. Desmonlins), Mr. F. Mirams's party (Mr. Mirams), St. Joseph's Cathedral (Mr. A. Vallis).

Commenting on the performances, the judge said that he felt a proud man in having the honor of adjudicating upon the efforts of the biggest number of choirs that had been seen in Dunedin—if not in New Zealand—for many years, and the city was to be congratulated on having in its midst so many choirs of the quality of the evening's detachment. The standard was very high, and it was pleasing to think that there were in the city so many obviously capable conductors. The choirs had a sound idea of interpretation, and he was pleased to notice so many "fresh" voices.

Tendering a little advice to the competitors, Mr. White explained that in all concerted work perfect blend was the ideal. No voice should stand out; no singer should be able to hear himself, though he should be able to hear the singer on either side. There was no better training for a soloist, he added than in a choir, and to substantiate this he reminded them that nearly all great singers had spent an apprenticeship in some choir. With so many good choirs it was difficult to determine the winner, but four had been outstanding, the other three varying a little.



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Do you know that this is the very last day of September and that to-morrow we begin October, the month of the Holy Rosary. Yes, October is one of Our Lady's special months and we must be sure to say the Rosary most faithfully every day. The

Rourke, Lallie Milne, Bridgie Reilly, Sheila Walsh and Leslie O'Leary, all on the 16th; Vera Crow on 17th, with St. Margaret Mary, the great lover of the Sacred Heart; Mary Walsh on 18th; Mona Cotterell and Raymond Wilkins next day; day after that, Pat Abbott, Joy Brocherie and Katie Kin-

AND EVERY OTHER PAPER IN THE WORLD as well, has to work so quickly to get the business done in time, THAT HE SIMPLY CANNOT BE EXPECTED TO TAKE SPECIAL TIME TO READ PENCIL WRITING, which is always more faint than INK WRITING. And if he is a dis-



NELSON ORPHANAGE CHILDREN.



Tiny Tots at Nelson Orphanage.

month has many great feasts in it: it is a Golden Month. I'll tell you the feasts as we go through the Birthday List, and if it happens there are no birthdays on a great saint's feast, I'll tell you about the saint. These are the names:—Nellie Gardner and Rosa Kinney on the 2nd, Feast of the Holy Angels. Be sure to remember your dear Guardian Angels on that day; Jack Scott and Stella Dowling on 3rd, and St. Francis of Assisi on the 4th, Colleen McNeill; Mary Hanrahan, Dorothy O'Connor, and Lorna McEntee on the 6th, Tarcie Heffernan and Noreen de Vere on 7th, which is the Feast of the Holy Rosary. Remember this is the Big Day of the month; Elsie Orłowski and Julia Tavendale on 8th; Jack Rodgers and Honoria McDonald on 9th, which is the Feast of St. Denis; Maggie and Mary Murphy, twins, on 10th, the Feast of St. Francis Borgia; Madge Gallien and Kathleen Morahan, on 11th; Pattie Moore, next day; Margaret Rooney and Ellie Ledingham on 13th, Feast of St. Edward; Jamie McIntosh and Eileen Bulman on 14th; Nora Conrick and Mary Donaghy on 15th, Feast of St. Teresa; Margaret Mulvey, Patricia O'

nevy; on 21st, Pearl McNeill, Teresa Healey and Owen Daly; Veronica Sheehan next day; Beryl Tunbridge on 23rd; St. Raphael, Archangel, on 24th; Joyce Bonisch, 25th; Brunetta Smith, 27th, Feast of St. Simon and St. Jude, Apostles, on 28th, Jack Nihill and Joan Doherty have their birthday also; Zoe Howarth, Margaret Crowley, Garrett Ryan and Frank McNeill on 30th, Feast of St. Marcellus; and Walter Neilson on the last day of the month. Many Happy Returns to all of these, and don't forget your Patron Saints.

During the month I've had letters from ever so many new Little People, and even some old friends have sent along their Badge Money so as to become real Members of the L.P.L.C. Sad to say, quite a number are forgetting all about one of our very strict rules, and they are writing in PENCIL. This cannot be allowed, except when a Member is not well enough to write with a PEN and INK, or is such a tiny, wee Little Person that he or she is not allowed to use INK. I wonder do you understand why you MUST NOT write in PENCIL? It is because the Printer who prints the Tablet

agreeable Printer, HE MAY JUST THROW THOSE PENCIL LETTERS ASIDE! Now, will you believe me when I say that it will surely happen to some of you, not to get an answer even to your letters, and it will be quite your own faults. This is the very last time I will remind you about it, because it is TOO AWFUL to mention again. See now, and be good Little People.

L.P.L.C. BUSINESS (New Members)

EVELYN WALL, St. Mary's College, Westport: Evelyn is six, her birthday was on July 31, and she has a doll and a pram. (Welcome Evelyn, you have no Birthday Mate, will you be Letter Friends with Nellie O'Brien, Slope Point? Her birthday is on 12th July, and she is same age as you.

IRENE MARION STRAKA, Tahekeroa, Kaipara Line, is 11 and her birthday is on 7th November. Irene has seven sisters and two brothers. She and her sister Joan have a pony called "Brownie," a goat "Betty" and a kitten called "Fluff." (Welcome Irene, and indeed, we'd like the whole lot of you to join up with us. You have no Birthday Mate, but there's Mary Daly, Box 62 Balfour, whose birthday is on the 2nd November and who is about same age as you. Will you be Friends?—Anne.)

DAVE STUART, Judgeford, Pahautanui, is not quite brand new, but he sent for a badge. Dave wants Puzzles and fine weather. He also wants his Letter Friend to

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### GOLDEN WEDDING

SPRING—BROSNAHAN.—On September 25, 1875, at the Sacred Heart Church, Timaru, by the late Rev. Father Fauvel, John, only son of the late Frank Spring, Co., Kerry, Ireland, to Margaret, second daughter of the late Michael and Margaret Brosnahan, South Canterbury. Present address: Seadown, Timaru.

### DEATHS

HOGAN.—Of your charity pray for the repose of the soul of Michael John, dearly loved youngest son of Margaret and the late Michael Hogan, of 54 Grosvenor Street, South Dunedin, who died at Lewisham Hospital, Christchurch, on September 11, 1925.—R.I.P.—On his soul, sweet Jesus, have mercy.

MAGUIRE.—Of your charity pray for the repose of the soul of Edmond Maguire, youngest son of Patrick and the late Nora Elizabeth Maguire, who died at Methven, on September 17, 1925.—Sacred Heart of Jesus, have mercy on his soul.

MCDONNELL.—Of your charity pray for the repose of the soul of John McDonnell, dearly beloved husband of Sarah McDonnell, Fruitlands, who died on September 22; aged 73 years.—R.I.P.

PAVLETICH.—On September 21, 1925, at Station Peak, Hakataramea, Joan, the beloved daughter of Mr. and Mrs. Leonard Pavletich; aged 2 years.

MURNEY.—Of your charity pray for the repose of the soul of Mary, widow of James Murney, Tapanui, who died on September 25, 1925; aged 75 years.—Eternal rest grant to her O Lord; and let perpetual light shine upon her. May her soul rest in peace. Amen.

SMIERS.—Of your charity pray for the repose of the soul of Theodor (Professor), brother of the Rev. Father Smiers, Opotiki, who died at his residence, Holland, on July 30; aged 73 years.—R.I.P.

### IN MEMORIAM

CASEY.—Of your charity pray for the repose of the soul of Margaret Casey, who died at Fairly on September 30, 1921.—O Sacred Heart of Jesus have mercy on her soul.

CALDER.—Of your charity pray for the repose of the soul of Mary, dearly beloved wife of John Calder, who died at Maheno on September 26, 1924.—On her soul, sweet Jesus, have mercy.—Inserted by her loving husband and family.

DODD.—Of your charity pray for the repose of the soul of James Albert Dodd, who died at Edendale, on October 1, 1924.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his parents and sister.

McLAUGHLAN.—Of your charity pray for the repose of the soul of John McLaughlan, who died at his residence, 121 North Street, Timaru, on September 20, 1922.—O Sacred Heart of Jesus, have mercy on his soul.

O'CONNELL.—Of your charity pray for the repose of the soul of John O'Connell, who died at "Marawitti," Bar Hill, on October 1, 1921.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving children.

RUSSELL.—Of your charity pray for the repose of the soul of David Russell, who died in France from wounds, on October 3, 1917.—Lord have mercy on his soul.—Inserted by his parents.

WARD.—Of your charity pray for the repose of the soul of Edward Ward, who died at Timaru on September 23, 1917.—On his soul, sweet Jesus, have mercy.

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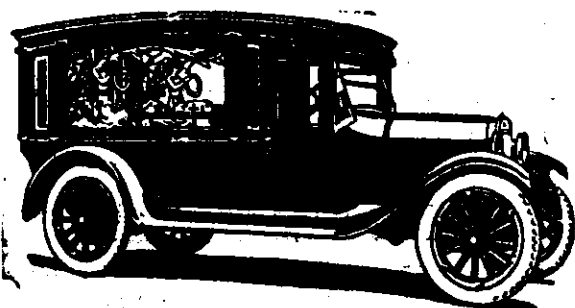


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answer the letter he wrote. (Have you heard from your Mate yet, Dave? The weather is pretty bad, sure enough, but what's the use of being fidgetty about it? We are not having Cross-word Puzzles in our page, old man, because there are so many of them about it seems a pity to use up our little bit of room on them. What do you think?—Anne.)

**THERESE RYAN**, Domett Street, Westport, is a tiny new Member, a little six-year-old, and she has sent for a Badge. (Welcome Therese, when is your Birthday?—Anne.)

**KITTY O'GORMAN**, 80 Young Street, New Plymouth, wants to join our Big Family. Her birthday is on April 12, and she is 9. Kitty would have written long ago, but she helps her mother and does not get much time for letter writing. (Welcome Kitty, you're the girl we've been waiting for. Do you know you're my 300th Member, and you've a Birthday Mate exact same age as yourself. Her name is Gretchen McGreevy, Kenilworth Street, Waipawa. Will you two be Friends?—Anne.)

**MAY McBRIDE**, Box 24, Queenstown, has written to us before, but now she has got her Badge. At May's home they have cows and calves—two darling little calves. (Glad you've joined up properly May. Hope you'll like your Badge and that you and Agnes will be Friends.—Anne.)

**PHYLLIS McAULEY**, Glen-iti, Timaru, wants someone of 13 to write to her. (Welcome Phyllis, I hope you'll like your Badge. Perhaps you have a Birthday Mate, what is your date. Will you and Winnie Hannifin be Letter Friends? I'm putting her letter next to yours?—Anne.)

**WINNIE HANNIFIN**, Timaru Road, Waimate, is an old Little Person, who wants someone of about 14 to write to her. Winnie's birthday is on November 14. Winnie's sister Annie belongs to us also, and she has four Letter Friends. (Glad you want to make a friend Winnie, but you have no Birthday Mate just yet. Will you write to Phyllis, whose letter is just ahead of yours.—Anne.)

**ANNA McMILLAN**, 80 Young Street, New Plymouth, has joined up with us and sent for her Badge. Anna's dear mother is very ill in Wanganui, so, our little friend is staying with her Aunt in New Plymouth, where she has four cousins to play with. (Welcome Anna, so sorry your mother is suffering. Yes, you have two Birthday Mates—Mary Conrick, Main Road, Upper Hutt; and Joan Rees, Convent School, Hastings.—Anne.)

**VERA LANG**, Russley Road, Upper Fendalton, Christchurch, is 12 years old and has a birthday on 30th December. Vera has two Letter Friends now, and is still looking for more. (Welcome Vera, glad you have made friends. Yes, you have two Birthday Mates—Mollie Houlihan, Orepuki; and Mary O'Sullivan, Convent School, Hastings.—Anne.)

**FELIX LANG**, Russley Road, Upper Fendalton, Christchurch, is 11 and is looking for a Letter Friend. Felix has learned Latin and is serving Mass. His brother has served for 10 years. (Welcome Felix, sorry you have no Birthday Mate. Will you be Friends with Dan Kearney, Box 93, Oam-

aru? His birthday is on the same day as Vera's, and he is nearly 11, just like you—Anne.)

**MONICA KILKELLY**, 39 Martin Square, Wellington, has been reading our page for such a long time that she has joined up with us. Monica's birthday is on 25th August. She was 10 years then, and she wants Letter Friends. (Welcome Monica, you have two Birthday Mates waiting for you—Eileen Sheehan, "Happy Valley," P.O., Te Tuna, Southland, and Mattie Nevin, Westport. You three should be real good Friends.—Anne.)

**MARY HARDING**, Motukaraka, Hokianga, has joined up because she wants Letter Friends. Mary's birthday is on 30th April and she is 9. They live on a farm, are milking 15 cows, and Mary is in Std. 3. (Welcome Mary, sorry you have no Mate. Perhaps some of the April Members will write to you, what about you and Ella Abbott being Friends? Ella has no real Mate either, her birthday is on the 26th April, and she lives at "Kincora," Pahautanui.—Anne.)

**JESSIE GRACE**, Riverside, Pirongia, sent for a Badge and wrote a second letter telling us her birthday, which is on February 12. (Glad to tell you there is a birthday Mate waiting for you Jessie—Kathleen Abbott, "Villa Maria," Pahautanui. Perhaps if your sister Annie writes to us we will find a Letter Friend for her, too.—Anne.)

**NANCY GAMBLE**, 38 Seddon Street, Aramoho, has joined us. Nancy is 8 and her birthday is on January 31. (Welcome Nancy, hope you'll like your Badge. You have no Mate but perhaps you and Eileen Carney, Rakaia, will be Letter Friends. Her birthday is on the first day of January, and yours on the last. You are the same age and have no real Mates, either of you.—Anne.)

**FRANK GILL**, Albany, Auckland, has sent sixpence for his Badge, he is 10 years old. (Welcome Frank, when is your Birthday? Would you like a Letter Friend?—Anne.)

**J. FAHEY**, East Belt, Rangiora, has joined us and says he is writing to Tom Mulqueen. (Welcome, hope you'll like your Badge, glad you had a letter from Tom. What is your full name?—Anne.)

**SHEELAH FITZGIBBON**, Waghorne Street, Napier, has been reading our page till she had to join us. Sheelah's birthday is on 7th March and she is in the 2nd Std. (Welcome Sheelah, you've got two Birthday Mates—Molly Murphy, Fortrose, and Kathleen Crowe, Forest Hill. Mind you become Friends. Thanks for Riddle, you'll see it somewhere later.—Anne.)

**MAURA FITZGIBBON**, Waghorne St., Napier, is ten years old, in Std. 3 and goes to the S.H. High School, Napier. (Sorry you've no Mate Maura, neither has Phyllis Shortall, 48 Fox Street, Invercargill. Her birthday is on 6th September, and yours is on the 4th. Will you be Friends?—Anne.)

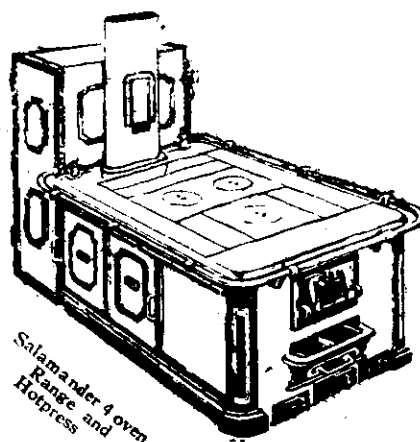
**MONICA CORRIGAN**, 51 Cambridge Street, Pahiatua, has written to us long ago and now she has sent for a Badge. Monica's birthday is on 5th March and she is looking for a Mate. (Yes, Monica dear, you have two Mates, and one is a namesake also—Monica Ford, Regan Street, Stratford, and Maureen Fitzgerald, Devon Street, Gore. Will you all be Friends?—Anne.)

**JOANA BYRNE**, Kotinga, Takaka, is 8 years and in Std. 2. Joana had a little lamb which died and her Uncle Frank got her a bigger one to be a new pet. (Welcome Joana, you didn't tell me your birthday, and you may have a little Mate waiting for you. Glad you got another lamb.—Anne.)

**LENNIE SPELMAN**, Woodville, lost his badge and sent for another. Lennie tells us that he met his Letter Mate, Tim Cahill, at the opening of St. Brigid's Church, Feilding. (Sorry you lost your first badge Lennie, glad you got another. Don't you think it was fine to meet your Friend like that. I hope many of my Little People will meet, as time goes on.

I will give you a supplementary list of New Members, next week, we have no room this time. One or two addresses have been asked for, here they are this time, **BUT YOU MUST KEEP THE LISTS BY YOU, THAT IS WHY I SEND THEM TO YOU.** Long addresses take up so much room, and we have so little to spare.

Addresses asked for—Lorna Carroll, Swift's Creek, E. Gippsland, Victoria, Australia; Kathleen Egan, Nightcaps.



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# Commonwealth Notes

## NEW SOUTH WALES.

Archbishop Redwood's arrival in Sydney on Saturday (says the *Catholic Press* for September 10) reminds us that he is the only living prelate who took part in the first Plenary Council of the Australian Hierarchy, held in Sydney 40 years ago—on November 14. Cardinal Moran, then a new arrival, presided. Two of the priests who attended the Synod as theologians, and subsequently became Bishops, are Dr. Dwyer, of Maitland, and Dr. O'Connor, of Armidale. It is for Bishop O'Connor's golden jubilee that the venerable Archbishop of Wellington has crossed the Tasman Sea again.

The thousands of friends "John O'Brien" has won through his poetic dissertations, *Around the Barce Log*, will be pleased to learn that at about the end of the month they will get an opportunity of seeing the Sugarloaf O'Briens, the Careys, and the Murphys on the screen. Recently "John O'Brien's" poetic stories, breathing the spirit of Catholicism and the Australian bush, were enacted and cinematographed at Goulburn, and in its picturesque environs, where the poet's characters lived in real, as well as in reel, life. Messrs. E. J. and D. Carroll, the producers, deserve practical recognition of their initiative and their encouragement of Australian art.

The latest bulletin regarding the health of his Lordship the Bishop of Bathurst (the Right Rev. Dr. O'Farrell) indicates that his recovery from his recent serious illness is only gradual. He will return to Australia towards the end of the year, visiting Rome *en route* if his health will permit.

Though scarce three years have passed since the Christian Brothers, who, coming from Ireland at the invitation of his Grace the Archbishop of Sydney, founded at Castle Hill a school for the education of Catholic deaf mutes, a remarkably great work has been performed in educating in the way of faith and in the paths that lead to useful citizenship those children who suffer a severe affliction. Since the commencement of the work at Castle Hill, 47 boys have been admitted to the home, as figures contained in the second annual report indicate. Even in the brief term of its existence, it has been found that so valuable is the work of the institution, and so appreciative are parents of the training provided by the Christian Brothers, that to meet with the need of accommodation for the boys, such additions have had to be made as, with characteristic foresight, were provided for by the Brothers in the original plan. The other Sunday his Grace the Archbishop of Sydney blessed and laid the foundation stone of this continuation of the building—for such it is—and a huge gathering of people set by their presence a seal of approval on the work.

Tuesday, the 8th inst., will always remain a day of happy memory for the Order of the Irish Christian Brothers in Australia—and even to their foundations abroad it will mark an event of great historic importance, if nothing else. To Australia it will stand out as an occasion of the recognition of the

work of immense importance to the Catholic Church—the advancement and continued progress of the cause of Catholic education. On that day, his Grace the Archbishop of Sydney blessed and opened the new chapel attached to the Christian Brothers' Novitiate, at Strathfield, which will stand as a memorial to the celebration of the Golden Jubilee of the religious profession of Rev. Brother P. J. Barron, who, for over 22 years, had been the Provincial of the Order in Australia. During the time of Brother Barron's occupancy of the onerous office, great progress was made within the Order—in fact, the number of schools was doubled, and it is no exaggeration to state that the number of teachers nearly trebled. Brother Barron, who preserves the appearance of vigorous youth, participated in the day's festivities, which were, indeed, really the celebration of his "Fifty Golden Years."

There is often a very nice feeling between Catholic priests and non-Catholic clergymen in the country districts, which finds expression on public occasions, and we are not surprised that Bishop O'Connor's sacerdotal golden jubilee has brought forth a very graceful tribute from the Anglican Church in Armidale to the life and labors of the hard-working Catholic prelate (says the *Freeman's Journal*, editorially). Canon Riley was the spokesman, and at the service in St. Peter's Anglican Cathedral on Sunday night, he drew the attention of the congregation to the big event the Catholics of the city and district were celebrating: "It would be quite wrong to fail to appreciate the good work of Bishop O'Connor," he said, "especially among charities, during the 50 years of his well-spent priesthood and episcopate. I understand he has labored continuously all those years in the New England district, and I not only tender him my congratulations on behalf of the Church of England, but I intend to be present on Tuesday to offer them in person." The spirit and action of Canon Riley will be appreciated by Catholics generally, who are always anxious for communal harmony, and who themselves always show the greatest respect for earnest men of other religious beliefs. It would be better for Australia and better for Christianity if Canon Riley's attitude was more general among Protestant ecclesiastics, and greater neighborliness among all creeds was encouraged.

## VICTORIA.

His Grace the Archbishop of Melbourne, the Most Rev. Dr. Mannix, who is receiving a whole-hearted welcome from enthusiastic crowds in the land of his birth, is expected to arrive in Melbourne on December 21.

His Excellency the Apostolic Delegate (the Most Rev. Archbishop Cattaneo), attended by Right Rev. Mgr. King, was in Melbourne during the early part of the month. The Most Rev. Prelate paid an official visit to his Excellency the Governor at State Government House on Wednesday, 2nd, and left for Sydney on Thursday. His Excellency visited the new community chapel of the Sisters of Mercy, North Melbourne, which

was recently blessed and opened by his Lordship the Bishop of Sandhurst.

The initial difficulties that confront every new movement being overcome by the pioneers of the Catholic Reference Library, it may quite safely be predicted that the project of bringing the best Catholic literature within easy reach of all, Catholic and non-Catholic alike, has been safely launched by the energy and perseverance of its founder, the Rev. Father Hackett, S.J., and his enthusiastic band of assistants, whose time is voluntarily given to the work of spreading Catholic truth by means of the well-chosen array of volumes upon the library shelves that to many a well-disposed enquirer may prove a means of removing the barriers that bar their entrance into the true fold by dispersing prejudice and wrong ideas regarding the doctrine and ritual of the Catholic Church.

## QUEENSLAND.

The latest news from Toowoomba announces that Right Rev. Mgr. Fouhy is gradually getting weaker. There is little hope of recovery.

The Sisters of Charity, who were recently established in Ashgrove, Brisbane, are doing excellent work in the parish. The children attending their schools now number 115, 70 of whom were taken from State schools on the occasion of the recent mission in the parish. The work the Sisters are carrying on in the school is much appreciated by the people, who speak in terms of praise and admiration.

Thousands of citizens of Brisbane paid homage to Queensland's former Premier, and one of the most prominent statesmen of Australia, on Sunday afternoon, 6th inst., when they attended the unveiling of the bronze statue of the late T. J. Ryan by Sir Matthew Nathan, Governor of Queensland. The memorial, which is emblematic of Mr. Ryan in the robes of a jurist, is erected at the corner of William and Elizabeth Streets, and overlooks Victoria Bridge and the idyllic scenery stretching from the river to the distant hills. It is built on a granite base with pedestal gracefully worked in free-stone, and the bronze memorial, which was artistically and faithfully worked by Sir Bertram McKinnal, towers above the grassy lawn and well-kept gardens of Queen's Park.

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# Our Sports Summary

## CHRISTIAN BROTHERS' OLD BOYS' CRICKET CLUB, DUNEDIN.

The second annual meeting of the above club was held in the school hall the other evening, Rev. Brother Doonan presiding over an attendance of thirty-two members.

In presenting the second annual report of the club the committee stated that the season 1924-25 was a remarkably fine one both as to the performances of the teams and the club spirit that existed. Five teams were entered in the competitions—three under the O.C.A. and two under the Boys' Association. The second grade B team, third grade, fourth grade, Senior Boys' Association, and Junior Boys' Association, won their respective competitions. The two boys' teams won every match played—a remarkable performance. The club regrets the retirement from active participation of Brother Higgins, the founder, adviser, and warm supporter of the club in the past.

The initial outlay in material for five teams was very considerable, but as the material is on hand the expenses this year will be greatly reduced. This outlay and the visit of the Marist Brothers' Old Boys' greatly affected the balance sheet, but there is still a credit balance of £1 15s 10d. At the invitation of the Marist Old Boys, a team played a match at Invercargill during the New Year, and was successful in winning. A return match followed this visit, and was played on the Caledonian Ground at Easter. The home team was fully extended, and luckily won by a few runs. It was decided that this match become an annual fixture.

Thanks are tendered to those well-wishers who helped to create extra interest. Amongst these were his Lordship the Bishop, who presented a trophy for the first century (won by J. Bond); Mr. Tom Batt, trophy for all-round average (won by Jack Parsons); Mr. D. Fogarty, trophy for boys' bowling (won by Joe Parsons); Mr. F. Fogarty, trophy for boys' batting (won by Joe Parsons); Mr. M. Lynskey, generous donations for boys' cricket; and Mr. C. Todd, for valuable assistance.

The club's thanks are also due to Mr. J. Bond for his valuable coaching, Mr. M. Richards for use of room for material, Rev. Brother Murphy for use of school for meetings, to the O.C.A., the Umpires' Association, and the press.

The following office-bearers were elected:—  
Patron, Right Rev. Dr. Whyte; president, Mr. H. O'Reilly; vice-presidents—Rev. Fathers Kaveney, Hally, McMahon, Rev. Brother Doonan, Mr. C. Todd, Dr. Hall, Dr. O'Neill, Messrs. M. Richards, L. McCormack, W. Quirk, J. B. Callan, M. Lynskey, T. Batt, J. Collins, A. Heffernan, M. Dawson, M. Coughlan, sen., C. Shiel, W. Shiel, D. Fogarty, F. Fogarty, and Mrs. Blaney; club captain, Mr. A. Sullivan; coach, Mr. T. McCarten, sen.; hon. secretary and treasurer, Mr. B. Lynskey; assistant secretary, Mr. J. McClintock; delegate to O.C.A., Mr. W. Brookes; general committee, Messrs. W. Brookes, F. Dawson, R. Baughen, E.

McKewen, F. Toomey; trustees, Mr. W. Brookes and Mr. B. Lynskey.

Ten new members were elected, and the meeting closed with a vote of thanks to Brother Doonan for the interest he had taken in the club during the past year.

## SCHOOLS' FOOTBALL IN SOUTH CANTERBURY.

(From our Timaru correspondent.)

The annual seven-a-side football tournament promoted by the South Canterbury Primary Schools Association was held on the 19th inst. The weather and grounds were good. The matches produced some keen contests. The Marist Brothers' boys won the C and D grade competitions. The names of the winners are as follows:—C Grade: Hall, Sullivan, Sutherland, Harding, McQuillan, O'Connor, and Cunningham. D Grade: Quinn, Collins, Cox, Courtney, Kane, Herton, and O'Brien.

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## CHRISTCHURCH FOOTBALL NOTES.

(From our own correspondent.)

In the semi-final of the knock-out football competition on Saturday week, Marists were defeated by Hornby by 12 points to 10. The "Greens" were without the services of Robbins, Burns, Ellis, and Batchelor. The strong Hornby vanguard, led by Henry, played a great game and scored a well-merited win. For Marists Polaschek and Petersen were the best forwards, while of the backs Fitzgerald, O'Malley, Sheehan, and Crocker were most prominent.

C. Robbins, Marists' clever young five-eighths, and P. Burns represented New Zealand against the Queenslanders at Wellington the other Saturday. L. Petersen played against the "Maroons" at Auckland in the first test. P. Burns is a nephew of the famous All Black "Paddy" Burns.

An invitation has been received from the Christian Brothers' League Club, Dunedin, to send a senior team to play that club, and this has been accepted by Marists. A strong side is expected to make the trip south, and I feel sure will give a good account of itself on and off the field. The Dunedin club has kindly arranged all the details in connection with the trip, so that the players may look forward to an enjoyable time. Mr. C. Baker will accompany the team as manager, and the combination will leave Christchurch on Friday, October 9.

The Queensland Rugby League team now on tour in New Zealand, includes a good number of Catholics, and M.B.O.B.A. is pleased to extend to them and their teammates a hearty welcome to this part of the Dominion.

The ladies of the Marist Queen Carnival committee have been working hard in the interests of their candidate (Miss Coffey), and will appreciate gratefully any assistance or patronage that may be given them by supporters in their final efforts for victory.

## M.B.O.B. ASSOCIATION, CHRISTCHURCH.

(Contributed.)

The M.B.O.B. Association has this year widened the sphere of its activities inasmuch as it now includes a flourishing Soccer branch.

Three teams are participating in the competitions under the management of the Canterbury Football Association.

Though from a playing point of view they have not met with a great deal of success, special mention should be made of the 4th grade, who are at present leading in the competition, but, better than success, they are laying the foundation of what promises to be a very strong soccer section.

During the season W. Sweeney (captain of the 4th grade) and B. Turner (5th grade) were successful in gaining representative honors, and the club extends to these two players its congratulations. Great credit is due to Mr. Greenlees, who throughout the season has acted as coach, and his enthusiasm has done much to keep the boys together.

Though the Soccer section is comprised of very young players, they have nothing to learn in the way of enthusiasm from their elder section—the League branch. They look upon their training night as the most important night of the week.

The association extends its congratulations to this young section.

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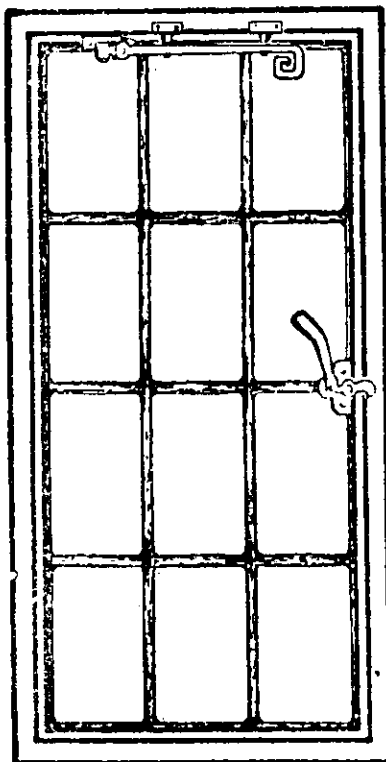
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## Here and There

**War Hero to Minister to Lepers.**—Father Peter Henri d'Orgeval, war hero of France, five times cited for bravery in action, has arrived in Molokai, "Isle of the Lepers," to bury himself in possibly the most courageous service known to man—the care of the unfortunates who dwell there. He is one of a group of French priests recently arrived in the island. Known as the "fighting chaplain of France," Father d'Orgeval never spared himself in his ministrations on the battlefield. Marshal Joffre was so impressed by his record that he recommended him for the Legion of Honor. It is sacrifices such as this which bring cheer to those experiencing a living death. They have seen it before in Molokai in Father Damien, first apostle of the island, and in the now aged Brother Dutton, who forsook the life of a dashing cavalry officer to live beside, aid, and comfort them. Father d'Orgeval has entered on his life there with the same smiling fortitude as his heroic predecessors.

**Vindicating Catholic Italy.**—Father Paul of the Atonement, of Graymoor, New York, long an Anglican minister, after a recent trip to Italy, writes in *The Antidote* this vindication of Catholic Italy:—

"I have visited for the first time in my life a country that has known nothing but the Catholic religion and the Catholic Church from the very days of the Apostles until now. The whole atmosphere of Rome, the strong, deep Faith of the people, their industry, their domestic virtues, and the moral tone of society has been impressed upon me profoundly. I have discovered by actual contact with the Italian people how false and untrue the representations are which prevail in Protestant circles concerning their alleged superstition, ignorance, and immorality. In material wealth and prosperity just at present we excel the people of Italy; but when it comes to morality and virtue, the Italian people can set us an example which America would do well to follow. The records of the divorce courts are but one evidence among many which reveal how honeycombed the social life of America is with domestic infidelities, making it to stand out in marked contrast with the purity of the Italian home. In spite of stringent prohibition laws, we know to what extent intemperance and dissipation still exist in the United States. Yet, without any prohibitory laws, the Italian people are almost entirely free from the sin of drunkenness."

**Old Monastery at Constance Trained Saints.**—Tourists who take a little trouble to go out of the beaten track in their journeys through Switzerland, may visit Constance and its ancient little church which is intimately linked up with the history of the Faith in early ages. Sacred legend says that St. Pirmin, the Irish Monk-Bishop of Meaux, was called by the Earl of the district to make a foundation in this section. Legend also says that the saint was another St. Patrick, in that he drove the serpents forth from the land. The little church has been fre-

quently restored. Some ancient frescoes are still preserved as reminders of the monks of old. Wars and dissolutions in the Napoleonic period have robbed the chapel and surroundings of many treasures, but some are still preserved in their pristine integrity. The monastery was once the training-school of saints and nobles. It can also boast of 18 archbishops, 60 bishops, and 25 men of eminent learning, while 29 of its monks were elected abbots of other monasteries. The Council of Constance, 1414 to 1418, saw the abbey at its best. Recently an historical pageant was held on the premises.

• • •

**Virtues of First Martyrs Recalled.**—Since the solemn Beatification in the Vatican of the Martyrs of Corea, heroes of Christ who, in that distant country, suffered and died for the Faith so dear to them and to all loyal Catholics, devotion to the early Christian Martyrs who shed their blood in the streets, the amphitheatres and fields of Rome has increased very greatly. The Holy Year exercises have attracted to Rome a great multitude of pious pilgrims as well as tourists and sight-seers, who take advantage of this unusual time and the opportunities offered them, of viewing the spots made sacred by the heroic deeds and the life offering of so many who have glorified the Sacred Name of Christ. In particular has devotion to the Apostle St. Peter become marked. The spots which during his lifetime were consecrated by his accomplishments for the Faith, and which in sacred history and legend have become endeared to the Christian heart the world over, have been visited by thousands who kneel to pray and venerate the traces of the first Pontiff, the Visible Head of the Church. In all the Christian churches of Rome, devout pilgrims have attended the solemn functions held especially in their interest, when the clergy, clothed in the sacred vestments, have conducted exercises in honor of the particular saint or saints whose relics repose there or for whom the church or chapel is named.

• • •

**Native Priest to Work for Japanese.**—Father Totsuka, a newly-ordained Japanese priest, has recently left Rome to return to his native city of Tokyo. His ordination was the cause of great rejoicing among the Japanese Catholics of the latter city who welcomed him with great enthusiasm when he reached their midst. The new priest was formerly a pupil at the famous Morning Star School, and is the first from that institution to become a priest. This distinction sets him apart for special esteem on the part of his countrymen. Before studying theology, Father Totsuka was a surgeon of known repute. In early years, as a student at the Brothers' School, he used to throw snowballs at a statue of St. Joseph which stood in a corner of the school yard. His conversion was a work of grace, and in thanksgiving it is the intention of the young priest to lay the foundation of a Catholic religious society for the conversion of the Japanese. Recently another Japanese student was ordain-

ed at the Cathedral of St. Mark in Venice. Father Iwashita is the son of a prominent Japanese banker and has been professor of philosophy in the preparatory department of the University of Jagoshima. He is a convert also, and a former pupil of the Morning Star School. The increase in vocations to the sacred priesthood in Japan of late is very encouraging to the missionaries, who rely upon a strong native priesthood in the not distant future to effect what they desire for the Japanese people, conversion to the one true Faith.

[We print on page 13 of this issue an article descriptive of the great work for the conversion of Japan undertaken by Father Totsuka.—Ed. N.Z.T.]

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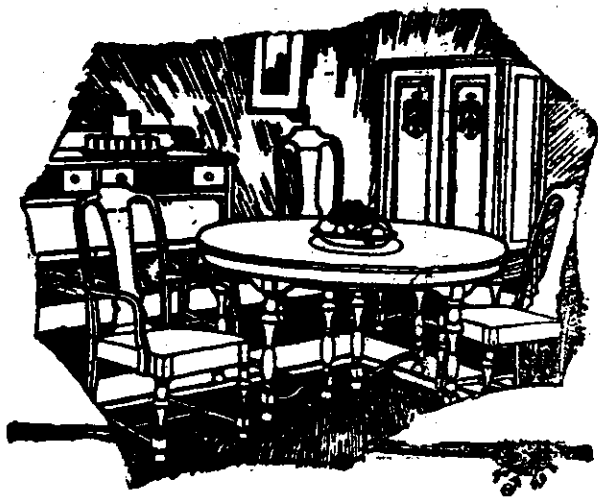
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## Irish News

**SISTERS OF MERCY IN DERRY—LOSS TO IRISH CHRISTIAN BROTHERS—  
BISHOPS AND DANCING: PERNICIOUS HALF-TRUTHS—SUNDAY DESECRATION—BISHOP'S VIEW OF BEET FACTORY.**

The last Sunday in July was a day that will be memorable in the annals of Kilrea, Co. Derry, for it saw the opening of the Convent of Mercy into which what was known as the Manor House has been transformed through the zeal of the devoted pastor of Kilrea, Rev. D. F. McCrea, by whom it was purchased last year. There, in a fine, substantial building, overlooking a pretty lake and wooded country, the Sisters of Mercy will carry on a first-class scholastic institution.

Visitors to Rome in recent years will read with regret of the death of Rev. Brother Thayne, Irish Christian Brother, which occurred on Saturday (says the *Irish Catholic* for August 15). Brother Thayne was a Dublin man, and was a brother of Rev. J. B. Thayne, O.P., Dundalk. He went to Rome in 1900, and was one of the pioneers of the Order there. For the past ten years he was one of the secretaries in the office of the Maestro di Camera, and in this office gained general esteem, particularly amongst Irish visitors and English-speaking visitors, in facilitating their admission to audience or to the Papal Mass. By his death the Christian Brothers have lost a distinguished and devoted member.

The *Southwark Record*, the official organ of the Catholic diocese of Southwark, publishes a reply to statements recently appearing in the British press that the Irish bishops had condemned dancing. "Under this heading, in the usual misleading and fallacious style," it states, "the daily papers gave much publicity to a recent pronouncement by one of the Irish bishops. The half-truth is more pernicious than the whole lie, inasmuch as it is less obviously the child of its infernal father.

"The Irish bishops did not condemn dancing, but certain forms of dancing, and not one bishop, but several, voiced the condemnation.

"No doubt, any of those who scrutinised the newspaper headings and manipulated quotations sneered contemptuously at 'this latest outburst of episcopal medievalism and obscurantism,' and blamed 'the benighted Irish' for allowing themselves to be 'priest-ridden.'

"Perhaps, after all, it is better to be priest-ridden than be ridden by politicians and profiteers, and even if it were true that the Irish had ever suffered from the former, it would be equally true to say that hitherto they have been more fortunate than some of their neighbors in escaping from the latter."

His Grace the Most Rev. Dr. O'Donnell, Archbishop of Armagh and Primate of All Ireland, who, in the course of his address at the recent County Louth Feis at Omeath referred to the evil of Sunday drinking at that

famous seaside resort, has addressed the following letter to Rev. Mark Quinn, C.C., Omeath:—

"Dear Father Quinn,—I have learned that on the evening of the Feis at Omeath there was a drunken row not far away that had to be suppressed by force. The very day on which men of Irish feeling came long distances to hold a worthy Irish celebration in the midst of your good people was the day on which another set of outsiders came long distances to desecrate the Sunday at Omeath.

"That Sunday desecration is what now occurs year after year round the summer in the same place. The disgraceful scene on last Sunday shows how far the evil is from being plucked up by the roots. Nor is drunkenness the only evil these unworthy members of society exhibit. They have brought with them the practice also of dancing degraded dances, from which decent paganism would recoil, and they are quite unabashed in desiring further facilities for drink and dancing in juxtaposition.

"These outlaws from Christian feelings and self-respect are a small minority of the holiday-makers who frequent Omeath. But whatever their numbers, their exhibition of paganism at a low ebb should not be tolerated. It is far better that public houses should be closed to all-comers on Sundays than that such sinful and degrading practices should continue.

"I can see no other permanent remedy for such abuses. But so long as they continue it is our duty to cry out incessantly against the evil, both as regards drink and as regards dancing, in the interests of the delinquents themselves, and of the people committed to our charge.—I am, dear Father Quinn, faithfully yours,

\* PATRICK O'DONNELL,

Archbishop of Armagh.

"Carlingford, July 26, 1925."

Speaking at a meeting in the town of Carlow in connection with the proposed establishment in the county of the beet factory, Most Rev. Dr. Foley declared that never in the memory of living man had so magnificent an opportunity been presented to Carlow and the adjoining counties. His Lordship, who presided, making an earnest appeal to the farmers to ensure that the necessary guarantee for the beet acreage is given, said he had never, until a few weeks ago, known anything about beet sugar—its production and processes of growth or of the possible profits to be made from it. An immense change, however, had come over his mind since the mention of the establishment of the sugar beet factory in the vicinity of Carlow town. When the beet sugar factory idea was first mooted he saw certain difficulties in the way, but after the explanations given him by the representatives of the firm his ignorance of the industry was

dispelled, and as a result of the efforts of these gentlemen he formed the impression that never in the memory of living man had a more magnificent opportunity been presented to Carlow and surrounding district of securing an industry which would confer great benefits on themselves and future generations. The greatest of these difficulties still remained, which was that the requirements of the firm should be met by the farmers in Carlow and adjoining counties coming forward and guaranteeing the growing of at least 5000 acres of sugar-beet crop. It had not been found possible to fulfil for that day the only outstanding difficulty in regard to the requirements of acreage. That was not for the towns, but for the farmers and the holders of lands to take the matter in hand and put down as many acres as possible for the industry. "I am not," concluded his Lordship, "a Socialist; I am a Bishop of the Catholic Church, and her teaching, so long as life is in my body, I shall be bound in conscience to obey. Therefore, I hope that no farmer will say: 'The Bishop has gone Socialist. What shall we do?'"

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# Town and Country News

## Westport Notes

(From our own correspondent.)

September 16.

The Sacrament of Confirmation was administered at St. Canice's Church on Sunday last, by his Grace Archbishop O'Shea. The candidates numbered 160. The incidental music was rendered by the choir; Miss Lena Ryan singing the "O Salutaris." The ceremony concluded with Benediction of the Blessed Sacrament. Yesterday his Grace confirmed 35 children at Granity.

Rev. Father Gilmartin, C.S.S.R., recently conducted a most successful Retreat for the Children of Mary.

The bazaars held last month at Granity and Millerton were decidedly successful, and reflect great credit on all those who gave their unstinted labors. The proceeds are for the convent and church funds.

On the eve of her marriage, Miss Lucy Ahern was made the recipient of a beautiful statue by the Children of Mary. Rev. Father Sweeney, in making the presentation, referred to Miss Ahern's zeal and enthusiasm and wished her every happiness in her future life.

St. Canice's Debating Society has been revived after many years of inactivity, and keen interest is being taken in the weekly discussions.

The club-rooms continue to be packed every Tuesday evening when the usual social eventuates. Gatherings of this kind, besides being the source of a goodly revenue, are an admirable means of bringing the parishioners together.

The long talked of hydro-electricity is now a reality and was switched on for the first time last Saturday. It seems as if Westport is going to triumph over the depressing circumstances which have had such a serious effect on its prosperity, and with increased facilities for trade and greater spirit of co-operation come into its own at last.

I regret to record the death of an esteemed member of the congregation in the person of Mrs. Mary Collins, who passed away last month. Deceased, who was a very old resident, had reached the advanced age of 85 years.—R.I.P.

Two marriages were solemnised at St. Canice's Church recently. Last month Mr. W. P. Kiely (formerly of Auckland) was married to Miss E. McGillicuddy, of Inangahua Junction. On September 8 Mr. Thomas Durkin and Miss Lucy Ahern were married; Rev. Father Sweeney officiating and also celebrating Nuptial Mass.

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## HIBERNIAN SOCIETY

ST. JOSEPH'S BRANCH, DUNEDIN.

The usual fortnightly meeting of St. Joseph's branch (No. 73) of the H.A.C.B. Society was held in the branch's club-rooms, Moran's Buildings, on the 15th inst., the president (Bro. A. Gillick) presiding over a large attendance. One new member was initiated and two candidates nominated for

REMEMBER THE CLOSING DATE of the LEWISHAM HOSPITAL ART UNION—24th OCTOBER ———— 24th OCTOBER

membership. On the report of the sick visitors sick allowance and other accounts were passed for payment. After the disposal of routine business, the agenda for the approaching half-yearly District meeting was discussed, and instructions were given the branch's delegate on the exercise of his vote. The president and vice-president (Bro. P. Walsh), who represented the branch at a social promoted by the Milton branch (No. 245) on the 11th inst., in reporting thereon, referred in appreciative terms to the hospitality extended to them on the occasion. The president and Bro. J. J. Marlow, jun., P.P., delegates on the Friendly Societies' Council, reported on a recent meeting of that body, and were accorded a vote of thanks for their services. Before concluding the meeting, the president appealed to all present to further the interests of the society as a whole and the branch in particular by endeavoring to increase the membership.

ST. MARY'S BRANCH, PORT CHALMERS

The quarterly meeting of St. Mary's branch (No. 536) of the H.A.C.B. Society, Port Chalmers, was held on the 15th inst., in the local convent schoolroom, P.P. Bro. M. O'Halloran presiding over a fair attendance. The members of St. Joseph's (Ladies) branch were also present. The usual routine business was transacted, correspondence dealt with, sick pay and general accounts passed for payment. Bro. P. M. Pohlen was elected delegate to represent the branch at the half-yearly District meeting, to be held at Auckland during October. At the conclusion of business a social hour was spent in card games and music, an enjoyable gathering terminating with supper.

Euchre Party.

The usual fortnightly euchre party was held on Thursday evening, the 17th inst., when, despite the unsettled weather there was a fair attendance. Fifteen games of euchre were played, the ladies' first prize being won by Miss A. Borlase with 12 games to her credit; Miss Lindsay with 11 games being second; and Mrs. Smith (11 games) third; the consolation prize went to Mrs. W. D. Mead. Mr. Smellie with 10 games won the gents' first prize, Mr. J. Connolly (10 games) second; the consolation prize being awarded to Mr. T. McEwan. After the distribution of prizes supper was handed round. The next euchre party will be held

on October 1, when it is hoped the usual support will be forthcoming. To meet the wishes of players the executive committee has decided to dispense with the usual supper, raise the price of admission to a flat rate of two shillings, and increase the value of the prizes.

Quarterly Communion.

The quarterly Communion of members of the two branches—St. Mary's and St. Joseph's (Ladies)—was held on Sunday, the 20th inst., at the 9 o'clock Mass, at St. Mary's Church, when the full membership approached the Holy Table. Addressing those assembled, Rev. Father O'Reilly congratulated the Hibernians of the Port town on their fine manifestation of faith and edifying example that morning. He tendered his best wishes to both branches for continued success.

## WEDDING BELLS

POFF—DURNIN.

The wedding was solemnised at the Catholic Cathedral, Christchurch, on September 3, of Francis Patrick, fifth son of Mr. and Mrs. James Poff, of Methven, and Annie, second daughter of the late James Durnin, of Aberdeen, Scotland. The Rev. Father T. W. Price officiated and celebrated Nuptial Mass; appropriate music being rendered by Miss K. O'Connor, Cathedral organist. The bride, who was led to the altar by Mr. J. T. Poff, wore a smart costume of navy blue, with hat to match. She was attended by Miss Joan Poff. Mr. Allan Marshall was best man. Morning tea was partaken of at Ballantyne's, after which the newly-wedded couple left for the south.

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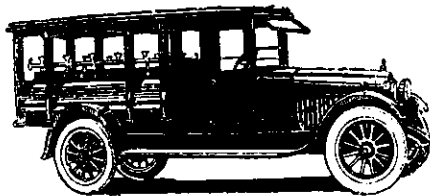
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## FAITH OF OUR FATHERS

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

### 13—THE CHARACTER OF THE APOSTLES.

Men put their trust in things that are big, confounding them with those that are great. They like big battalions and the exercise of force, and the display of pomp and circumstance. How differently God acts: In His sight it seems good to confound the high and mighty by the weak things of the world, to bring to naught their wise counsels by the agency of those who are beneath their proud contempt, and to reveal the hidden treasures of Heaven to those who are unskilled as babes. This He did in choosing the Apostles. Their work was to be the mightiest and noblest possible, yet themselves were merely poor sons of the people, fishermen or artisans, having neither fortune, nor knowledge, nor influence. Out of nothing He had created the world, out of nothing He will now create the Church, that all may see that the work is His.

There is little material for a sketch of their lives, which were hidden with Christ in God. A few little traditions only have come down to us from those that loved them. Nathanael was truthful and godly, retiring and humble, for he has left no record of himself from the day he left the fig-tree and attached himself to Jesus. He preached the Gospel in India, and was burnt alive for his Master's love. His friend Philip was a gentle spirit and had a good understanding concerning the needy and the poor. It was he who drew the attention of Jesus to the fewness of the loaves and fishes. He did not find faith easy: he asked to see the Father of Whom Jesus was continually speaking, and received the gentle rebuke: "So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also."

Simon the Zealot was probably one of that band of patriots who never admitted the Roman domination, and who opposed with the sword, as well as with words, those who were faithless to the God and Father of their race. Levi, better known as Matthew, has left us a divine book, in which the only mention of himself is that he was called to be an Apostle from a contemptible trade. He was not writing about himself, but about Him Whom he loved. Were it not for him and the fidelity with which he wrote, the most beautiful sayings of Jesus might have been lost to the world. He it is who gives the most complete version of the Sermon on the Mount. Of him Papini writes: "This man who had handled drachmas and shekels, whom his calling, which was considered shameful, might well have predisposed to avarice, collected for us a treasure that is of greater value than all the money coined on earth before and since his day. Thomas could not always grasp the mysteries of faith and was frank enough to say so both at the Last Supper and after the Resurrection. He wanted to see before believing, like many moderns, and when his eyes had seen, he asked for the testimony of his hands also. But he had a generous heart withal, for when he found Jesus about to brave the wrath of the Jews, he said to the others: "Come, let

us go and die with Him!" Perhaps this is why Jesus and the others had such patience with his incredulity.

James the Less and Jude his brother, cousins of Our Lord, were mechanics, and would sometimes find themselves longing for the weekly wage, but not after Pentecost when the Holy Spirit had worked a revolution in them. James was made Bishop of Jerusalem and was called "the Rampart of his People." The Church has given him many followers in Bishops who have braved tyranny in high places in defence of their flock. The death of James was glorious. Ananias and the Council of the Sanhedrim led him out on one of the lofty galleries of the temple that from there he might urge the people to give up their faith in Jesus. But the holy old man knew what he would do: "Wherefore would you question me concerning Jesus? He is seated at the right hand of the Almighty, and will appear again upon the clouds of Heaven." They threw him headlong to the pavement below and stoned him to death. Andrew died upon the cross, uttering such burning words of love to Jesus as thrill the hearts of multitudes even to this day.

To the brothers James the Greater and John Jesus gave the names of Boanerges—Sons of the Thunderbolt,—because their great hearts burned in great flashes like the lightning. "Can you drink My chalice," He said to them one day. "That we can" was the instant reply of the sons of the valiant Salome. And they did. James was the first of the Apostles to die the martyr's death. Of the other son of Salome Abbe Fouard writes: "Soaring above the earth, to the inaccessible heights of his heavenly home, John led a hidden life so long as Peter and Paul held the Christian world in the bonds of faith. But at the end of the first century, when heresy threatened the youthful Church, the voice of John pierced the cloud. His Gospel, the Epistle which announced it, and the Apocalypse, were like so many sheets of lightning, now dazzling our sight, now thrilling us with peals of thunder, now blinding our eyes when we would desecrate the outlines of his awful visions. . . Undoubtedly the disciple whom Jesus loved had great tenderness of heart, but it was a heart which throbbed in unison with a soul of fire. His passionate ardor, penetrated with deepest tenderness, drew to him the Heart of Jesus, and made John the Beloved Disciple."

We come to Simon, who was called Peter. The man that would be great in the sight of God must recognise his own unworthiness, and it was this recognition that fitted Peter for his high office, the leadership of the Christian band. It is touching to see how he learned gentleness, and fidelity, and goodness from his companionship with Jesus. At first he was one of the slowest to understand his Master's spirit. He was not always alert, and would sleep when every man of fine feeling should be awake; but he was bold in his Master's service, and was the first to recog-

Son of the Living God." So great was his love in the end that he could say to Jesus: "Lord, Thou knowest all things; Thou knowest that I do love Thee."

Alas, there was one other Apostle, the man from Kerioth, Judas the traitor. He was a skilful financier and carried the purse. Money blunts the finer instincts of a man. There was no excuse for Judas, as there is no excuse for the money-lover to-day. He had often been warned, but he allowed the money thirst to master him. Be assured of this one truth,—we cannot serve God and Mammon.

It may serve to look at the faithful eleven from another point of view, that we too may see what we can make of our poor, perhaps broken, lives. They were weak, oh! so weak. How often did they not make their Master suffer, after the manner of disciples! How often He had to chide them for their hardness at heart, their slowness of understanding, their failure to grasp the meaning of His simplest parables, their mutual jealousies, each desiring for himself the highest place in the new Kingdom, their impatience for the day of triumph, and their vindictiveness against all who would oppose them or their Master! But He it was Who had chosen them. He knew what manner of men they were, and He knew how His spirit would ultimately spring up in them and overflow upon the human race. He knew that they were ignorant, but that they were enthusiastic also, and that enthusiasm was the great need of His day and of all days. What matters now the weakness they at times displayed! What matters that they were not always worthy of their close companionship with Him: they had faith in Him and they loved Him beyond all things. Faith and Love are the powers that can move mountains, that can work even greater marvels, that can surmount every earthly obstacle and lay hold on Heaven itself.

Christ Jesus will deal with us as He dealt with Peter and the faithful band. He still confounds human wisdom and sheds the light of His revelation on the soul that is humble. He still stretches out His faithful hand to those who struggle against the stormy waves of passion: He still asks for our professions of faith, and rejoices in our protestations of love. Follow then in your measure the example of the faithful Apostles. Watch them now that they have been finally chosen. They are always with Jesus, sharing His labors and His repast; often like Him having not whereon to lay their heads, sleeping under the starry sky. But how happy they were, secure within the shelter of His Almighty providence!

### 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.

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# On the Land

## MARKET REPORTS.

At Burnside last week there was a yarding of 250 head of fat cattle. There were not many really good cattle penned, the entry consisting principally of medium-weight steers and heifers, a fair proportion lacking finish. The sale opened firm at the previous week's rates, and continued so throughout, finishing strongly. Quotations:—Extra prime steers made up to £29 2s 6d, prime £22 10s to £25, medium £19 to £21 10s, light from £14. Extra prime heifers realised £19, prime £14 to £16 10s, medium £9 10s to £11, light from £6. Fat Sheep.—There was an entry of 2238, comprising chiefly medium-weight wethers. The proportion of ewes was small, and the same remarks apply to heavy wethers. The sale opened on a par with the preceding week's rates and was fairly even throughout. Heavier sheep were selling in buyers' favor to the extent of 1s compared with the previous sale. Quotations: Extra prime wethers made up to 55s, special to 63s, prime 48s to 50s, medium 42s to 44s 6d, light from 36s, extra prime ewes to 48s, prime 40s to 43s, medium 34s to 37s, light from 29s. Lambs.—The four lambs that were forward sold at the preceding week's rates. Pigs.—There were 144 fats and 80 slips. The bigger entry caused competition to be rather less keen. Baconers were down 5s, and porkers and stores were also down.

Comparatively small catalogues were offered at last week's sale of rabbitskins, etc.. The demand was very erratic and winter bucks sold at par to 2d below last sale. Winter does and outgoing sorts were 2d to 5d cheaper, but this can be accounted for by the poorer quality of the skins, which are now showing obvious signs of the lateness of the season. The following is the range of prices:—Runners and suckers 24½d to 28d, light racks 38d to 39½d, summers 38d to 41½d, prime racks 42d to 43½d, early autumns 52½d to 57½d, late autumns 66½d to 69d, incoming winters 76d to 80d, early winters 85d to 87½d, winter bucks 78d to 85½d, first winter bucks 89d to 97½d, prime winter bucks 98d to 99½d, winter does 67½d to 76½d, first winter does 82½d to 84½d, prime winter does 90d to 94½d, spotted winters 59½d to 70d, outgoing does 60d to 71d, milky 49d to 54½d, spring does 48½d to 54d, spring bucks 48½d to 51½d, summer broken 38d to 38½d, winter broken 58½d to 61½d, winter blacks 75½d to 82d, winter fawns 94d to 94½d, hareskins 40½d to 54½d, winter blood-stained 63d to 66d, horse-hair 20d to 22d.

## POTASSIC FERTILISERS.

Speaking on the subject of potassic fertilisers, a professor of agriculture, at an important agricultural station on the Continent, remarked:—

Potassic manures ought to be tried on all soils, even in those which are considered to be rich in that substance and also on all kinds of crops.

The use of potash ought to be more general than it is in the cultivation of cereals. The effect of potash is not so manifest as that of nitrogen, but it is no less important. Its effect is realised when the crop is weighed.

## SUMMER PLOUGHING.

Where fodder-crops are grown and cut as required for hand feeding in a green state there is land coming to hand vacant. Now the sooner this land is stirred the better, and the best way of stirring is by means of the plough (says a writer in a Home paper).

With respect to such ploughing, however, the weather may have something to say upon the matter, for upon some soils drought so cakes the surface that it is for the time being impossible to plough. In any case, however, the determination to plough should be come to, and the work started at the earliest opportunity, whether it comes sooner or later.

In the ploughing up of a summer surface the plough should be run as deeply as possible, consistent with not disturbing sour subsoil, for unless the plough is got well down

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at the start depth is bound to be lost, the merits of deep cultivation being so well known that they need not be stressed.

Ploughed well up whilst the long days are with us any weeds that the crop has not smothered will be soon killed by exposure to the sun. Let the ploughed-up surface rest awhile and then turn the furrows back with the plough, and after another interval get the cultivator to work and stir up across the direction of the furrows.

By this time the area should have become quite decent summer fallow, but if not yet quite to mind it may be stirred still more.

Now, if manure is required, is the time to apply farmyard manure liberally, spreading as applied and ploughing in right away, for if left upon the surface for more than a short time much virtue will be lost.

The land in question will now be ready for the drill and as by this time, too, some of the stubbles will have been ploughed up and got into readiness and full sowing may be started in good fashion.

## CHICKEN RAISING: VENTILATION WITHOUT DRAUGHT.

The majority of poultry-keepers probably err on the side of too little ventilation. If we have taken care to prevent overcrowding and to keep coops, foster-mothers and houses scrupulously clean, and then, in spite of this, find the atmosphere unpleasant, we may feel sure that the fault lies in the system of ventilation. Fresh air will never harm the birds as long as we aim at ventilation without draught.

As regards the coops, a wire front can replace the wooden shutter, or a few holes can be bored in each side of the coop well above the chicks' heads. A good arrangement, which all coop makers might copy, is to have above the front shutter a 2in space covered with small mesh netting; for winter use the ventilation can be regulated by a sliding shutter.

The system in portable poultry houses is by means of up-and-down shutters.

In large semi-intensive houses of the lean-

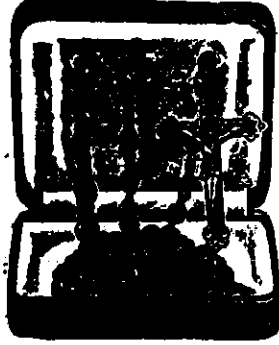
to pattern the best system of ventilation is by means of ventilators under the dropping boards, and a foot space along the front of the house at the top covered with bird-proof wire netting.

Alas! we shall never know the value of time till it has slipped from us and left us in eternity.—Father Faber.

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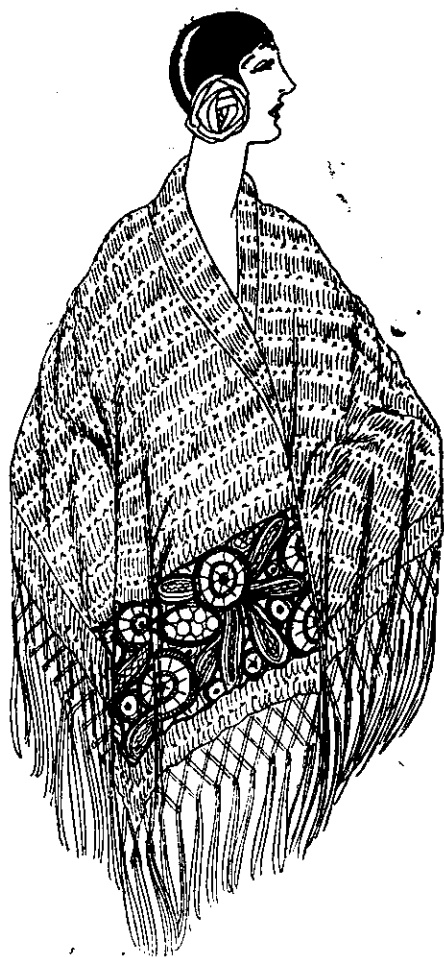
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# Catholic World

## TO REALISE APOSTLE'S DREAM.

The building of a worthy University Chapel in Tokyo as adjunct to the Catholic University is a project contemplated at the present time.

The University was established in the very centre of Tokyo and in the immediate neighborhood of the imperial palaces and parks. The Holy Father has honored it with the appellation of "Lighthouse of the Far East."

The proposed chapel is to be dedicated to Our Lady of the Morning Star, in the Land of the Rising Sun. It is proposed to make it an attractive religious centre, especially for Catholic students, and a shining morning star for those still sitting in the "shadow of death" and the darkness of paganism.

The carrying out of this worthy project is the realisation of the dream of the great Apostle of the Indies and Japan, St. Francis Xavier.

The dream as told in his letters, was the following:

On Christmas Eve of the year 1551 he was proceeding to Japan's old capital, Miyako, now known as Kioto. He was barefooted and in ragged garments. Before his mind arose the heartening vision of the great future of a Catholic University, to be erected in Japan's capital and which should become a shining beacon of truth to millions then unborn.

The Saint's dream is about to be fulfilled.

## HOLY SEE'S MORAL POWER.

"The relations of the Holy See and the League of Nations are unsatisfactory," said Mr. Seipel, former Federal Chancellor of Austria, speaking at a congress of Catholic statesmen from Germany, Switzerland, and Austria, held at Lake Constance.

"If we consider how, in practice, this position could be arranged properly, we find that accession of the Holy See to the League by simple declaration is an impossible thing, both because of the fact that in the Geneva Protocols of 1924 armed intervention by members of the League is contemplated, while the Church holds a position of absolute neutrality; and, particularly, because of the other fact that the Apostolic See cannot place itself beside the other members of the League as a Power of equal rank with them.

"The decision which in all probability will have to be taken in the future, will have to take into consideration the character of the Holy See as a special spiritual and moral power which may enter into negotiations from time to time with the League of Nations as a body when cases involving moral problems are to be dealt with. Some plan to make this possible will have to be found."

## PRELATE'S VIEWS OF NEXT EUCHARISTIC CONGRESS.

That the International Eucharistic Congress at Chicago in 1926 will establish a new record for gatherings of that character was the prediction made to the correspondent of the N.C.W.C. News Service at Rome by the Right Rev. Thomas J. Heylen, Bishop of

Namur and President of the International Committee on Eucharistic Congresses. Bishop Heylen was in Rome with a group of Holy Year pilgrims from his diocese.

"It will certainly be the biggest Eucharistic Congress ever held," said Bishop Heylen referring to the Chicago assembly. "The Americans are accustomed to be big in all their manifestations and in this—which has been so magnificently carried out in other nations—they will display their special characteristics of greatness and magnificence without parallel. It will be, in a word, a Congress worthy of America.

"I have been to Chicago and I have admired and have been greatly edified by the preparations which are being made there for the Congress in that huge city.

In response to an inquiry as to the number of members of the Hierarchy who intend to participate in the Chicago Congress, Bishop Heylen said:

"Many Bishops have already let us know that they will take part in the Congress and the committee is continually receiving news of others at Chicago. As for the Cardinals, it appears that there will be several there. Up to date Cardinal Mercier of Malines, Cardinal Faulhaber of Munich, and Cardinal La Fontaine of Venice have assured us that they will participate in the Congress. But there will certainly be more. From Rome itself more than one will go, but, as is well known, they must obtain the permission of the Pope to leave the city where their office as Advisors to the Pope obliges them to live. Therefore nothing definite can be said about that yet."

## ECCLESIASTICAL SPLENDOR: CARDINAL BOURNE ANSWERS CRITICS OF THE CHURCH.

Protestant criticism of Catholic ceremonial and ecclesiastical splendor was answered by the Cardinal Archbishop of Westminster in a sermon at the Church of St. John the Baptist, Hackney. St. John's Church has lately been extensively redecorated, and his Eminence based his address on the meaning and purpose of these improvements. "In seconding the efforts of your pastor to beautify this place where God Himself dwells," said the Cardinal, "you obeyed a Catholic instinct which we find exercising itself wherever the Catholic Church exists. It is very important that we should understand what is the root of this instinct, because every now and then you will come across criticisms uttered by Protestants of the Catholic attitude on this point.

### Nonconformists and the Crucifixion.

"Only the other day I was reading in a non-Catholic paper, representing, I think, one of the Nonconformist bodies, a criticism of our attitude towards the Crucifixion. They said it was a subject which ought not to be dwelt upon in its details—a terrible incident which should not be recalled. They said the Redemption of mankind was complete, and therefore the less we thought about the Passion of Our Lord the better. We must think

of Him only in the glory of His Father. The second form of that criticism is quite an honest one. In the month of July last we had a wonderful Eucharistic Congress at Amsterdam, which was attended by a Cardinal Legate sent by the Holy Father himself, and by many Cardinals and Bishops. When the Cardinal Legate arrived he was received with great magnificence and surrounded by every outward display of pomp and majesty that was possible.

### Papal Splendor Criticised.

"One of the Protestant papers at once began to criticise. It said: 'We suppose that this Papal Legate counts as the representative of the poor and humble Saviour, and yet he arrives almost like a king. What a contrast with the primitive teaching of the Gospel.' You may have heard those criticisms in other forms, and they may have constituted a certain difficulty in your minds. The answer is very simple. The Catholic Church always faces the facts as they are. The Church takes the life of Our Divine Master as it is, not here and there, but as a whole. We worship Our Lord, we venerate Him, we commemorate His life, and we love Our Divine Master in all the poverty, in all the humility, in all His sufferings upon this earth. That is the reason why we think of the Crucifixion, why we meditate on the Passion of Our Lord, and why our worship is surrounded with every magnificence we are capable of manifesting.

### Why the Pope Has a Court.

"The Catholic Church is at once the Mystical Body of Jesus Christ Our Lord and His chosen Spouse. As His Mystical Body and as His Spouse, the Church must share in and manifest every phase of His life. The life of the Catholic Church is the life of Jesus Christ. Where in the world is evangelical poverty practised as amongst us? Where is there prayer as there is in the Catholic Church? Where outside the Catholic Church do you find a parallel for the works of charity whereby hundreds of thousands of men and women consecrate themselves to Him? And Our Lord is not on earth only. He is in Heaven. There He is surrounded by all the magnificence and worship the heavenly choirs are able to offer to Him. Because we are members of Our Lord's Mystical Body, we must have our share in all the magnificence of that worship. That is the reason why the Holy Father is surrounded by a Court, why he has soldiers to guard him. That is the reason why he is housed magnificently, so far as his official position is concerned—while living more poorly in his private life than any sovereign the world has ever known. Were the Church ever to fail—she cannot—she would fail in a part of her mission."

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## Famous Irish Pilgrimage Centre

Numbers of visitors now passing through Ireland have contributed a considerable quota to the record season at Lough Derg, the most famous of the Irish holy places.

The pilgrimage annually opens in June and ends August 15. To avoid the tendency toward overcrowding at the close of the season, visitors were asked to start coming in June this time, but the sudden influx from Britain and America has caused a throng that was not foreseen.

Lough Derg is the setting of the "Purgatory of St. Patrick." It is in Co. Donegal, Northwest Ireland. The Lough Derg pilgrimage retains the rugged early Christian austerity.

The pilgrims live in a monastic atmosphere. Days of fasting and nights of vigil

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are required of them, and bare-footed they must traverse the Stations of Prayer on the rugged cobbles.

The whole experience gives one a sense of something that time's superficial changes have left unaltered since the dawn of things. Hidden in the Donegal mountains, the little lake has a singular, romantic wildness. But its story is what makes it unique.

### Tradition of Cave.

The name of "Lough Derg" was long a puzzle to the learned. It seemed to mean "the red lake." Latter-day scholars have, however, found the right translation—"the lake of the Cave." That name is traced to the existence on one of its small rocky islands of a deep, narrow, mysterious cave, the fame of which, according to General Vallancy, the antiquarian, had travelled to the remotest East many centuries before the Christian era.

The tradition of the cave is preserved by the inhabitants. Early Irish people regarded it with fear and horror, as the abode of evil spirits, and fishermen on the lake averted their gaze from the island which contained it. St. Patrick passing through the district, heard the tale and determined to free the people from such fancies. He rowed to the forbidden island—alone, for no boatman would take him there. Entering the cave, he felt that its quietude invited him to prayer and penitential exercises.

Days went by, and the watchers on the shore believed that his temerity had cost him his life. Forty days had passed when he emerged, safe but terribly emaciated from fasting and fatigue. He had struggled with Satan and had overcome him. While praying in the darkness of the cavern, he obtained the awful privilege of witnessing the expiation that is undergone in Purgatory.

The antiquity of the cave and its tradition admit of no question. Vallancy identified accurate descriptions of it in the sacred books of the East. Gerald Barry, in the twelfth century, although writing largely from English sources, confirmed the statement that St. Patrick visited the subterranean

chamber. Eight hundred years ago, Henry of Saltrey wrote:—

"The Lord took Patrick into a desert place, and showed him a deep cave, dark within; the place is called St. Patrick's Purgatory."

### Tradition Stands Test.

Never was a tradition more consistent, and even the most sceptical respect its hoary age. Logicians all agree on one essential item—that St. Patrick in the fifth century of the Christian era entered the cave on the island in Lough Derg and did penance there. For a time a stubborn attempt was made by Protestant writers to upset the tradition and to show it as originating as late as the ninth century. But recent research has utterly confounded them. One of the curiosities of the neighborhood was an old stone, bearing an undecipherable inscription, which was discovered in the ruins of an ancient church nearby.

The mystery of the inscription has at last been solved. It is a record of a pilgrimage made to Lough Derg by St. MacNessi, who was the first Bishop of the Diocese of Connor, as well as being a personal friend of St. Patrick. Careful tests have proved that the writing on the stone goes back to the fifth or sixth century. The conclusion is clear. Lough Derg was a place of pilgrimage even before St. Patrick passed away.

The pilgrimage to the island on the "Dim Lake" became illustrious throughout medieval Christendom, and penitents of every rank and nationality began to seek its graces. The story of the island cave was carried all over the known world. Matthew of Paris introduced it into his history. It even figured in the Italian romances of the Middle Ages. Its greatest crown in literature was conferred by Dante when he used it as a model for his own descent into the earth to see the punishments of hell and purgatory.

### Figures in Dante.

Europe just then was ringing with tidings of an Irish soldier of fortune named Owen who, returning to his own country after years of foreign war, had the boldness to venture into the cave where, it was said, he was met by spirits who brought him across a bridge and showed him the sorrows of the under-world. Dante was struck by the artistic value of the idea, and he evolved from it the *Divine Comedy*, which, after eight centuries, is the classic of the academies, the delight of the Italian peasantry, and the constant inspiration of the cinema. The Spanish poet-priest, Calderon, made St. Patrick's Purgatory the theme of his most popular drama.

Pilgrims were welcomed in Ireland. The staff and weeds, "the sandal shoon and scallop shell," were a passport to good treatment. In this way, the hospitality of the Irish first became a topic of general remark, and Froissart in his records relates the testimony of pilgrim knights of Norman blood who went in penance to the holy island. One Dutch visitor who came rather as a sight-seer was displeased at beholding no miracles

and wonders, so he complained to Rome. That was in the fifteenth century. The early years of the sixteenth saw the issue of the Papal Bull of Pius the Third which made the shrine and the pilgrimage authentic.

The terrible "Reformation" epoch was powerless to close down the Lough Derg devotion. Queen Elizabeth's emissaries ransacked the shrine. Queen Anne's Parliament declared the pilgrimage processions to be "riotous and unlawful assemblies." Participants were condemned to be publicly whipped. Still they went on. Throughout the age-long term of anti-Catholic persecution in Ireland, Lough Derg was never without its contingent of the faithful who exercised their religion in public.

Toward the end of the nineteenth century, two great buildings—a hospice for men and another for women—were erected on opposite shores of Station Island, and several remarkable statues of sainted personages were unveiled. The last effort to destroy the devotion, which had by this time grown immense, was made by a powerful Orange landlord, Sir John Leslie, who claimed both lake and island as his personal property. The case was sensational.

But the landlord did not win. The court decided that "the Catholic Church had a sound claim to the ancient and holy ground," and the case was dismissed.

—The Pilot (Boston).

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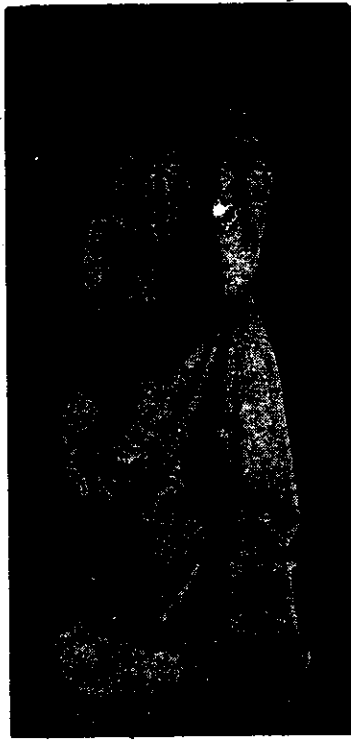
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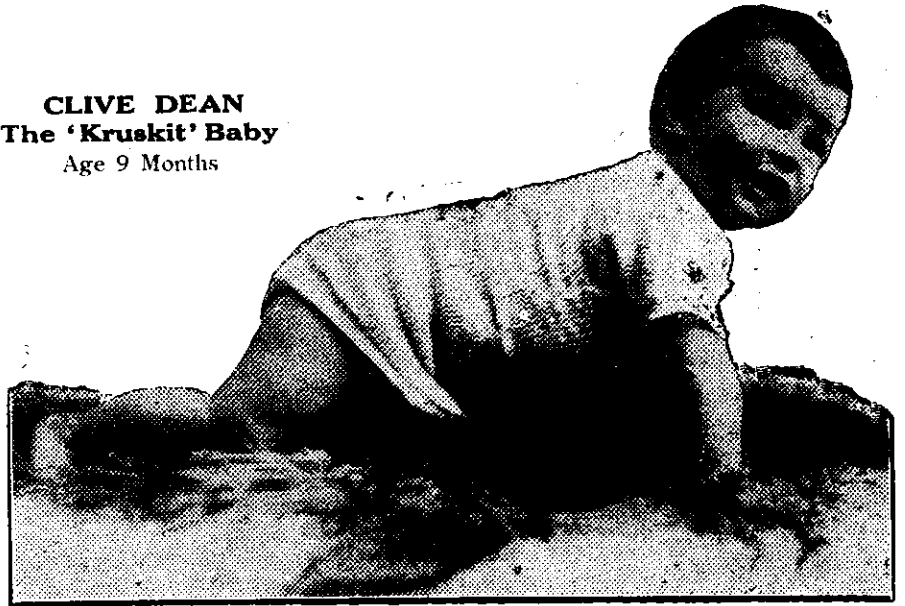


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(Signed) W. E. BUSCH, Storekeeper.

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# Domestic

By Maureen

Some Rhubarb Recipes.

**Stewed Rhubarb.**—Wash rhubarb, cut in small pieces, but do not peel unless the rhubarb is old and coarse. Measure the sliced rhubarb and add  $\frac{1}{2}$  cupful water to 4 cupsful rhubarb. Cover and cook slowly for 10 to 15 minutes or until tender. Then sprinkle in 1 cupful sugar, cover again, and cook slowly for 5 minutes. Turn out into a dish and cool before serving.

**Rhubarb Jam.**—Wash some rhubarb, and cut in pieces enough to make 4 cupsful. Add  $2\frac{1}{2}$  cupsful sugar, 1 cupful seedless raisins, the grated rind and the juice of 1 orange and 1 lemon. Mix all together, let stand for  $\frac{1}{2}$  an hour, then heat slowly to the boiling point and boil for 30 minutes or until the mixture jells as it drops from the spoon. Pour into sterilised jars.

**Rhubarb Pie.**—Wash rhubarb and cut in pieces to make 3 cupsful. Scald and drain. Mix 1 cupful sugar,  $\frac{1}{2}$  cupful fine stale bread-crumbs or 4 tablespoonsful flour and a few grains salt. Add the rhubarb; mix thoroughly. Line a pie-dish with pastry, fill with the prepared rhubarb, and cover top with strips of pastry. Bake in hot oven for  $\frac{1}{2}$  an hour.

**Rhubarb and Orange Marmalade.**—Wash some rhubarb and cut enough to make 4 cupsful. Add juice and pulp of 4 oranges and 1 lemon, 2 tablespoonsful grated orange rind and 6 cupsful sugar. Mix and let stand  $\frac{1}{2}$  an hour. Heat slowly to boiling; boil for 20 minutes or till it jells. Pour into sterilised jars.

**Rhubarb Wine.**—5lb rhubarb, 4 quarts water, 3lb sugar to each gallon of juice and 2 lemons to each gallon, 1oz whole ginger to the gallon. Trim the rhubarb, and weigh after doing so. Cut it into small pieces, less than for tarts. Put the pieces with the water into a tub or unglazed crock and leave for 5 days, stirring each day. Then strain and measure the juice. Add the sugar, bruised ginger, and quartered lemons. Let it stand for five or six days until sugar has dissolved, stirring each day. Pour into cask and leave in warm place until fermentation has ceased. Then proceed as for gooseberry wine, and let the wine stand six months before bottling. This and gooseberry wine improve with keeping.

Dublin Rolls.

$1\frac{1}{2}$  cupsful scalded milk, 3 tablespoonsful butter,  $1\frac{1}{2}$  tablespoonsful sugar,  $\frac{1}{2}$  tablespoonful salt, 1 cake yeast,  $\frac{1}{2}$  cupful lukewarm water, flour. Add the butter, sugar and salt to the milk; when lukewarm add the yeast which has been dissolved in the lukewarm water, and two cupsful flour. Beat the mixture thoroughly, cover, and let rise until light and spongy. Add enough flour to knead and let rise again until twice its bulk. Knead on a floured board and shape in

clovers. To shape the clovers make three small balls of the dough, rub their sides with the butter, and put the three balls together in a well of a muffin tin. Bake twelve or fifteen minutes in a hot oven.

Chocolate Roll.

Beat 2 egg yolks; add 1 cupful sugar slowly and 4 tablespoonsful cold water. Sift 1 cupful flour with  $1\frac{1}{2}$  teaspoonsful baking powder and  $\frac{1}{2}$  teaspoonful salt, add alter-

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nately with -2 beaten egg whites. Spread very thinly on greased pan. Bake in moderate oven about 15 minutes. Turn out on damp cloth—trim edges; spread with filling and roll in cloth while warm. When cool remove to plate, and sprinkle with powdered sugar. Filling: Scald  $\frac{3}{4}$  cupful milk with  $1\frac{1}{2}$  squares unsweetened chocolate. Thicken with  $\frac{1}{2}$  cupful flour mixed with  $\frac{1}{2}$  cupful cold milk; add 1 tablespoonful butter. Beat  $\frac{1}{2}$  cupful sugar, 1 egg and  $\frac{1}{2}$  teaspoonful salt together and add. Cook over hot water until smooth and thick. Add  $\frac{1}{2}$  teaspoonful vanilla and spread.

Household Hints.

A metal spoon used in jam making will often turn the preserve a bad color.

When brown stock is needed for some dish and none is handy, dissolve a little meat extract in water and use instead.

Very discolored copper can be cleaned by rubbing with a cut lemon dipped in fine ash. When all the dirt has been removed, polish with metal polish in the usual way.

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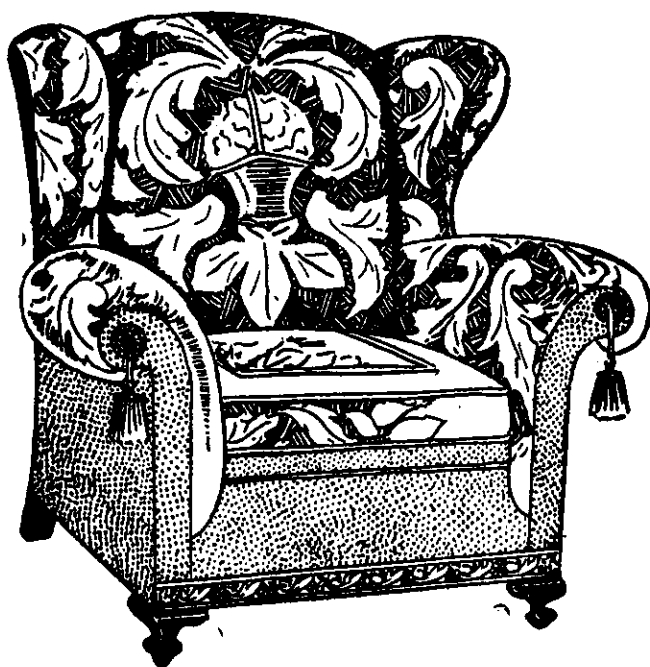
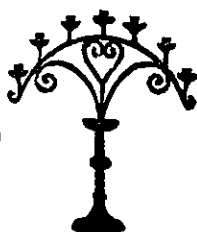
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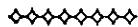
# The Family Circle

## BEDFELLOWS.

Ain't no one so glad as me  
When they's lady-company  
Comes to visit us an' stay  
All that night until it's day.  
Ain't much sleeping-room at all  
In our house—it's made so small—  
But my pa he'll always 'low  
We kin "double-up somehow."  
'Nen when all my prayers is said  
Ma she tucks me into bed  
'Way 'way over on my side.  
'Nen I feel real satisfied  
To be sleepy an' to go  
Right spang off, because I know  
When I wake fust thing I'll see  
Will be Pa in bed with me.  
'Nen for fun! I tell you what.  
'At's the time I have a lot.

I jist crawl on Pa an' shake  
His ole head till he's awake.  
Fust he'll lay real still an' play  
He's asleep an' goin' to stay.  
'Nen he'll raise up in the air.  
Growl an' cut up like a bear  
Come to eat me up, an' I  
Laugh an' squeal an' yell. O my!  
We jist run things, me an' Pa,  
Havin' lots of fun, till Ma.  
In the next room, sez: "You boys  
Best git dressed an' quit that noise."  
I wisht 'at every night we  
Might have lady-company.

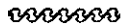
—T. A. DALY, in *Canzoni*.



## PRIDE IS THE TROUBLE.

Icy, regular and coldly, good people are usually not popular. "He is a hard man who is only just, and he is a sad man who is only wise." The human element is lacking. A just man must try also to be a little mellow and forgiving and merciful. A wise man must be sociable, playful, and jolly.

We are all imperfect and the pride of the perfect is a reproach to us. The perfect man must not seem to realise his superiority or put his virtue or his wisdom too much in evidence. It is not because he is just or wise, that he is unpopular. It is his unconscious pride over it. "We like to know the weakness of eminent men. It consoles us for our inferiority." This saying of Madame de Lambert is verification from another angle.



## THE MASS.

"In essentials it was always the same as it is now. We celebrate Mass with St. Clement, St. Cyprian, St. Augustine. There is a note of wonder in this unceasing sacrifice, from the sun's rising till its going down, in every clime and latitude. Four hundred years ago the most resolute effort was made to suppress it. "I dread a single Mass in Scotland," said John Knox at a critical moment of his reforming career, "more than ten thousand men."

One of the stock charges, for which, according to Calvinist jurisprudence, Catholics should suffer death, was "the idolatry of

the Mass." And yet Catholics were able to bring up St. Justin Martyr's account of the Christian service, bearing out the younger Pliny's report to Trajan (close upon St. John's last years), in which every priest would find himself at home.

Now, thanks to reforming zeal, this island is like a cemetery crowded with broken and defaced memorials of the sacred rite. Nevertheless, altars have risen up in the waste places; the priesthood is coming back while the Calvinist preacher hastily descends from his now neglected pulpit; and the Sacrament takes possession yet once more of a land consecrated by it during a thousand years."—Mgr. Canon Barry.



## DEVOTION TO OUR LADY, HELP OF CHRISTIANS.

Although devotion to the Mother of God was a long-established practice, and the Church's Doctors and Saints in an unbroken line had given expression to the prevailing sentiments, until the 16th century the title *Help of Christians* had not become familiar enough to find a place in the Litany. But the great event which gave it undisputed right now occurred.

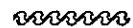
The hordes of the Crescent had extended their sway over the parts of Asia and Africa fronting the Southern States of Europe, and their innumerable galleys scoured the Mediterranean, seizing island after island as bases for the great attack which they thought would establish their power in Europe. Their ruling impulse was hatred to Christianity, and the extermination of that cult had been the threat and avowed object of their leaders. After seizing the island of Cyprus their grand opportunity had apparently arrived and vast preparation were in progress.

The great Pontiff, St. Pius V, the glory of the Dominican Order, had successfully negotiated for the combination of Christian princes to resist the threatened invasion, and an armed fleet under Don John of Austria and Marc Antonio Colonna set sail towards Italy. They met on October 7, near Corinth in the Gulf of Lepanto.

It was undoubtedly one of the greatest sea-fights that had till then been recorded, and nothing less than the fate of Christianity was at stake. The valor and the number of the combatants made the struggle for long undecided, but while the armies fought all Christianity was at prayer. Processions thronged the streets of Rome, and St. Pius V in his private Oratory, like another Moses interceding for the people of God, prayed for the success of the arms he had brought together. The wind which had borne the Turkish fleet over the Mediterranean now veered round and enveloped their ships in smoke. This was like a signal to the Christians, and renewed efforts resulted in terrible slaughter for the Turks; their leader fell and the Christian standard soon waved over his flag-ship. A tremendous uproar greeted the appearance of the flag, and the enemy were soon in flight; 22,000 were slain, 10,000 taken prisoners, and 15,000 Christians escaped from their galleys.

At that instant St. Pius V arose from his knees and announced the victory which later intelligence confirmed. In thanksgiving he ordered the celebration of the feast of Rosary Sunday, and the addition of the invocation *Auxilium Christianorum* to the Litany of Loreto in recognition of Our Lady's protection over the whole of Christianity.

In 1683 the Turks, after a century of recuperation, made another trial against European arms, and even pushed on to the number of 200,000 as far as the walls of Vienna. Pope Innocent XI had appealed in vain to the sovereigns of Europe—one prince alone answered his call. The city was on the eve of capitulation when the hills beyond discovered the army of John Sobieski, the Polish hero. On the next day he ordered the whole army to assist at the Holy Sacrifice. He himself served it. After the Mass his army advanced upon the Turks with such an irresistible onslaught that the Mahometans were soon in flight. Out of the army of Kara Mustafa already reduced from 200,000 to 40,000 only 20,000 escaped, leaving their standards, 200 guns and much equipment to the victors. Pope Innocent XI on receiving the flag of the Mahometans into his hands, proclaimed the feast of the Holy Name of Mary in thanksgiving for her aid, and established a confraternity under the title of *Auxilium Christianorum*. It only remained now that other events should win a special feast in honor of Mary Help of Christians, and they had their verification during the pontificate of Pope Pius VII, who attributed his liberation and the liberation of the Church to the intervention of the great Help of Christians in whom he had placed all his trust, and he ordered that a new feast should be instituted in her honor.—*The Salesian Bulletin*.



## THOUGHTS.

Take care of your thoughts—thoughts about your neighbor, your friend, yourself. Let a thought into your mind, and it will come again to-morrow and the day after. It will make its own place and will bring many other thoughts like itself.

Have something to give. One who sees the humorous side and can help others to see it brings her welcome with her. A sympathetic nature responding readily to every appeal, brings bounty. Only the self-engrossed have nothing to give away.

Learn to forget. Discard the things not worth remembering, don't dwell on those that are disagreeable. If the disagreeable things persist, pick up a book or go out. Fill your mind with the cheerful things that have happened to you, and people will be glad to have your friendship.



## THE DIVINE CHILD.

There are little feet that are soft and slow  
Follow you whithersoever you go.  
There's a little face at your workshop door,  
Little One sits down on your floor.  
Holds His hand for the shavings curled—  
Soft little hands that have made the world.

—KATHERINE TYNAN.

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**WHAT BOBBY DID.**

Little Bobby came crying into the house, rubbing the place where he had been butted by a pet sheep.

"But what did you do," his mother asked, "when the sheep knocked you down?"

"I didn't do nothin'," Bobby declared protestingly, "I was gettin' up all the time."

**FREDDY'S GOOD JOKE.**

Six-year-old Freddy, a city-bred youngster, was on his first visit to his uncle's farm. At breakfast he heard that his uncle's Jersey cow had been stolen during the night. "That's a good joke on the man who stole her," was Freddy's comment. "Why?" asked his uncle. "Why, just before supper last night the hired man took all the milk out of her."

**A STOUT COMPLAINT.**

Mr. Tompkins had expectations from his rich old Uncle Edward, who was very stout. So when he came to them on a few days' visit, he prepared to do all he could to make

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a good impression, and began by meeting him at the station.

On the way home in his motor-car he encouraged his only child, also named Edward, to sit on the old gentleman's knee.

Presently the small boy rose from his perch.

"I don't want to sit on uncle's knee any more," he said.

"Why, Teddy?" his father asked.

"Because every time he breathes he pushes me off."

**SMILE RAISERS.**

Jennie: "I want a husband who is easily pleased."

Edith: "Don't worry, dear. That's the kind you'll get."

Bill: "Why is the hotel bell-boy called 'Buttons'?"

Sid: "Because he's off when you need him most."

"Now, Tommy," said his music teacher, "what are pauses?"

"Well-er-they-er-they're things that grow on cats," said Tommy.

"Have you heard my last joke?" asked the Pest, as he stopped the Grouch on the street.

"I hope so," replied the Grouch, as he kept on travelling.

Betty was having a bath. "Mummy," she cried, "if all my toes are the same age, why aren't they the same size?"

"And, Jane, how do you like going to school?"

"Oh, I don't mind going to school, Auntie," said Jane, "but I don't like stopping when I get there."

**Science Siftings**

(BY VOLT)

How to Exercise.

For preserving health and prolonging life exercise is as indispensable as breathing, eating, or sleeping. Properly performed, the right kind of exercise aerates the blood, strengthens and regulates the heart, makes the circulation active, excretes the poisons formed in the body and gives tone and vitality to all the organs and tissues.

What is the most suitable form of exercise depends more or less on the surroundings, the occupation and the taste of the person concerned. The man or woman who is compelled to remain in the city is necessarily deprived of certain forms of exercise that are easy for a person who can live in the country, and the man who is at his desk the entire day usually cannot take the same kind of exercise as the man, equally hard-worked perhaps, who is freer to alternate his hours of work and of relaxation. Finally the exercise a man selects must be agreeable to him, for otherwise it probably will not do him any good.

Exercise should always be taken in the open, or if not actually out of doors at least before an open window. That is the first and most important requisite. Moreover, the exercise should be such as to bring a large number of muscles into play at once and to move all the large joints, including the spine. It should not demand complicated movements that require much skill. A person who is compelled to exercise indoors can easily devise a set of movements that will include swinging the arms in various directions flexing and extending the elbows; bending forward, backward, and sidewise with the hands on the hips, and raising first one leg and then the other, twisting the body to the right and to the left while keeping the feet together, moving and twisting the head in every direction. The best exercise that a man can take is to walk briskly, holding his head erect, swinging his arms and breathing fully and deeply. The distance he should walk is at least two miles a day, and four or five miles if possible; and if he can take the walk (not the stroll) with an agreeable companion; so much the better, for then he will not be bored and the talking will make him breathe deeper.

**A Few Words About Blood Poisoning.**

Blood poisoning is always a very serious matter. It may arise from other sources than abrasions; from a septic sore throat, for instance, or from infection anywhere in the body, provided the infection or the pus from it enters the blood stream. This is literally poisoning life at the font, and the result is only determined by the degree of the poison and the amount of resisting power possessed by the body invaded.

It is not my object (says a writer in a Home paper) to encourage neglect of small wounds and bruises, but it is my desire to allay the great amount of apprehension and anxiety prevalent on the subject, especially among the mothers. I believe that much needless mental suffering is resulting. These

minor injuries should be properly cleansed, treated with some disinfectant, and possibly bandaged with a soft, clean cloth, such as a strip of a clean handkerchief, if no sterile bandage is at hand.

All skin injuries should be encouraged to bleed before any treatment is given. This cleanses the wound from within outward. If signs of inflammation, such as swelling and tenderness about the wound, with redness, heat, and pain, develop, soak the part for twenty minutes every three hours in hot boracic solution, and keep it wet between times with antiseptic lint. If the person is chilly or feverish, or has swollen glands, call a doctor at once.

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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—

Fortify on "CHAMPION"  
Muscle- and Courage-Raiser Flour  
I have spoken.—V., Auckland

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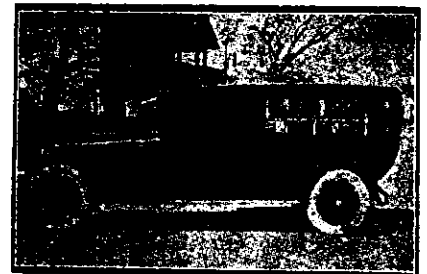
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