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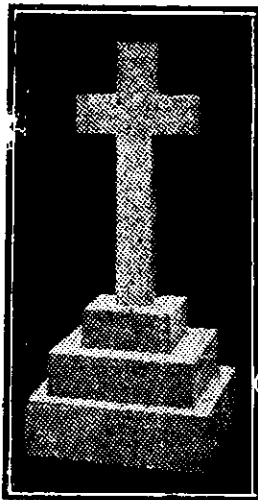
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## FRIENDS AT COURT

## GLEANINGS FOR NEXT WEEK'S CALENDAR.

- Oct. 18, Sun.—Twentieth Sunday after Pentecost.  
 „ 19, Mon.—St. Peter of Alcantara, Confessor.  
 „ 20, Tues.—St. John Cantius, Confessor.  
 „ 21, Wed.—St. Hilarion, Abbot.  
 „ 22, Thurs.—Of the Feria.  
 „ 23, Frid.—Of the Feria.  
 „ 24, Sat.—St. Raphael, Archangel.

\*\*\*

## St. John Cantius, Confessor.

St. John was born at Kenti, in Poland. Ordained priest, he exhibited the most ardent zeal for souls, and a boundless charity—in a word, all the virtues of a good pastor. Severe to himself, he was ever indulgent to others, who were sure to find in him a generous friend in all their necessities. He died in 1473, being then 70 years of age.

## St. Hilarion, Abbot.

St. Hilarion, founder of the monastic life in Palestine, was born at Tabathe, near Gaza. He became a Christian at Alexandria, and visited St. Anthony in the Thebaid. Returning into his own country in 307, he divided all his goods among the poor and retired into the frightful solitude of Majuma, where numerous disciples placed themselves under his direction. He founded numerous monasteries in Palestine and in Syria, and left his solitude and retired to the island of Cyprus, in order to escape celebrity.

## St. Raphael, Archangel.

It is narrated in the Old Testament that the Archangel Raphael was sent by God to guide the young Tobias on a journey. The description of this journey, given in the Book of Tobias, enables us to better understand the exceeding charity of our guardian angels, who, though invisible to our eyes, preserve us from evil, and guide us on our way to heaven.

## GRAINS OF GOLD

## THE LORD'S LAMP.

“Let your light shine before men that they may see your good works, and glorify your Father Who is in heaven.”—St. Matt. v., 16.

The Lord's Lamp am I,

To shine where He shall say;  
 And lamps are not for sunny rooms,  
 Nor for the light of day;  
 But for dark places of the earth,  
 Where shame and wrong and crime have birth;  
 Or for the murky twilight grey,  
 Where wandering sheep have gone astray;  
 Or where the light of faith grows dim,  
 And souls are groping after Him;  
 And sometimes there's a flame,  
 Clear, shining through the night,  
 So bright we do not see the lamp,  
 But only see the light:  
 So may I shine—His light the flame  
 That men may glorify His Name.

## CATHOLIC LEGENDS

## (2) THE LEGEND OF ST. HUBERT.

In the reign of the Frankish King Theodoric the Third, there lived in Aquitaine a certain nobleman who bore the name of Count Hubert. In his youth he had gone through various trials of fortune, for the enmity of the celebrated Ebroin, marshal of the king's palace, had compelled him to fly from his country and take refuge for a time in the service of Pepin of Herstal, mayor of Austrasia, somewhere about the year 681. He was, however, enabled to return to his own dominions on the death of Ebroin, which is connected with a legendary tale of peculiar horror. For it is said, that on a certain day some monks had wandered out from their convent, and were sitting by the banks of the river that flowed by the place, where they were indulging in somewhat vain and idle conversation. Their merriment was interrupted by the sound of oars, which seemed as if coming up the river; and looking to see the vessel from which the sound proceeded, they could perceive nothing. Still, however, the stroke of the mysterious oars sounded every minute nearer and nearer, they could hear the water washing round the prow of the invisible boat, which came on at a great speed, and now it seemed opposite the very place where they sat. “Who are you,” they cried, “who row in that boat?” for they were seized with an indescribable terror. The answer came over the water in tones that struck to their hearts like ice:

“We are demons, who are carrying away the soul of Ebroin, mayor of the palace to king Theodoric; for he is an apostate from the monastery of St. Gall.”

“Holy Mary, help us!” cried the monks, as they listened trembling to the awful words; but the infernal voices spoke again:

“Well may you invoke Mary,” they cried; “for we had thought to have taken you also, because you were speaking unfitting words at an unseasonable time.” And with this warning the sound of the oars recommenced, and the vessel was once more heard softly parting the waters before her, until the echoes of the strokes died away in the distance.

This story probably never reached the ears of Hubert; for at the time of Ebroin's death, and his own return to his subjects and dominions, he himself was still a pagan. And yet, though he served the false gods, and knew nothing of the light of the Gospel, something of its influence seemed to have stolen unawares into his soul. He was loved as a mild and gracious lord by all under his rule, and the virtues which he practised, even in this time of heathen ignorance, drew on him the favorable eye of God, Who called him to the faith by a special miracle—similar to that already recorded of the martyr Placidus. Hubert was passionately addicted to the chase; and one Friday he rode out with a great hunting-train to follow the deer in the forests of Aquitaine. When they had ridden some time, there suddenly sprang out of the thicket the fairest hart that hunter's

eye could rest on. She was milk-white, and of a gentle and delicate form, and she bounded along the forest-glade with such a winged and airy movement, that her hoofs scarcely seemed to shake the morning dew from the grass that grew upon her path. Then the horsemen all put spurs to their steeds, and the bugles sounded long and joyously, and Hubert, full of the excitement of the sport, put himself at the head of the train, and soon left them far behind as he followed in the track of the mysterious deer, unthought of by the huntsmen. He gained rapidly on his game, nay, he was even within arm's length of her, and was about to strike her with his lance, when to his surprise she stopped her rapid bounds and turning as though to meet him, he saw between her horns the figure of a crucified man surrounded by a great light.

He checked his arm as it was about to give the fatal blow, and gazed with wonder at the sight before him. As he did so, a voice came from the lips of the figure, and spoke to him in sweet and plaintive tones. “Hubert,” it said, “how long wilt thou chase the wild beasts of the forest? Is this a day, thinkest thou, to follow thine idle sport—a day whereon I, who am the true God, died for thee and all men, even as thou dost see before thee?”

Hubert threw himself from his horse and knelt with tears of emotion before the figure of his Lord. The truths of Christianity were not entirely unknown to him, and he had no difficulty in understanding the language which he heard, and which he hesitated not to interpret as a divine call to the religion he had hitherto despised; moreover, the gift of faith was in his heart, and yielding to the power of its influence, he said in accents of deep humility, “O my Lord and my God, hitherto I have not known Thee; but now I will serve Thee in all things whereunto Thou callest me. Speak, therefore, I beseech Thee, and show me what thou wouldst have me to do, that I may be saved.”

And the Lord answered him, and said these words: “Hubert, he that would follow Me must take up his cross, and come after Me. Go to Lambert, the Bishop of Utrecht, and he shall show thee what thou must do.” With these words the vision ceased; when Hubert looked up again the white hart was gone, and he found himself kneeling alone in the forest-glade, with his horse quietly feeding beside him.

He mounted, and full of thought rode in quest of his companions; when they would have questioned him concerning his success with the deer, he was silent; and they deemed that perhaps a sportsman's vanity deterred him from speaking of the failure of his sport; and so, sunk in deep abstraction, he rode homewards, whilst his retainers followed him, wondering at the unusual manner of their master.

Before that day's sun had set, Hubert set out alone for Utrecht; nor did he draw rein till he found himself before the palace of the

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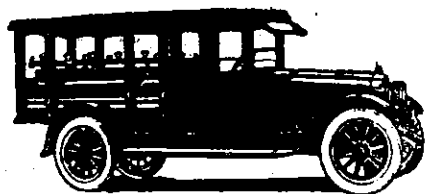
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holy bishop who then governed the Church in that city. Something of similarity existed between the early history of these two men. Lambert, like Hubert, had known the sorrows and trials of a long and unjust exile. For when he was still young he had been raised to the episcopal throne of Maestricht, from which the cabals and jealousy of King Childeric's courtiers had succeeded in driving him. After wandering about for some time as a homeless and houseless stranger, he at length entered a monastery of the country, and lived there for some years, happy in the resignation of a dignity for which his humility persuaded him he was unfit. This humility was evinced on many occasions, one of which is thus related in his legend. One night, it is said, as he rose to pray, he unintentionally made a slight noise on the pavement of the cloister. The abbot of the monastery was disturbed by the noise, and gave orders that whoever was moving at that unseasonable hour should out of penance go to the cross out of doors, and remain there for a certain space. Lambert meekly obeyed; nor did he venture to return till he should be sent for. It was a cold winter night; the snow lay deep around him, and fell on his person in heavy flakes; his feet and head were bare, and were pierced by the bitter frost, yet he remained patient and in prayer. Meanwhile the brethren rose to matins; and when the office was finished, according to custom they assembled before the fire, to warm themselves before again retiring to rest. The abbot looked around him, and missed one of the number. "Where is the Bishop Lambert," he said; for his dignity was always acknowledged by the brethren, to whom the history of his misfortunes and exile were well known.

"May it please you, my lord," said one of them, "he is praying by the cross outside; though, as I think, the snow is falling heavily, and the frost is sharp."

Then the abbot bade them quickly call him in; and when he was come, he fell at his feet, and besought his pardon for what he had done; but the saint smiled sweetly at him, and said without the smallest appearance of anger. "My father, one learns patience at the foot of the cross yonder." Such was the man to whom Hubert now applied for instruction in the faith. It need hardly be said that, together with the rudiments of Christian doctrine, he received from his hands the teaching and direction which tended to lead him on to the highest paths of perfection; so that he soon became divested of all love of the world, and all care for his riches and lands, and the empty toys of honor which had hitherto seemed good and desirable in his eyes, and sought only to adhere closely to Christ in the way of poverty and mortification.

He came back to his castle and lands in Aquitaine only to bid them farewell for ever. Calling his people about him, he declared to them all things that had passed, and how that he had resolved to answer the strange call which had been sent to him, by an entire abandonment of the world. His bondmen were set at liberty, his retainers dismissed with generous presents, his goods and lands sold, and the price distributed to the poor;

and when all this was done, and Hubert saw himself reduced from the state and condition of a powerful count to that of a poor and nameless beggar, he turned his back with a light heart on the county where but a short time before he had ruled and been honored as its lord.

The next thing was to choose out a solitude for his future home, where he might apply himself with greater diligence to the life which he had resolved to follow. This was soon done: the broad valleys of France and Flanders were not wanting in spots whose loneliness presented him with all he required. In one of the most savage of these deserts he chose his abode; scooping out of the hard rock his little cell and chapel, where he spent some time in a life of prayer and penance, which offered a strange contrast to the gay and gallant days he had been wont to pass in his noble castle of Aquitan.

Now, he had no comrades save the wild beasts of the forests, whom he no longer pursued as game, but tamed and made his friends, so that they grew familiar with his form, and ranged fearlessly about his cell; the timid deer, too, were especially dear to him, in memory of that "milk-white doe" who had been made the ambassador of his salvation: they would come around him and feed out of his hand, and perhaps it was not the least singular part of the transformation which had taken place in Hubert's nature, that the bold and ardent sportsman was now turned into the protector of all the dumb creatures of his solitude.

His only food was the wild fruit of the forest, and the crystal stream that flowed over its rocky bed beside his hermitage: he slept on the stone floor, and was clad in a rough sheepskin; and yet, despite his hard and penitential life, Hubert felt that he had never known happiness before. And yet there were not wanting enemies to disturb his quiet, for the demons assaulted him day and night, and strove to trouble and tempt him with their darkest suggestions; but he met them stoutly, like a brave and valiant knight, and drove them from him with contempt; and thus sixteen years glided rapidly away.

Now one night, as he lay on his hard bed, he was awakened by a bright and shining light, which streamed through the rocky cavern, and seemed to turn its darkness into day. He looked up, and saw a beautiful and heavenly form bending over his couch: the lovely head was crowned with a diadem that seemed rather of glory than of gold, wings of dazzling lustre and many colors floated from the shoulders, and the soft friendly eyes looked down on him with a brother's love. Hubert knew that his guardian-angel was beside him. "Arise," said the sweet and musical voice of the celestial visitor: "arise, for thou hast tarried long enough in this solitude; and henceforth God hath other ways for thee to walk in: arise, and go to Rome, it is there His will shall be declared to thee."

Hubert scarcely knew what to think; for the deceits and frauds of the devil had taught him to mistrust even the fairest visions, lest perchance they should but conceal diabolic and dangerous delusions. He determined, therefore, to lay the whole matter before his

spiritual master St. Lambert; and setting out towards Utrecht, he soon arrived in his presence, and narrated all that had occurred. The venerable bishop listened to his tale with attention, and when he had finished, he laid his hand on his disciple's head, and affectionately blessed him. "Go now," he said, "son of my adoption and of my old age, for this thing is from the hands of God; go, and fear nothing, for verily I know that great things lie before thee, and that the burden which weighs too heavily on weak and aged shoulders shall pass to them that are fitter to bear it." Hubert arose, wondering at the Bishop's words, whose meaning, however, he did not devise; and in obedience to the command he had received, he set out for the city of Rome, where St. Sergius I then filled the pontifical chair.

Whilst Hubert was pursuing his long and painful journey, a terrible tragedy was taking place in the city he had left behind him. The bold and fearless simplicity with which the holy Bishop Lambert was wont to reprove sin wheresoever he met with it, could scarcely fail to raise him many enemies. Two of the most unprincipled men of Utrecht, who had suffered from the sharp reproof of the Bishop, excited a tumult against him, which ended in the loss of their own life. A relation of these two men, named Dodo, and an officer of Pepin's household, swore to revenge their death, and the opportunity of gratifying his revenge soon presented itself. Pepin subjected himself by the license of his life to the reprimands of his Bishop, who, in the exercise of his apostolic functions, never spared rank or dignity; but dealt his censures to all, without respect of persons.

Taking advantage, therefore, of the disgust which his boldness had caused in the prince's mind, Dodo persuaded him to give him the command of a body of men, at whose head he proceeded to the Bishop's palace, and bade him prepare for death. St. Lambert's death was worthy of his life; whilst the ruffians were battering at the palace-doors, he called his attendants about him, and bade them confess their sins and prepare for death; and having given them his blessing, he himself knelt down, and awaited the blows of his murderers in prayer. His body was buried in his own cathedral amid the tears and lamentations of his people.

Meanwhile, we must carry our reader to the city of Rome, where the first streak of early dawn was just breaking its golden bars on the night's horizon, when Pope Sergius was aroused from his sleep by a hand that lightly touched his shoulder; he awoke, and started as he beheld an angel standing by his bed. "Sleepest thou, O Sergius?" said the messenger of God: "mark well the words I say, and forget them not. This night there hath been a bloody deed done in Utrecht, and the Church of God hath lost a faithful and true pastor; for the holy Bishop Lambert is gone to God. The sword of the ruffian Dodo is even now reeking with his blood, and the widowed Church of Utrecht is bewailing him in her tears. And even as I speak, his son and beloved disciple Hubert is entering Rome, not knowing wherefore he hath been led hither, save that the hand of God is guiding him. He it is, O Sergius, whom thou must name to the

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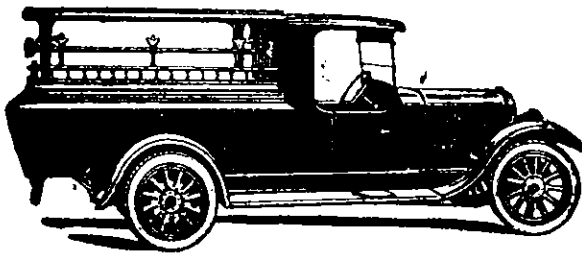
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vacant see, nor shall a sign be wanting to show thee that this the sure will of God; for this is the staff which thou shalt place into his hands, and thou shalt learn that he is most fit and worthy to hear it."

With these words the angel placed in the hands of the astonished Pontiff a richly-ornamented pastoral staff, and disappeared. He would have taken the whole to have been only a strange and distressing dream, if the staff which he still held, and which he recognised as the episcopal crosier of the holy Bishop of Utrecht, had not given evidence of the reality of his vision; wherefore he arose in haste, and gave orders that search should immediately be made throughout the whole of Rome until the Frankish pilgrim, who had that morning entered it, should be found and brought before him.

Many hours had not elapsed before the messengers of the Pontiff, having succeeded in their errand, ushered the pilgrim into the papal presence. Sergius regarded him with an earnest and inquiring eye: the sixteen years of solitude had wrought many changes in the gallant and knightly form of Count Hubert, and yet neither their lapse, nor the rough sheepskin garment which he still wore, were able entirely to conceal the nobility of his bearing. But it was not the indications of gentle and courtly training that arrested the eye of the holy Pontiff; it was the meek and saintly air that breathed in his open brow and gentle eye, and the lines which told how those pale cheeks had been worn by long years of prayer and penance, which still, neither the one nor the other, had diminished aught of the gladness and joyousness of a heart which had found its perfect rest in God.

"What is thy name?" asked the Pontiff at length, after Hubert had knelt for some time in silence at his feet.

"They call me Hubert," he replied humbly; for he had no thought of further declaring his dignity, or the history of his life. "I come from Aquitaine, and have travelled hither by the order of Lambert of Utrecht, of whom I am the unworthy priest and follower."

"Thou hast had a worthy master," said Sergius gently,—for he feared to declare the fate of the murdered bishop with too much suddenness; "when did you hear of the holy man, and what tidings did you gather?"

"May it please your holiness," replied Hubert, "I have travelled these many weeks over mountains and desert roads on foot, and have scarce spoken to any man, nor have I heard aught of my good father and master since the day I parted from him at Utrecht."

Sergius paused for a moment in thought; then taking the pilgrim by the hand, he said, "Thou shalt come with me to a place where I will tell thee tidings of him, which were better for thee to hear there than here"; and, so saying, he led his astonished visitor to the great Basilica of St. Peter, and standing by the tomb of the apostle, he declared to him in gentle and affectionate terms how the holy Lambert had met with a martyr's death. Hubert wept bitterly, for the love he bore his saintly bishop was a true and filial one. "Thou must take courage," said the voice of the good Pontiff, as he bent over him with the tenderness of another father:

"for my tidings are not ended yet: thou art he whom God designs to fill the throne which the sword of Dodo has rendered empty; and it is for this that his angel has brought thee hither, and has led thee to me even at this hour, and has taught me also what I must do, and what thou, O Hubert, must not refuse to obey: for thou art now Bishop of Utrecht."

Hubert was silent, for his tears still flowed fast for his martyred bishop; and he knew not how to answer: at length he looked up with his weeping eyes to the countenance of Sergius, and replied, "All praise, and love, and honor, and glory be to God, for ever and ever. Amen."

They were the words with which he offered himself in obedience to the unquestioned will of God: and Sergius understood their import. Giving him his benediction as he knelt, he embraced him affectionately, and said, "We will both pray before the altar of the Apostles, and will ask the Mother of grace and mercy to guide us aright in this matter"; and both accordingly prostrated before the sacred shrine, and remained for some minutes in silent prayer. It may be said of the whole life of Hubert, that it was passed under the ministry of angels; something, perhaps, in his gentle and loving nature, made him very dear to those heavenly beings, and drew them closely and familiarly to his side: for now again we are told the prayer of the two saints then kneeling before the Apostles' tomb was not long in finding its answer, and that answer was brought as before by the hands of an angel. He stood before them holding a stole in his hand, and he laid it on the neck of Hubert, saying, "This comes to thee from the Mother of God"; then he placed a golden key in his right hand, and added, "and this from the Prince of God's Church and people, and with it shalt thou loose and bind the souls of thy flock." And when Hubert had received the stole and the key, he knew that the will of God was clear and manifest, and he dared not refuse the office to which he had thus been called and appointed.

The Requiem Mass for the soul of Lambert was filling the minster of Utrecht with its solemn and lamentable tones. The people crowded the long aisles of the church, and their tears and sighs mingled with the sad notes of the funeral chant. Some weeks had passed since his death, and at first they had scarce dared to give vent to their sorrow, through fear of vengeance of the tyrant Dodo; but when at length the clergy would no longer delay to perform the public rites of his funeral, all Utrecht assembled to honor the memory of one whom they hesitated not to declare had died a martyr's death. The news of their proceedings reached the ears of the incensed Dodo, and drew from him a torrent of angry words; but his anger was increased, and carried to a fearful height, when a messenger hastily entered his presence with the tidings that Hubert, the disciple and friend of the murdered bishop, had been appointed to succeed him, and was even then but an hour's journey from the city-gates.

"Never shall he enter those gates alive," exclaimed the ferocious tyrant; and calling together his retainers, he set out at their

head, and rode at a furious pace to meet the new bishop, who was making his way, accompanied by two attendants, towards the city, where a few weeks before he had parted with his friend.

It was a strange contrast as they met: Hubert and his companions were on foot; the dust of their long and weary journey lay on them, and scarcely would you have judged from their poor and way-worn appearance that they pretended to any higher dignity than that of the humblest of the peasantry. Dodo and his followers were mounted and armed after the profuse fashion of a semi-barbarous court; their corsets glittered with gold, and their plumed helmets flashed like the sun in the eyes of the simple travellers, whom a sudden turn in the forest-road brought face to face with their enemies. Nor was it long before the deadly intention of the troop before them became evident: with many a blasphemy and word of impious outrage against God and the saints, Dodo called on his men to the slaughter of the three pilgrims and Hubert, whose heart bounded for one short moment with delight, as the hope of a speedy martyrdom rose before him, folded his hands on his breast, and waited quietly to receive the shock of the impetuous chargers.

Another moment, and they had vanished from his eyes! He hardly dared believe the scene that stretched before them, and yet its terrible reality was too clear for him to doubt. There was a fearful chasm in the road, that at one moment before lay so peacefully in the morning sunshine; and as he drew near and gazed into its awful depths, he knew that the earth had opened her jaws to receive alive into her eternal prison the souls and bodies of the murderers of Lambert.

Hubert was received in Utrecht with inexpressible joy, and his after-life was worthy of its beginnings. His diocese included the vast tract of the forest of Ardennes, within whose wild and deep recesses there still lingered remains of the old idolatry which had fled before the face of Christianity, and taken refuge in the wilderness, where its dark and unholy rites were still practised in secret by many. St. Hubert penetrated in person through all the windings of the forest, casting down the idols, and preaching with such a winning grace, that the hearts even of the fierce and savage pagans were knit to him in love. Ardennes long kept his memory with a loyal fidelity; and in one of the churches erected on the scenes of his labors within her wilds was long preserved that sacred stole which had been sent to him by the hands of Mary. It was a joyous and beautiful sight, we are told, to see the holy bishop keeping the Rogation-days in that great forest; for all the people kept solemn fast, and followed the procession on foot through the fields and villages, and among the pleasant woods, and the cross was borne over the spots lately defiled by the sacrifices of the heathens, and the relics of the saints—and of St. Lambert among the number—were carried on the shoulders of the clergy, and the litanies swelled with a loud and solemn echo through the recesses of the lonely wilderness. St. Hubert retained something of his old associations, and to the last was

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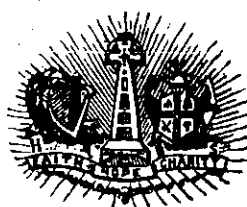
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Who never to himself has said,

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a forest saint. He lived to govern the Church of Utrecht for many years, but he ceased not to sigh for the hour of his release. It came at length, and not without a warning from his angel-friend, a year before that it was at hand. Often during that year he visited the tomb of Lambert, and recommended himself to his prayers; and when the day was come which he knew would be his

last, he preached a farewell sermon to his people, and then lay down to die. When the last moment drew near, he rose in his bed, and joining his hands with the simplicity of a child, he recited the Creed and the Our Father, and so expired on May 30, in the year 727. His body, and the golden key of St. Peter, are deposited in the Collegiate Church of St. Peter in Liège.

war, of love, and of social life in general, are portrayed, often with considerable power of description and great brilliancy of language; and there are besides several sacred tracts and poems, amongst the most remarkable of which is the *Liber Hymnorum*, believed to be more than a thousand years old. The Trinity College collection is also rich in lives of Irish saints, and in ancient forms of prayer; and it contains, in addition to all these, many curious treatises on medicine, beautifully written on vellum. Lastly, amongst these ancient MSS. are preserved numerous Ossianic poems relating to the Fenian heroes, some of them of very great antiquity.

## IRISH READINGS

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

### THE OLD BOOKS OF ERINN

(From O'Curry's Lectures on the *Manuscript Materials of Irish History*.)

Not only were the old Irish nobility, gentry, and people in general, lovers of their native language and literature, and patrons of literary men, but even the great Anglo-Norman nobles themselves who effected a permanent settlement among us appear from the first to have adopted what doubtless must have seemed to them the better manners, customs, language, and literature of the natives; and not only did they munificently patronise their professors, but became themselves proficient in these studies; so that the Geraldines, the Butlers, the Burkes, the Keatings, and others, thought, spoke, and wrote in the Gaedhlic, and stored their libraries with choice and expensive volumes in that language; and they were reproached by their own compatriots with having become *ipsis Hibernis Hiberniores*—"more Irish than the Irish themselves." So great indeed was the value in those days set on literary and historical documents by chiefs and princes, that it has more than once happened that a much-prized MS. was the stipulated ransom of a captive noble, and became the object of a tedious warfare; and this state of things continued to exist for several centuries, even after the whole framework of Irish society was shaken to pieces by the successive invasions of the Danes, the Norsemen, and the Anglo-Normans, followed by the Elizabethan, Cromwellian, and Williamite wars and confiscations, and accompanied by the ever-increasing dissensions of the native princes among themselves, disunited as they were ever after the fall of the supreme monarchy at the close of the twelfth century.

With the dispersion of the native chiefs, not a few of the great books that had escaped the wreck of time were altogether lost to us; many followed the exiled fortunes of their owners; and not a few were placed in inaccessible security at home. Indeed, it may be said that after the termination of the great wars of the seventeenth century, so few and inaccessible were the examples of the old Gaedhlic literature, that it was almost impossible to acquire a perfect knowledge of the language in its purity.

With such various causes, active and long-continued, in operation to effect its destruction, there is reason for wonder that we should still be in possession of any fragments of the ancient literature of our country, however extensive it may once have been. And that it was extensive, and comprehended a wide range of subjects—justifying the ex-

pressions of the old writers who spoke of "the hosts of the books of Erin"—may be judged from those which have survived the destructive ravages of invasion, the accidents of time, and the other causes just enumerated. When we come to inquire concerning the fragments which exist in England and elsewhere, they will be found to be still of very large extent; and if we judge the value and proportions of the original literature of our Gaedhlic ancestors, as we may fairly do, by what remains of it, we may be justly excused the indulgence of no small feeling of national pride.

Notwithstanding, however, the irreparable loss of the before-named books, there still exists an immense quantity of Gaedhlic writing of great purity, and of the highest value as regards the history of this country. And these MSS. comprise general and national history, civil and ecclesiastical records, and abundant materials of genealogy; besides poetry, romance, law, and medicine; and some fragments of tracts on mathematics and astronomy.

The collection in Trinity College consists of over 140 volumes, several of them on vellum, dating from the early part of the 12th down to the middle of the last century. There are also in this fine collection beautiful copies of the Gospels, known as the Books of Kells and Durrow, and Dimma's Book, attributable to the sixth and seventh centuries; the Saltair of St. Ricemarch, Bishop of St. David's in the 11th century, containing also an exquisite copy of the Roman Martyrology; and a very ancient ante-Hieronymian version of the Gospels, the history of which is unknown, but which is evidently an Irish MS. of not later than the 9th century; also the *Evangelistarium* of St. Moling, Bishop of Ferns in the 7th century, with its ancient box; and the fragment of another copy of the Gospels, of the same period, evidently Irish. In the same library will be found, too, the chief body of our more ancient laws and annals—all, with the exception of two tracts, written on vellum; and in addition to these invaluable volumes, many historical and family poems of great antiquity, illustrative of the battles, the personal achievements, and the social habits of the warriors, chiefs, and other distinguished personages of our early history. There is also a large number of ancient historical and romantic tales, in which all the incidents of

The next great collection is that of the Royal Irish Academy, which, though formed at a later period than that of Trinity College, is far more extensive, and, taken in connection with the unrivalled collection of antiquities secured to this country by the liberality of this body, forms a national monument of which we may well be proud. It includes some noble old volumes written on vellum, abounding in history as well as poetry; ancient laws, and genealogy; science (for it embraces several curious medical treatises, as well as an ancient astronomical tract); grammar, and romance. There is there also a great body of most important theological and ecclesiastical compositions, of the highest antiquity, and in the purest style perhaps that the ancient Gaedhlic language ever attained.

The most valuable of these are original Gaedhlic compositions, but there is also a large amount of translations from the Latin, Greek and other languages. A great part of these translations is, indeed, of a religious character, but there are others from various Latin authors, of the greatest possible importance to the Gaedhlic student of the present day, as they enable him by reference to the originals to determine the value of many now obsolete or obscure Gaedhlic words and phrases.

Among these later translations into Irish, we find an extensive range of subjects in ancient mythology, poetry, and history, and the classical literature of the Greeks and Romans, as well as many copious illustrations of the most remarkable events of the middle ages. So that anyone well read in the comparatively few existing fragments of our Gaedhlic literature, and whose education had been confined solely to this source, would find that there were but very few indeed of the great events in the history of the world, the knowledge of which is usually attained through the classic languages, or those of the middle ages, with which he was not acquainted. I may mention, by way of illustration, the Irish versions of the Argonautic Expedition; the Destruction of Troy; the Life of Alexander the Great; the Destruction of Jerusalem; the Wars of Charlemagne, including the history of Roland the Brave; the History of the Lombards; the almost contemporary translation into Gaedhlic of the Travels of Marco Polo; etc., etc.

It is quite evident that a language which has embraced so wide a field of historic and other important subjects, must have undergone a considerable amount of development,

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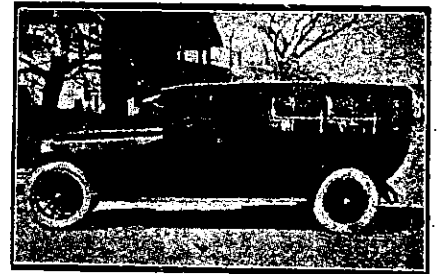
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and must have been at once copious and flexible; and it may be observed, in passing, that the very fact of so much of translation into Irish having taken place shows that there must have been a considerable number of readers; since men of learning would not have translated for themselves what they could so easily understand in the original.

Passing over some collections of MSS. in private hands at home, I may next notice that of the British Museum in London, which is very considerable and contains much valuable matter; that of the Bodleian Library at Oxford, which, though consisting of but about 16 volumes, is enriched by some precious books, among which is the copy already alluded to of the remains of the Saltair of Cashel, made in the year 1454; and some two or three works of an older date. Next comes the Stowe collection, now in possession of Lord Ashburnham, and which is tolerably well described in the Stowe Catalogue by the late Rev. Charles O'Connor. There are also in England some other collections in the hands of private individuals, as that of Mr. Joseph Monck Mason in the neighborhood of London, and that of Sir Thomas Phillips in Worcestershire. The Advocates' Library in Edinburgh contains a few important volumes, some of which are shortly described in the Highland Society's Report on MacPherson's Poems of Oisín, published in 1794.

And passing over to the Continent, in the National or Imperial Library of Paris (which, however, has not yet been thoroughly examined) there will be found a few Gaedhlic volumes; and in Belgium (between which and Ireland such intimate relations existed in past times)—and particularly in the Burgundian Library at Brussels—there is a very important collection, consisting of a part of the treasures formerly in the possession of the Franciscan College of Louvain, for which our justly celebrated friar, Michael O'Clery, collected, by transcript and otherwise, all that he could bring together at home of matters relating to the ancient ecclesiastical history of his country.

The Louvain collection, formed chiefly, if not wholly, by Fathers Hugh Ward, John Colgan, and Michael O'Clery, between the years 1620 and 1640, appears to have been widely scattered at the French Revolution. For there are in the College of St. Isidore, in Rome, about twenty volumes of Gaedhlic MSS., which we know at one time to have formed part of the Louvain collection. Among the manuscripts now at Rome are some of the most valuable materials for the study of our language and history—the chief of which is an ancient copy of the *Felire Aengusa*, the Martyrology, or Festology of Aengus *Céile Dé* (pron. "Kéili Dé"), incorrectly called Aengus the Culdee, who composed the original of this extraordinary work, partly at *Tamlacht*, now Tal-laght, in the county of Dublin, and partly at *Chuain Eidhnech* in the present Queen's County, in the year 798. The collection contains, besides, the Festology of Cathal McGuire, a work only known by name to the Irish scholars of the present day; and it includes the autograph of the first volume of the *Annals of the Four Masters*. There is also a copy, or fragment, of the *Liber Hymnorum* already spoken of, and which is a

work of great importance to the ecclesiastical history of Ireland; and besides these the collection contains several important pieces relating to Irish history, of which no copies are known to exist elsewhere. It may be hoped, therefore, that our Holy Father the Pope—who feels such a deep interest in the success of this national institution (the Catholic Uni-

versity)—will at no distant day be pleased to take steps to make these invaluable works accessible to the Irish student, by placing them within the walls of the Catholic University of Ireland, where only they can be made available to the illustration of the early history of the Catholic faith in this country.

## A Complete Story

### TWO ESTRANGEMENTS

Dr. Morton paused in the act of pushing the bell for the next patient and swung around in his chair to look at the girl who had entered without ceremony.

"Sick, Eugenie?"

She was a tall, fair-haired girl, and her fur coat had cost more than the expensive fittings of the doctor's consultation room, but her attitude was that of a weary and perplexed child. For answer she put her head in its violet crowned turban upon his plain tweed shoulder and moaned.

"Sick unto death, doctor; sick of parties, sick of money and society, sick of all the things we didn't have a little while ago. I want you to send me down to Aunt Teresa's. Mother'll think I'm crazy to go there in the middle of the season lest you prescribe it. It is—to use her favorite expression—the dullest hole in the world."

Dr. Morton put firm hands on her slim shoulders and looked at her intently.

"I don't need to perjure my conscience to prescribe rest for you, child. You are like a walking ghost of the blooming girl you were before this mad round of outshining the Joneses began. When are you going to marry Bob Bradford and begin to lead a normal, sane, useful life?"

Instantly her young body was taut with remembrance, wrath and defiance.

"I am never going to marry him. He is the stubbornest, hatefulest, most arrogant man I have ever met in my life. He is going to Alaska to explore ice fields, and I hope I may never see him again as long as I live."

The doctor whistled and then shook his head gravely.

"Alaska is a cold country for a chilled heart, Eugenie. Better make it up before he starts."

The girl's white hands gripped the table edge as she answered with forced nonchalance.

"He's leaving to-night for Chicago. That's the first lap of the journey."

The doctor dashed off the prescription with all his professional decisiveness. As he gave her the paper he said:

"Tell your father to send you to Miss Teresa Wyatt in the fastest car he has, and when you get there take a dose of this and go to bed and sleep."

The girl crumpled the bit of paper and stuffed it into her purse. Dr. Morton's hand was on the buzzer, but as she went out of the door he called:

"The Chicago train passes Kimbly station at 5.15."

But she did not answer. An hour later she sent the chauffeur away at the gate and

walked up the elm-bordered drive at Aunt Teresa's.

To Eugenie, as always, this was home-coming. The square white house among the tall trees, the low-lying barns at the rear, the gardens, the clucking fowl, the patches of green on the brown hillsides. All these were the indispensable background of Aunt Teresa.

But Eugenie told her story over the luncheon table and Aunt Teresa looked grave and nodded her head over the doctor's prescription. The girl was really tired almost to the point of exhaustion, and she did not protest when her aunt helped her into bed and tucked her in as she had often done when Eugenie was a child.

Eugenie felt herself slipping into the dark seas of utter oblivion. Sleep came like a dark pall that blotted out every sense of impression. How long she slept she did not know, but she was suddenly acutely conscious of the sun-filled room again. She heard the fire snapping on the hearth and the draperies stirring at the windows. Out of the mass of impressions that assailed her consciousness she was finally aware of human voices, one petulant, the other deep and insistent. The deep voice was arguing and pleading, while the other was rising steadily and gaining a measure of defiance.

They took every note in the scale of unpleasant emotions. There was pleading, vexation, indifference, triumph, bitterness, sarcasm, cruelty, pride, reproach—but most of all anger, unreasoning, resisting anger.

Suddenly she was alert, listening with all the strange intensesness of a mind drugged to every sensation save one. There came to her ears an unmistakable sound, the low despairing sob of a heart-broken girl. Eugenie tried to spring up but her body did not respond to her will. She tried even to move a hand toward the voice. She had a notion that the girl was face downward on the foot of her bed.

The sorrow of such grief shook her. She tried to cry out. Anything to stop that girl's stifled weeping. How could a heart break so utterly? How could such suffering be endured by a finite being?

Eugenie struggled to see the girl huddled on the foot of her bed. She fought for a sight and looked again and again. Finally she realised it—there was no one there—although the sound of the girl's sobbing had scarcely died in her ears.

The shock of it was too much. She screamed and flung herself toward the other side of her bed. A strong, firm hand took hold of her wrist and she looked up into the twinkling eyes of Dr. Morton. Both he and Aunt

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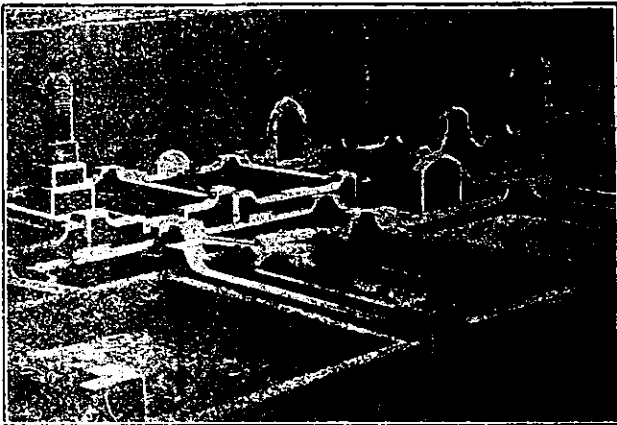
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Teresa were sitting quietly beside her bed.

"I had to pass this way, Eugenie," said Dr. Morton, "and I thought I had better see you again. Your Aunt reports that you have been sleeping steadily for four hours. At that rate I think you'll soon be a normal girl again instead of a nervous wreck."

Eugenie was not listening. She was straining her eyes to see in all parts of the room. Finally her eyes came back to her aunt sitting, calm and serene as usual.

"Where is that girl?" she cried, "and where is the man she was quarrelling with?"

"There is no one here, my dear," said her aunt gently. "I have not left your side. Even when the doctor came, Esther showed him in and we have scarcely spoken a word for fear of waking you."

"But I heard voices. Two people were quarrelling. They said all the unkind things they could think of to each other. The girl was spoiled and contrary, and the man was hard-headed and impatient. He said some very bitter things to her finally— I couldn't understand a thing they said. It was just the tone—but when he went away it nearly killed her. She was here at the foot of this bed crying so hard that I knew her poor heart was broken."

Eugenie stopped suddenly, for Miss Wyatt uttered a little cry as if of pain, and Dr. Morton turned and walked away to the window. His face was white as chalk.

Some dim conception of the truth forced its way into Eugenie's brain. She could only stare speechlessly at the two who were so much affected by her dream or whatever it had been. The voices could not have been theirs. The girl's voice was hard, petulant, willful. Aunt Teresa's voice was mellow, sweet, and motherly. The boy's voice had been youthful and aggressive, while Dr. Morton's voice had all the depth and timbre of maturity.

There was a degree of practicality in Eugenie which her own family rarely observed. She formed a complete theory in an instant and in a perfectly matter-of-fact voice requested the doctor to permit her to get up.

He took her temperature, found it normal, and told her that evidently she had slept away most of her fatigue.

Half an hour later Eugenie was dressed in a heavy skirt and sweater and stout boots. She walked into the sitting room where Dr. Morton and Miss Wyatt were talking before the fire. The doctor had accepted an invitation to dinner.

Eugenie was pulling a felt hat on over her bright hair.

"I am going to meet the train at Kimbly Station," she announced. "I've sent a telegram. Bob will surely get it at the next station."

She went out in the chill dusk, with love and glory and submission in her face. She came back to dinner with the tall young man who had paused indefinitely on the way to Alaska.

They sat by the open fireplace that night, while Dr. Morton and Miss Wyatt remained at the candle-lighted dinner table talking of books and medicine and politics, and Eugenie pieced out the story for Bob as best she could. "You see, he was just a young physician twenty years ago, and I remember hearing often that he came down here

and stayed for weeks before my grandfather died. I have no idea why granddad put his faith in such a young man. But I never knew that he and Aunt Teresa had been in love. And I never knew that Aunt Teresa, my angel aunt, was a spoiled, silly girl—or that Dr. Morton was a pig-headed and sallow youth. I don't know what they quarrelled about, but I do know that they had not met for twenty years before to-day. They had about forgotten each other probably.

"They sat down near my bed this afternoon, and they scarcely spoke a word, think of that, Rob—and think of them each following a road of troubled memories that led back to that room twenty years ago. Think of the bitter words that came swarming back, think of the old anger that flamed possibly for moments in their hearts. Is it any wonder that the very walls took up the old remembered quarrel and shouted it so loud that I heard it?"

"I think it was a nightmare," said Bob, whose imagination could compass the unknown white spaces of the poles but faltered at the threshold of the psychic world.

"Indeed it wasn't," Eugenie began indignantly, and then she stopped. Eugenie the wilful, the wayward, the perverse, smiled a tender pitying smile.

"I shan't quarrel with you, Rob," she told him. "I shall pretend you're right even when you're all wrong, for I love you, somehow, and I don't mean to break my heart over you as the girl my Aunt Teresa used to be did."

The explorer of the Arctic gathered her up in an embrace that testified to his appreciation of such a sentiment. When she presently emerged she laid a finger on his lips and whispered, "Listen."

From the dining room came voices, deep, measured, quiet voices, rich with the mellowness of maturity, resonant to-night with new happiness.

"Books—hospitals—politics—religion—listen, Rob. I wonder how much of that they'll have to do before they get around to the real point of all their conversation?"

"And the real point is?" Rob looked down upon the bright head in the circle of his arm.

"I said it last," she countered.

"The real point to the story," said Rob, "whether Dr. Morton tells it to Miss Wyatt again after twenty years—or whether I tell it to you after an estrangement lasting almost twenty-four hours, is—I love you." — *The Magnificent*.

### MUSIC EXAMINATIONS

#### ST. MARY'S CONVENT OF MERCY, CHRISTCHURCH.

The following candidates from St. Mary's Convent of Mercy, Christchurch, were successful at the recent Trinity College Theoretical examinations:—

Art of Teaching—Mary Rogal, Ella Marshall, Eileen Waldron.

Senior Honors—Florence Downing 91, Florence Dangerfield 84, Louise Gilders 82.

Senior Pass—Gwendoline Taylor 75, Ellis Gilders 74.

Intermediate Honors—Mini Dini 97, Isabel Watt 93, Verna Jack 87, Moira Wederell 87, Edith Bell 85, Lorna De La Cour 85,

Lilian Dollan 85, Russell Tullock 85, Joseph Carey 81, Annie Laurie Rennie 81.

Intermediate Pass Helen Torrence 69, Joyce Burrell 67.

Junior Honors—Maisie Evans 100, Azalea Peoples 95, Harry Armstrong 94, Jose Banfield 93, Grace Carey 92, Naomi Lynch 92, Mona Goggin 91, Kathleen Leggott 91, Iris Templeton 88.

Preparatory Honors—Constance Barker 99, Gerard McDermott 98, Betty Rennie 97, Ian Bain 92, Patricia McDermott 92, Kathleen Copsey 89.

Royal Academy Theoretical examination: Qualifying paper for L.A.B., Adeline McGrath; rudiments, Dorothy Blake.

#### Scholastic Results.

The following pupils of St. Mary's High School, Colombo Street, were successful at the recent examinations:—

Pitman's Theoretical Shorthand—Margaret Petre, Mary Ormandy.

National Business College, Sydney:

Advanced Book-keeping—Janie Rennell, Ivy Fowler.

Junior Book-keeping—Elizabeth Madden, Peggy Flood, Mary Kyle, Helen Thomson, Ellen Greaney, Veronica Sloane, Moira Wederell.

Junior Shorthand—Helen Thomson, Elizabeth Madden, Janie Smith, Veronica Sloane, Ellen Greaney, Mary Kyle, Peggy Flood, Moira Wederell.

#### NEW PLYMOUTH CONVENT.

At the practical examinations held in connection with the Trinity College of Music, London, by Mr. Cundell, on September 26 and 28, the following pupils of the New Plymouth Convent were successful:—

Licentiate Diploma (L.T.C.L.)—Katie Hynes 78, Grace Benton 78, Mary Crawshaw 74.

Associate Diploma (A.T.C.L.)—Lulu Richards 75, Dorothy Mills 71, Vita Bishop 70, Monica Glengarry 70, Verna Jones 70.

Higher Local—Una Cornwall 70.

Senior—Evelyn Grey 77, Elsie Longstaff 77, Esma Goldsmith 76, Doris Whittle 71.

Intermediate—Jean Bennett (singing, honors) 84, Lizzie Gilbody (honors) 81, Agnes Coyne 71.

Junior—Thelma Simpson (singing, honors) 80, Mary Jeffries (singing, honors) 80, Monica Glengarry (singing) 78, Colleen Huggett 76, Frances Rogers 76, Una Cornwall (singing) 67.

Preparatory—Eunice Barlow (honors) 84, Mary Gribbon (honors) 83, Ursula Jones (honors) 83, Kathleen McPhillips (honors) 83, Dorothy Reeves (honors) 83, Marjory Sole (honors) 82, Irene Mischevski (honors) 80, Clydie Huggett (singing) 76, Agnes Coyne (singing) 74, Eileen Lynch 69, Elsie McGonnell 68.

First Steps—Mary Devine (honors) 84, M. Monaghan (honors) 83, Jean Daley 78.

At the Theory examinations held in June, Miss Gwendoline Leech passed the Art of Teaching the Violin examination, thereby completing her A.T.C.L. diploma.

#### WAITARA CONVENT.

At the practical examination held in connection with the Trinity College of Music, London, by Mr. Cundell on September 29,

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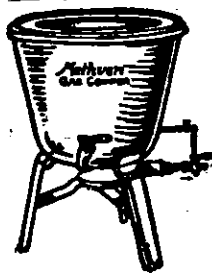
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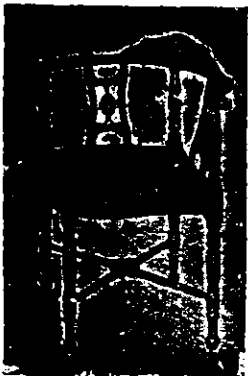
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the following pupils of the Waitara Convent were successful:—Associate: Constance Badley. Higher Local: Ellen Hosie 70. Intermediate: Brenda Perica (violin), honors, 80; Phyllis Chittenden 78; Janet Graham 69. Junior: Berys Surrey 73; Kathleen O'Sulli-

van 73. Preparatory: Catherine Frost (honors) 82; Magdalen La Pouple 68. First Steps: Leo Cole (violin) 74; Colin O'Sullivan 71. At the Theory examinations held in June, Alice Crowe passed the Art of Teaching and Rudiments.

examinations in instrumental and vocal music, two pupils of Miss Cartwright secured passes with honors in the senior division; four with honors in the intermediate; and four in the junior. A pupil of Miss Duggan secured an honors pass in the junior division and another was awarded an honors pass in the preparatory. A pupil of Miss C. Foley, A.T.C.L., secured an honors pass in the junior, and two others won passes in the same division.

The Catholic Ladies' Club held another successful eucbre social and dance at the clubrooms on the 30th ult. The attendance was good and everything was done by the club ladies to make patrons enjoy themselves. These socials of the ladies throughout the winter months have filled a very important function in fostering a spirit of fraternity among our young people as well as among the more elderly people of the parish.

## Town and Country News

### Timaru Notes

(From our own Correspondent.)

September 30.

Miss Margaret Sullivan gained 77 marks in rudiments for the licentiate diploma at the Trinity College examinations held here in June.

Following are the names of the successful candidates at the practical examinations, held in Timaru from 9th to 17th September, by Mr. G. F. Vincent, F.T.C.L., the examiner appointed by Trinity College, London:—Teachers' Diplomas—Licentiate: C. M. Latimer 72; licentiate pass (practical): A. C. Flamank 85 (gold medal); N. M. Matheson 72 (teacher, Mrs. N. D. Mangos). Associate Pass (practical)—M. M. Jones 78; C. U. O'Sullivan 72 (Mrs. Mangos); M. Martin 75; O. H. Greenall 74 (Miss D. Mason, L.A.B.); M. M. I. Robertson 71 (Miss G. Spring). Higher Local Division—M. E. Evans 64 (Miss Spring). Senior Division—M. Barbour 89 (honors, silver medal); D. N. Hall 66 (Mrs. Mangos); J. Crawshaw 85 (honors); J. Pope 77 (Miss P. Lynch, L.A.B.); L. Townsend 82 (honors); P. Lythgoe 73; R. Molmanche 65 (Miss Mason); N. Chaplin 77; B. Dash 72; E. Selbie 72 (Miss Spring); C. Palmer 77 (Miss N. Nolan, A.T.C.L.); J. Cook 77 (Miss M. Siegert); N. M. Sheehan 73 (Miss Emery, L.A.B.); Z. Pemberton 69 (Miss A. Hanifin, L.T.C.L.). Intermediate Division—M. Macphail 80 (honors (Miss Nolan)); C. Wilson 80 (honors); M. Hole 71, M. Pearce 69, F. Cosgrove 68 (Miss Mason); M. Old 75, M. Black 73, M. McGrath 66, M. Baikie 62 (Miss Spring). Junior Division—M. Geddes 83, honors (Miss Siegert); I. Reid 80, honors (Miss Lynch); M. M. Niall 75 (Miss R. Leeming, L.T.C.L.); Madeleine M. Venning 71 (violin), M. Smithson 65, violin (Miss K. Byrne); M. Bassett 70, B. Bassett 64 (Miss Mason); C. J. Little 69 (Miss Emery); M. A. M. Russell 61 (Miss N. Scannell, L.T.C.L.). Preparatory Division—M. Stirling 88, honors (book prize), W. Heads 76 (Miss R. Leeming); F. McGrath 78, R. F. Beswarick 68 (Miss Scannell); E. Sullivan 76 (Miss E. O'Meeghan); H. Alty 72 (Miss Nolan); M. E. Calder 72 (Miss Lynch); A. Kyne 72, M. Cooper 69, M. Staniland 68 (Miss Hanifin); C. Hutt (Miss Spring). First Steps Division—M. Jones 88, M. Compton 84 (Miss Siegert); M. L. McGrath 77 (Miss Scannell); A. G. Ritchie 77 (Miss H. Hanifin); Mary Hall (Miss Spring).

In the report of the annual meeting of St. John's Tennis Club, published in a recent issue of the *Tablet*, the name of Rev. Father Ginisty, S.M., as a life member of the club was inadvertently omitted.

Mr. Patrick Kelly, of Timaru, returned last week after an extended tour in associa-

tion with the Australian pilgrimage, while abroad visiting Lourdes, the Riviera, Rome, and various other cities of Italy, Switzerland, France, Great Britain, and Ireland.

### Oamaru Notes

(From our own correspondent.)

October 2.

Oamaru sent a little band of competitors to Dunedin to try conclusions with the city's talent. Some Catholic children were among the number. Kathleen Simons, a pupil of Rosary Convent, won first prize for elocution in the class between 12 and 17. The judge said she caught the true spirit of the poem, "The Sandman," had a pleasing voice, and rather nice stage presence. The same young lady also annexed second place in humorous recitation for girls 12 and under 16, the judge's remarks being highly complimentary. Shona Young, another of our girls, was awarded third place in this competition. The judge remarked that she was a very promising little girl, had a good voice and with experience should become a very good entertainer. Fay Harney also gave a creditable performance in humorous recitation for girls under 12, and was awarded third place. She was also highly commended for the humorous recitation (own selection).

The death of the two-year-old daughter of Mr. and Mrs. Leonard Pavletich, of Station Peak, Hakataramea, on September 21, elicited from friends much sympathy for the bereaved parents in their distress.

The Catholic Men's Club's fortnightly meeting was devoted to a mock election, when all the hot air which will blow in our ears during the next few weeks was emitted by the rival candidates at St. Patrick's Schoolroom. F. Carrington (Reform), F. Cooney (Nationalist), W. Quinn (Independent), and W. D. Sloan (Labor) put their views before the audience in very able speeches and had to submit to a regular bombardment of questions regarding their attitude on certain matters if returned. The candidates answered all satisfactorily, and on the preferential system of voting being adopted for the election Mr. W. D. Sloan (Labor) was placed at the head of the poll on the first count.

At the recent Trinity College examinations (theory), Miss J. Bolton (a pupil of the Dominicans) secured a pass in the intermediate division, and I. Bolton a pass in the preparatory. The pupils of Catholic lady teachers were also very successful. Three pupils of Miss M. Cartwright, L.T.C.L., passed with honors in the junior division; and one with honors in the preparatory. A pupil of Miss M. Duggan passed with 99 (honors) in the preparatory. In the practical

### New Plymouth Notes

(From our own Correspondent.)

October 3.

The Marist Old Boys' football team, Auckland, which recently visited New Plymouth and played a friendly game with the Tukapa team, were the guests of Mr. and Mrs. J. B. Dunn, of the White Hart Hotel. After the match Mr. and Mrs. Dunn entertained the two teams to dinner and a toast list was honored. Dr. E. A. Walker (president of the Tukapa Club) extended a welcome to the Marist team. Mr. McGrinley (captain of the visiting team) responded. Other speakers were: Messrs. Power, Loft, Rauch (Auckland), Jury, Dunn, Emis, Goodacre, Ajns-worth, Garcia, and Captain L. W. Andrew (New Plymouth). After the dinner, the Marist team attended a dance organised by the H.A.C.B. Society and the Tukapa Club, when a most enjoyable evening was spent. In the unavoidable absence of the president of the H.A.C.B. Society (Rev. Father Minogue), the secretary (Mr. Grace) extended a hearty welcome to the visitors.

### Rangiora Notes

(From our own Correspondent.)

October 3.

A cards match between members of the Celtic Club (challengers) and the Fire Brigade took place on Tuesday night, resulting in a win for the latter team by 29 points. The scores were: Fire Brigade 908, Celtic Club 879. Supper was provided by the ladies of the club, and afterwards a short programme, including Highland dancing, and a piano and violin duet by Misses M. and K. McGrath was given. The president of the club (Mr. P. V. McBrearty) thanked the visitors for attending and congratulated them on their win. On behalf of the Brigade Mr. C. W. Tyler expressed appreciation of the manner in which they had been entertained. He also issued a challenge for a return match, which was accepted.

On Monday evening, September 28, a surprise party visited the home of Mr. and Mrs. C. M. Reidy, Ayers Street, to welcome them back from their wedding trip. The

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evening was devoted to progressive euchre, the prizes being won by Mrs. G. Brady and Mr. W. McGrath, while the consolation awards went to Miss K. Cassidy and Mr. W. Coleman. After a dainty supper Miss Cassidy, on behalf of the party, made a presentation to Mr. and Mrs. Reidy. Mr. L. P. Devlin also spoke, and Mr. Reidy suitably replied. Musical items were given by Mr. G. Hutchison and Mr. S. Devlin. The singing of "Auld Lang Syne" brought an enjoyable evening to a close.

### Gore Notes

(From our own Correspondent.)

October 1.

Arrangements are well in hand for the forthcoming bazaar which is to be held this month to raise funds for the building of a new convent. The various stallholders have held several entertainments, dances, pictures, etc., in the endeavor to raise funds for the stalls. The functions have been well patronised and for this the local congregation deserve credit, there being so many calls. The nuns are sadly in need of more spacious accommodation, and it behoves all to help as much as possible in this good cause and do their utmost to see our good Sisters comfortably housed and provided for.

The recently formed Gore Catholic Debating Club held a mock banquet at the Federal Cabaret on Monday evening last, the 28th inst., which was largely attended by ladies and friends of the members. Mr. R. Fraser occupied the chair, and a most enjoyable evening was spent. Considering this was the first appearance of the club in public, the members did full justice to themselves and some good speeches were heard, especially from among the younger members, the majority of whom, with a little more experience, will make real good speakers and should have no qualms about voicing their convictions at any public function. The musical and elocutionary items given by the ladies and members of the club were greatly appreciated. At the close of the banquet dancing was indulged in until midnight, good music being supplied by Miss M. Cronin, Mr. B. Ferguson (piano), and Messrs. E. Cronin, J. J. Casey, and R. L. Stevenson (jazz effects). A toast list was duly honored, the loyal toast being proposed by Rev. Father Lennon; "The Clergy" by Mr. J. Columb, and responded to by Father Lennon (in the unavoidable absence of Very Rev. Father O'Donnell); "Parliament of New Zealand" by Mr. M. Fitzgerald, and replied to by Mr. M. Daly; "The Guests" by Mr. R. Fraser, and replied to by Mr. M. Roche; "The Ladies" by Mr. J. B. Kerr, and replied to by Messrs. W. Duggan and J. Fleming; "Sporting Bodies" by Mr. F. Columb, and replied to by Messrs. G. T. Adamson, J. J. Casey, and E. Fitzgerald; "Our Defenders" by Mr. E. Columb, and replied to by Messrs. J. Mallon and R. Frazer; "The Club" by Mr. M. Roche, and replied to by Messrs. E. Hickey and C. Duncan; "The Press" by Mr. A. H. Smith, and replied to by Mr. P. J. Fotheringham; "The Chairman" by Mr. A. H. Smith, and replied to by Rev. Father Lennon. Musical and elocutionary items were kindly contributed by the following: Misses V. Inder and M. Cronin (songs), S. Inder (recitation),

Messrs. R. L. Stevenson and M. Cronin (songs), A. H. Smith (recitation).

### Greymouth Notes

(From our own Correspondent.)

October 4.

Last Tuesday evening the Convent Ex-pupils' Association held a variety entertainment in St. Columba Hall. The proceeds were £30 12s, which has been donated towards a new motor car for the priests.

Euchres and socials in aid of the new convent continue to be well patronised and very hard work is being done by the different stallholders at the coming bazaar. The convent itself is nearing completion. Standing as it does, facing one of the main streets of Greymouth, it is a great acquisition to the town, and is a fine example of how the Catholics can work for their church.

Father McMonagle is away on a short holiday.

Last Thursday a Children's Mission began. This was very well attended, and at the closing exercises to-day, the Missioners expressed themselves as very pleased with the children.

To-day the Redemptorist Missioners—Fathers McLaughlin and Glover—commenced a mission for adults. This was opened at the ten o'clock Mass this morning. This evening Father McLaughlin preached an eloquent sermon on "What doth it profit a man." The church was crowded, and it is to be hoped the good attendance will continue for the week of the mission.

### Napier Notes

(From our own Correspondent.)

October 5.

After what has been a most successful dancing season for this town, the curtain was rung down on Wednesday night last, and it was left to the ever-popular Wembley Club

to stage the "grand finale." That the club's effort to do so was a success is easily understood from the large and happy crowd of dancers present. Decorations that were the last word in tastefulness, a sumptuous supper and the haunting music played by the orchestras of Mrs. Keane and Mr. W. Mitchell, all went to make up what has been the most enjoyable ball held in Napier for some years. Much praise is due to this social club for its efforts to raise parish funds, and I am sure that all will join in congratulating the members of the Wembley Club on their splendid endeavors, knowing full well that the dances that have been held are only forerunners of more joyous functions to come.

At present those masters of song the Sistine Soloists are amongst us, and the music-lovers of Napier, in their splendid reception to these grand exponents of the vocal art, have disproved the accusations that have from time to time been hurled at them, concerning their amazing lack of enthusiasm and inability to appreciate selections from the classics. On Sunday evening, St. Patrick's Church was packed, when these singers rendered the music for Benediction; their glorious voices blending in beautiful harmony. To listen to some of the opinions with regard to these soloists the average person is rather inclined to think that his credulity is being somewhat taxed, but to listen for oneself all doubts immediately vanish, and the Napier audiences will regret the conclusion of their season.

Parishioners and friends of Mr. W. J. McGrath will be gratified to learn that he is gradually recovering from his long illness. Mr. McGrath has been a prominent and popular parishioner and citizen for a number of years, and the residents of Napier as a whole will be pleased to hear of him being well and about and able to take his position on the various public bodies in this town.

## Catholic University Students' Guild, Wellington

The Catholic University Students' Guild closed its lectures for 1925 on September 27. His Grace Archbishop O'Shea presided at the last meeting and there were 80 members present. An address on "The Humanity of Christ" was given by the secretary, Rev. B. J. Ryan, S.M. The annual report was then read as follows:—

The rev. president and committee have much pleasure in presenting the fourth annual report of the C.U.S.G. After some delay due to the epidemic of infantile paralysis, the guild held its first meeting for the year 1925 on April 5. At this meeting the following office-bearers were elected:—President, Very Rev. T. A. Gilbert, S.M., M.A.; vice-president, Mr. F. Grogan; secretary and treasurer, Rev. B. J. Ryan, S.M., M.A.; committee, Miss O'Connell, Messrs. Cleary, LL.B., Ruck, and Dr. Lyuch. The president spoke on the object and purposes of the guild, dwelling on the results of the past three years and on the opportunities of the 1925 session.

The meetings were held fortnightly at St. Patrick's College. Twelve meetings in all were held between April 5 and September 27, a number which has been the average since 1922. These meetings took place dur-

ing the three terms at Victoria University College. The attendance has shown marked advance on that of previous years. In the early years there was an average of 60; in the third year this number reached 70; in the present year it has been 80. At several meetings there were over 90 present, at one over 100, and at the special meeting of August 23 some 250, including friends of the members and of the guild.

The programme of lectures is as follows: 1—"Purposes, History, and Prospects of the Guild," Very Rev. T. A. Gilbert. 2—"Catholic Contemporaries at Oxford," Mr. G. von Zeddlitz, M.A. 3—"Greek Religion," Prof. J. R. Brown. 4—"Struggle for Religious Education in France (1800-1870)," Very Rev. Dean Regnault, S.M. 5—"The Spirituality of the Soul," Right Rev. Mgr. Power. 6—"Folk Poetry of England, Ireland, and Scotland," Miss E. Duggan, M.A. 7—"The Religious Struggle in France (1870-1925)," Very Rev. Dean Regnault, S.M. 8—"The Bolshevik Persecution of Christianity," Very Rev. T. A. Gilbert, S.M., M.A. 9—"Difficulties of Catholic Students and Teachers in the Study of History," Rev. B. J. Ryan, S.M., M.A. 10—"The Position in Russia," Mr. Francis McCullagh. 11—"The Modern

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Crisis in Spain," Very Rev. T. A. Gilbert, S.M., M.A. 12—"The Humanity of Christ," Rev. B. J. Ryan, S.M., M.A.

#### Annual Report.

The programme indicates that several lecturers, all of recognised position and learning in the country, assisted the guild during the year. We have to thank in a special manner Miss Eileen Duggan, Right Rev. Mgr. Power, who came from Hawera to lecture, Very Rev. Dean Regnault, S.M., Professor John Rankine Brown, Vice-Chancellor of the New Zealand University, and Mr. G. von Zedditz for their splendid lectures. We wish to thank in a special way Mr. Francis McCullagh, the notable journalist travelling with the visiting American Fleet, for a most interesting address on the present position in Russia. This meeting took place during the last term holiday and attracted an audience of some 250, which would have been much larger but for the extraordinary September weather. Finally we wish to record our thanks to Miss Teresa McEnroe (Mrs. T. Casserley) for her admirable singing in conjunction with Miss Duggan's lecture.

The annual dance was held at St. Francis' Hall in July. The joint secretaries of the dance were Messrs. Grogan and C. O'Regan, and a special committee assisted them. The function was a success—even greater than the dances of previous years.

A beginning has been made with a guild library. Some 60 or 70 volumes have already been procured and it is hoped that this part of the work of the guild will increase in the coming year. We have to thank St. Mary's, Greenmeadows, for generous gifts of books, and also several members of the guild who contributed books or funds to purchase them.

The financial position of the guild is quite sound. The subscription was maintained at the same moderate rate and out of the subscriptions, aided by some generous donations from members and friends, we have been able to meet current expenses and this year, for the first time, pay for the afternoon tea customary at ordinary meetings. The guild wishes to thank the Procurator of the College for supplying the refreshments for all the meetings of the past three years.

In conclusion we have much pleasure in reporting that the work, begun in March, 1922, has continued to grow. The attendance has increased each year. We find on every hand nothing but approval of the guild—from his Grace Archbishop Redwood, from his Grace the Coadjutor-Archbishop, from the rev. clergy of the archdiocese, and from the Catholic laity. We congratulate the members of the guild on their interest and co-operation. The rector and staff of the college have found it a great pleasure to meet graduates and undergraduates of the N.Z. University and teachers of the Training College and other students. In a particular manner we wish to congratulate the very many members of the guild who have been with us from the beginning and who by their presence and propaganda have helped to increase the membership and the scope of the work.

Under God, with all the expressions of goodwill, with the interest and co-operation of the students, we have been able to continue the work of the guild and we trust that circumstances will permit us to increase

its scope and to fix it on a permanent and solid foundation.

Address by His Grace Archbishop O'Shea, S.M.

After the reading of the report, his Grace Archbishop O'Shea addressed the gathering. He spoke in enthusiastic terms of the task undertaken by the guild and of its success during the year 1925. He was pleased to be present and to congratulate the rev. president and the guild. Great good could be accomplished for the individual student and for the community generally. The individual would find in the lectures up-to-date matter from the Catholic standpoint, the old truths of the faith in a new setting to meet modern difficulties. He would increase his knowledge of intellectual and religious subjects and gradually form in himself the type of educated Catholic layman. For the community the guild also performed an invaluable work. All could read in the times, evidence that society was in a transition stage. The system of the past 400 years was wearing out and the future, even the immediate

future, would see a new reconstruction of society. In this transition stage it was essential to have men imbued with the Catholic principles—principles given by its Divine Founder to the Church to suit every age but needing a body of educated men to make them known to mankind and to fit them to their surroundings. The guild was doing its share of this important task for New Zealand. His Grace then announced that in a short time the hopes of the promoters were likely to be realised and that a beginning would be made with a hostel or college for University students. Thus would the work begun four years ago be made permanent.

At the conclusion of this address the Rev. president, Very Rev. T. A. Gilbert, thanked his Grace for coming to preside at the meeting and for his encouragement. From the beginning the guild had always felt that it had had his Grace's active support.

Benediction of the Blessed Sacrament was then given in the college chapel and the meeting closed with the usual social gathering.

## The Church in New Zealand

SOME HISTORICAL NOTES.

### An Old-time Oamaru Pastor



FATHER DONOVAN.

We are indebted to a thoughtful correspondent for the following:—

"I am enclosing you a photograph of the Rev. Father Donovan, who was parish priest of Oamaru in 1875, when I first came to Oamaru. He was a saintly old Irishman and was much beloved by the Catholics here. Father O'Leary, afterwards stationed at Lawrence, was curate under Father Donovan for some time. As far as I can remember Father Donovan removed to Lyttelton from Oamaru, and was succeeded by Father Coleman.

### Sisters of Mercy for Dunedin

Under the heading "Looking Backwards," the *Sydney Freeman's Journal*, in a recent issue reprinted from its files the following interesting paragraph featuring "Our Catholic Life, of Long Ago":—

"A somewhat interesting departure from Sydney was that of a first band of the Sisters of Mercy for Dunedin promised by his Lordship Dr. Murray, of Maitland. These Sisters from the Maitland diocese formed the first Community, and comprised Rev. Mother M. Koska (in charge), Sister M. Augustine, Sister M. Imelda, all from Ireland; and the following from their native land of Australia: Sister M. Bertrand, Sister M. Clare, Sister M. Teresa, and Sister M. Berchmans."

### Bishop Grimes and Westland

The travels and experiences of the late Bishop Grimes to and through Westland, and especially his adventures by land and sea, have been referred to several times in these notes. The facts relating to the latter should bear retelling, and will doubtless prove interesting to those of practically a new generation since the memorable incidents were first recorded. In an appreciation of the Bishop which appeared in the *Christchurch Press* for March 16, 1915, on the occasion of Dr. Grimes' death, the writer said:—

"Bishop Grimes, on his arrival, found one Catholic Church in existence in the city. It is now the Girls' Parochial School in Lower High Street. It was served by three zealous priests, who had to minister to not only all the Catholics in the city, but to those of the outlying districts of Addington, Halswell, Hornby, Papamui, Woolston, Sumner, and New Brighton, besides visiting the two prisons, the mental hospital and the other similar institutions in and about the city."

"It was in May, 1888, that Bishop Grimes first visited the West Coast. For some time previously there had been incessant rain on the Coast, and the newspapers there expressed the hope that the new Bishop would have a little fine weather, otherwise he would

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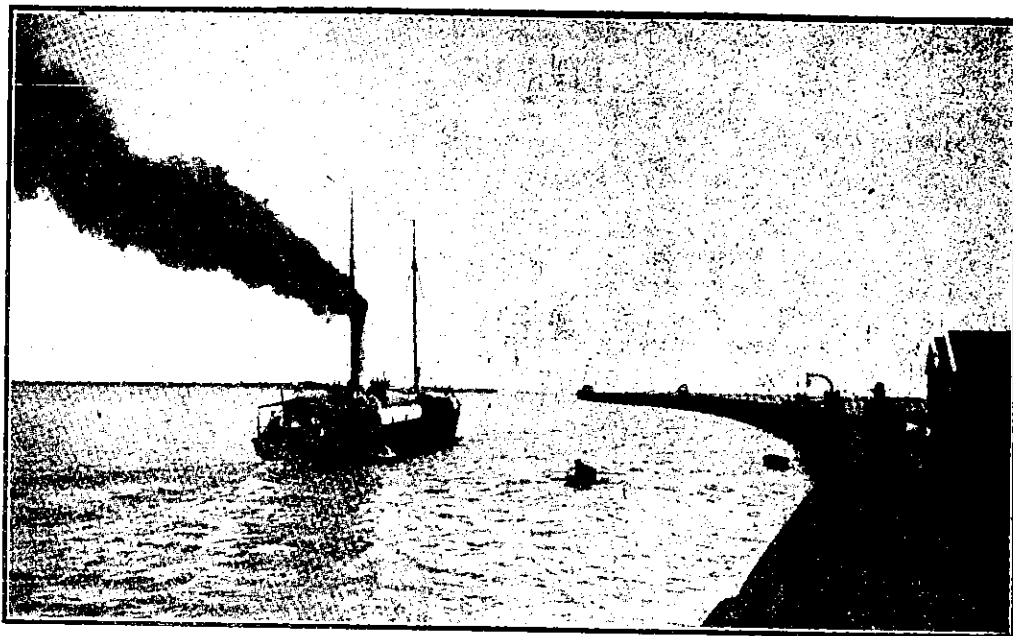
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have a poor opinion of the country. Mr. Hugh Cassidy, who has always shown his Lordship the greatest courtesy, drove Bishop Grimes in a brand-new coach from Springfield to the Bealey, where his Lordship was most warmly greeted by Mr. J. O'Malley and his family. After spending the night at the Bealey, his Lordship was driven to a little beyond Otira, where he was met by crowds who came from different parts of the Coast to receive and welcome him. His Lordship spent six weeks in Westland, and during the whole of that period there was splendid weather; indeed, it became proverbially known as 'the Bishop's weather.' It is narrated of a good lady of Hokitika that she said to her son on a subsequent occasion, when it was announced that the Bishop was to visit the Coast: 'John, the Bishop's coming; get ready to mow the hay, we're sure to have fine weather.' The miners, who are largely dependent on the copious rainfall of the Coast to assist them in their unearthing of the precious metal, viewed the matter somewhat differently, and became alarmed at the continual drought. The newspapers suggested that the only remedy was to get rid of the Bishop: and, strange to say, the day Bishop Grimes reached the Bealey on his return journey to Christchurch, he received a telegram announcing that his departure had been marked by a heavy down-pour; and the rain continued for weeks afterwards. Amongst the laity who welcomed Bishop Grimes to the Coast were Messrs. Martin Kennedy, Felix Campbell, Griffin, Sheedy, Mandl, and quite a number of non-Catholics. Everywhere the Bishop met with a most cordial and hospitable reception."

The *Lyttelton Times* in the course of a fine eulogy of the deceased prelate, in its issue for March 16, 1915, wrote:—

"The energy with which he carried on his work is shown by the fact that only a few days after his arrival he entered upon a visit of his diocese. As the boundaries take in the whole of Canterbury and Westland and a part of Nelson—some of the wildest and roughest country in New Zealand—the undertaking was not a light one. That visit was the forerunner of thirteen others. On these occasions he went to nearly all parts of the diocese, travelling by train, trap and coach through gullies and over mountain passes. There is no church, convent or chapel in the wide diocese in which he did not preach and minister. Fourteen years ago, when on one of these visits, he had a thrilling experience. When he, with four of his priests, was going from Jackson's Bay, South Westland, to Hokitika, in the ill-fated small steamer *Jane Douglas*, exceptionally stormy weather was met with, and the little vessel had to seek shelter at Open Bay Island, which lies off the coast. For some time no news of the vessel reached civilisation, and it was feared that all on board had been lost. When the storm abated the vessel steamed out of its shelter and ran over to the mainland. Bishop Grimes's first thought was to reach the nearest telegraph office and communicate with his friends. But he found that the news of his safety had been sent abroad, and there awaited him at the telegraph office many congratulatory messages.



The *Jane Douglas* outward bound from Hokitika on one of her periodical trips to the far-south of Westland. A good view is here given of the wide reach of the Hokitika River fronting the town, in the distance the bar, and Tasman Sea beyond.

These came from persons representing all classes of the community, from the King—who was then Duke of York, and was visiting New Zealand—the Governor and the Prime Minister, to the humblest members of his Church. On this occasion he was amused by reading his own obituary notice, published in a provincial newspaper on the West Coast."

The return of Bishop Grimes to his episcopal city after his perilous journeying was hailed with great rejoicings. The Catholic

people, with whom the citizens of Christchurch whole-heartedly joined, arranged a "welcome-home" social in the old Canterbury Hall (afterwards destroyed by fire). The gathering was a crowded and enthusiastic one, and the Bishop was presented with an illuminated address expressive of the very sincere regard in which he was held, gratitude to Almighty God for His preservation of the much-beloved prelate in the midst of great danger and anxiety.

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#### PUBLICATIONS FOR OCTOBER.

- D. *St. Margaret Mary* (Apostle of the Sacred Heart). By Rev. H. Johnston, S.J.
- E. 4. *The Mystery of Death*. By Rev. A. Power, S.J.
- 341. *Riches of the Rosary*. By Rev. V. McEvoy, O.P.
- 434. *Devotion to the Blessed Virgin*. By Rev. Prior Hogan, O.P.
- 426. *Duties of Parents*. By the Bishop of Leeds.
- 22. *The Condition of Labor*. By Pope Leo XIII.
- 409. *Present day Evils: Causes and Remedies*. By Pope Pius XI.

#### 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.

#### IRISH SOCIETY, DUNEDIN

There was a fair attendance at the monthly meeting of the Irish Society, held in the Waratah Rooms, George Street, on Wednesday evening week. The president (Mr. J. Maguire) presided. The evening's programme was of a varied and enjoyable nature, and the social element for which the gatherings of this society are noted was abundantly in evidence. Songs were contributed as follows:— "Barney O'Hea" and a recall number (Miss Treston); "She is far from the Land" and "Take a Pair of sparkling Eyes" (Mr. J. Duffy); "Off in the Stilly Night" and recall number (Miss Armitage); "Wearin' o' the Green" and "The Minstrel Boy" (Mr. W. Fox). Miss Mavis Sandys played the accompaniments, and, with other ladies, the music for the dance which followed. Card games were also indulged in, and after the handing round of refreshments dancing was resumed.

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## Current Topics

### Slow Poison

Bread is the staff of life, and therefore every precaution should be taken against its adulteration. According to the *Catholic Times* the practice of using chemicals to bleach flour was condemned as injurious to the health of consumers by the Conference of Operative Bakers, which was held recently in Nottingham. The chemicals used in this process were held responsible for a skin complaint known as the "dermatitis," which is one of increasing frequency among bakers. It begins on the hands, and one speaker averred that some of the operatives suffered from it for eighteen months, while others were working with their arms swathed in bandages. This is reminiscent of a chapter in Upton Sinclair's *The Jungle*, in which men are described as walking bare-footed in the brine pits among the carcasses in pickle, their legs covered with running sores. If the chemicals used to bleach the flour will irritate the hands and arms, what may they not do to the stomachs of consumers? However, this is a matter which at present chiefly concerns the well-to-do, for with so many millions of the workers subsisting on the dole and short rations generally they are not likely to be menaced with bread-poisoning.

### The Troubles of Mexico

The sun does not always shine in Mexico for the Catholics. The Church for many years has suffered much persecution at the hands of godless Mexican Governments, and it is expected that before the end of this year the persecutions will be intensified. The root of the trouble seems to be the non-representative character of government in Mexico. The Congress is virtually in the hands of the President and is his absolute tool. Charles Phillips writes in an American exchange that in the entire history of the Mexican Republic there has been but one bona fide popular election. This was in the time of Madero, following the Diaz regime. The men elected then, however, were not allowed to take office. The ballot boxes were openly confiscated by the military, and a new "election" was announced. It is estimated that over 1000 churches and church buildings have been confiscated or despoiled by Mexican Governments during the past 100 years. And during the past year the Mexican Government has been industrious in robbing and proscribing the Church. Catholic schools by the score have been raided and closed, churches have been confiscated, priests and religious expelled and exiled, the ringing of Mass bells prohibited, the administration of the sacraments restricted. Mexico is cursed with a rotten constitution which is really an instrument by which a handful of scheming anti-Catholic politicians, aided and abetted by Protestant agitators, can work their will upon the country. This constitution places in the hands of State Governments, which are virtually appointed by the dictator, the power to fix the number

of priests that shall be in any given district or diocese. They have judged in some cases that one priest is sufficient for 6000 people. At the present time Catholic schools, convents, colleges, seminaries, and orphanages are functioning illegally. The celebration of Mass or any other religious rite may be stopped under an Article which provides that no public religious act may be performed except exclusively under the supervision of Government authorities. If the Government ceases to "supervise," legal public worship ceases also. Another Article in this precious constitution declares that no priest, bishop, or religious can legally live in a house that is church property, for there is no such thing in Mexico as church property—it is all Government property. No priest can own or acquire property by purchase or inheritance or in any other way. Should he attempt to do so he may be denounced by anyone and the property confiscated. In such cases there is no redress. Thus, everything depends upon the will of the dictator. Mexico provides us with a splendid example of what is almost certain to happen when a country permits itself to be governed not by laws but by man.

### Continuity and Authority

Lord William Cecil, Anglican Bishop of Exeter, raised a point in his *Diocesan Gazette* which the Anglo-Catholics will find difficult to reconcile with the Continuity theory. The Anglo-Catholics hold that the entire Church of Christ is divided into branches, of which the Anglican Church, dating from the time of St. Augustine, is one. They say that the Pope as head of the Roman branch has no title to authority over the English branch. A dispute has arisen among the Anglican Church authorities over the question of the reservation of the Blessed Sacrament for the sick. The Anglo-Catholics, speaking in favor of the reservation, held that the Church of England had no power to alter the decision in this matter. The Bishop of Exeter very logically replies that if the Church of England has no power to alter this decision she has no power to alter the decision with regard to the celibacy of the clergy. But let the Bishop state his case in his own words:—

"If it is *ultra vires* and beyond the power of the English Church to alter the decisions of the medieval Church, not only reservation must be allowed, but many other things that were similarly enjoined; for instance, nearly every provincial Synod put upon the clergy the duty of celibacy. If the Church of England has no power to alter the decision with regard to reservation, she has no power to alter the decision with regard to celibacy, and so a small number of clergy who value consistency and who maintain that the findings of the Church of the West cannot be altered by provincial Synods of Canterbury and York maintain in their own lives the duty of celibacy; but a large number accept the authority of the English Church on the

question of celibacy and wisely marry, but they refuse to acknowledge the English Church has the same authority, namely, the power of altering the decision of the Western Church in the matter of reservation. No medieval writer would be able to understand how a logical man could draw such a line as to make a difference between the two decisions. Either the authority of the United Western Church is binding, in which case reservation is permitted and celibacy is enjoined, or the English Church has power to alter the decisions of the Western Church, in which case reservation is forbidden and marriage allowed. A yet more serious difficulty lies beyond. The universal doctrine of the Western Church was that the Pope was supreme. One cannot find any medieval writer before the first Protestant writers who doubts the spiritual supremacy of the Pope, though some doubted his infallibility. The doctrine of the primacy, as apart from supremacy, of the Pope is one which, as far as I can read, had no authority at all in the Middle Ages, though it was the doctrine of the first four centuries. The Western Church never thought of the Pope merely as the first among equals, but as supreme in jurisdiction. I am afraid if we accept the authority of the medieval Church we shall find ourselves committed to the doctrine of the supremacy of the Pope."

### American Non-Catholic Universities

A complete education must do much more than impart knowledge; it must supply also a training in good habits, good conduct, good thinking. This fact is brought out very clearly by Father Heithaus, S.J., who, in a breezy article in *America*, shows the deplorable condition to which materialistic education has reduced the students at non-Catholic universities. In 1918 he spent three months in an army camp with about three thousand students from all the colleges and universities in the middle-west. The first thing that impressed him was their talk, which was not merely vulgar and foul, but there was something morbidly eager about it that reminded him of the wallowings of swine. The State universities are gorgeous buildings, but the private rooms of the students were disfigured with the vilest collection of pornographic prints he had ever seen. He had occasion to examine some of the publications emanating from non-Catholic colleges and he declares them to be too filthy to be allowed in any Catholic home. The *Chicago Tribune* is quoted as saying, "The fraternity men stated they had three pastimes—keeping dates with questionable women, getting drunk, and failing to attend university functions." The letter of a Catholic girl student to her uncle tells a sorry story. After thanking God that she was born into a good, wholesome family in which she imbibed the elements of decency she proceeds: "I'm getting a fine chemistry course and my professors in that department seem to be real men—but it's when I come home that I get simply disgusted. There are about thirty girls in the house—only two Catholics, the others I don't know what—but the twelve

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on my floor are terrible—three positive atheists and proud of it—some of the others with such disgustingly loose morals that they can in earnest uphold free love because of its advantages as a path to their utter freedom. . . . Father Heithaus says he has a letter from the judge of the Juvenile Court in a State University town in which he states that during the past two years some twenty of the students were tried in his court mostly for sexual offences against girls under eighteen (legal minors), some of them hardly more than children. These were the reported cases coming within the jurisdiction of his court. The others constituting the great majority are never heard of. The writer then goes on to contrast this state of affairs with the conduct in Catholic universities. During the whole six years which he had spent in a Catholic high school he had never heard a single vile story, for the students are trained to consider an obscene story sinful and degrading.

### The Cause

In seeking a cause for the disconcerting characteristics produced in the halls of secular education Father Heithaus puts the position thus: "Take a crowd of young men and women at the most dangerous period of life when the imagination is inflammable and passion runs high, and crowd them together, elbow to elbow, in a classroom. Give them a history professor who undermines the historical foundations of Christianity, give them a biology professor who teaches them that they are simply mammals in human clothing, give them a psychology professor who teaches them that the thing called the soul is neither spiritual nor free nor responsible for man's misdemeanors, give them a sociology professor who teaches them that the Ten Commandments are a code of etiquette, man-made and useful in the past, but outworn and fit to be discarded in the twentieth century—then turn them free in a college town, without check or safeguard, without a relative to watch them or a friend to advise them, and be prepared for anything."

### Irish Dance Halls

A few weeks ago a cable appeared in our daily papers to the effect that an Irish bishop had placed under the ban of excommunication those who frequented all-night dance halls in the territory within his jurisdiction. This cable furnished a number of silly people with an excuse for writing to the papers condemning the bishop's narrow-mindedness, and warning all and sundry that he did not know what he was talking about, for dancing was a harmless pastime with which no one could find fault. The fact that all-night dance halls were specified in the cable as the objects of the bishop's wrath did not give the anonymous scribblers a hint that he was not launching a general attack on dancing, but only on dancing carried on in certain places and under certain conditions. We now learn from the Very Rev. Canon Donnellan why the bishop decided to adopt the strong measures which made our anonymous spiritual guides rend their garments. The Canon denounced in very strong language dancing at Blackrock. He described

certain halls as "low, vulgar, vice dens, which are attracting the rouses and the rakes of the countryside, and very often profligates of the worst type." They were also attracting females of a class the name of which could not be mentioned in the House of God. He did not mean to say they were attracting the down-at-heels; rather they were attracting the swanks—well-dressed ladies going about in motor cars. Not long ago the whole countryside was scandalised with the numerous retirements from these halls in the early hours of the morning into the solitudes of Clermont Park. In the County Home he had met the back-wash of those places. He reminded his hearers that twenty-four years ago Cardinal Logue was obliged to place those frequenting the ballrooms of Blackrock under a ban of excommunication. He appealed to parents to look after their children and keep them from those places, and asked the congregation to pray that the evil might be rooted out of the parish. Catholic bishops the world over are singularly free from the kill-joy spirit which makes so many would-be social reformers intolerable busybodies; but when something comes up from hell to ruin their people they do not let public opinion turn them from their duty.

### A "Dress-up" Order

Widespread ridicule is fatal to a body or movement such as the Ku Klux Klan, whose chief stock-in-trade is a pose. As long as it was shrouded in mystery and could inspire the public with awe the Klan could keep going comfortably; but when the mystery faded and the Unseen Hand was plainly visible reaching on for filthy lucre, when the rank and file were identified as barbers and shop assistants and the like who had parted with ten good dollars for the childish whim of dressing up like the bogey man, sensible people just shrugged their shoulders and smiled a little. The *New York Notion* expresses the opinion that even the ridiculing stage is past, for "when the Klan announces its parades in time to sell concessions in advance to hot-dog vendors, when it charters trains and has itself photographed flaunting the star-spangled banner on the Capitol steps, it ceases to be either a fascinating mystery or a threat to society. It has settled down to be just one more in the long list of shrines, templars, tall cedars, veiled prophets, red eagles, white rats, western bees, blue geese, and other dress-up orders which serve in their solemn way to let loose the repressed play instincts of grown-up men who have forgotten how to play naturally. Gone is the sudden drama of the flaming cross at midnight; gone the passion to regulate other people's lives and habits in picturesque disregard of the law. The Klan is no longer even one hundred per cent, white, Protestant, and Nordic. Its chiefs confer with "good" negroes like Marcus Garvey; it denies class, race, or religious prejudice; it buys its klaverns from Loews and Wolfs and sells to Fabians and Klotzmans. It still thrives and takes in membership fees; but for that matter the National Anti-Horse Thief Association, founded in 1854, still boasts 36,000 members. The Klan has become safe—and uninteresting."

### Rome and Russia

Leontyn Worodin, a non-Catholic Russian writer, after eight years of experience and direct observation of atheistic Communist attack on the Russian Church, is convinced that there is no other help for Russian Christianity but reconciliation with the Roman Catholic Church. "It is no longer a secret," he writes, "that the eyes and hearts of all true Christians in Russia, of many thousands of representatives of the clergy—bishops and priests alike—and of intelligent Russian laity, are turned toward Rome, toward the same Mother Church from which, separated by artificially-fostered differences rising from purely worldly rivalries of the Byzantine patriarchate, the Russian Christians have had to live. Of Rome, and of Rome alone, the mother, protectress and leader of the true Church in Christ, the dying Russian Church is hopefully expecting help and rescue. Many thousands of the intelligent lay classes who did not leave Russia but to this day are doing what they can to care for the Russian people, are deeply impressed with the conviction that only from a union with the Roman Catholic Church may soul-saving Christianity be expected to re-appear in Russia. What is wanting is only an energetic initiative for the first step: the feelings of the people have long been prepared for it."

### How a Rumor Grew

According to the *Catholic Herald of India* an extraordinary rumor was wafted through Europe earlier in the present year to the effect that the Holy See was organising a gigantic lottery with dazzling prizes, the object being to assist one of the educational works of Propaganda. The rumor was promptly denied, but the tale grew, and presently all kinds of details were quoted. There were to be three drawings—one at Easter, 1925, a second at Christmas, and the third at Easter, 1926. Each ticket was to bear the Apostolic Benediction. The first prize was to be ten million dollars; there was to be one of three million dollars, others of a million, half million, and so on down the scale. America, so it was said, was about to Americanise the Church. The thing went on and on until it began to look as if the vast organisation of the Universal Church, centred in the Vatican, had been turned over to "big business" in the organisation of this monster lottery which was to handle funds to the extent of a hundred million American dollars. At this point some patient and truth-loving investigator followed up the matter to its source, and discovered the modest origin from which the whole flimsy structure came. It was nothing more than that Cardinal Gasparri, whose personal generosity is well known, had handed over a very fine pectoral cross to be sold for the benefit of the missions. The cross realised 50,000 lire, that is, about £500. The Cardinal also gave a Player piano with 50 music rolls, which was also sold for the benefit of the missions. But from this simple act of generosity on the part of Cardinal Gasparri, was built up the elaborate fiction of the mythical lottery that was to handle a hundred million dollars!

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# CANONISATION OF THE LITTLE FLOWER

(By REV. L. RUMBLE, M.S.C.)



The whole world wanted it!

St. Teresa of the Child Jesus had whispered before she died that she was going to spend her heaven doing good upon earth, and it was not very long before the news was spreading like wildfire through the whole world—civilised and uncivilised. All that was best in France was on its knees before this new girl-Saint; Ireland was invoking her; proud England held up suppliant hands to her; the peasant of Germany, the wealthy of America, the children of Australia and Africa and China and Papua, and all the world joined in laying before "The Little Flower" their deepest and most far-reaching desires. And for them all this wonderful little Saint had *something*.

And so, of course, the whole world wanted her canonised!

She was declared "Venerable." It was not enough. She was "Beatified." The faithful were not satisfied. Petitions still poured into Rome. The Holy Father hesitated. It all seemed too rapid . . . too soon . . . But the Little Flower went on showering down her roses . . . and her grateful clients continued to publish her praises . . . and then the Holy Year came . . . and the Cause was won. This new little Saint, whom we all seem to have known, must be raised to the Altars of the Church.

So the whole world was told that in this Holy Year of 1925, on Sunday, 17th of May, the canonisation would take place of Sœur Thérèse of Lisieux—the Little Flower of Jesus. And to us in Rome it seemed that the faithful were not yet satisfied. They wanted her canonised—but they all wanted to be there!

Weeks before the ceremony we were told of the thousands who would flock to Rome. There were stories of 25,000 from France; of great pilgrimages preparing in America; of trainloads from Germany. There were rumors that the pilgrims would have first claim, and that we of Rome were to be asked to stay away!

Let me confess that I owe the Little Flower quite a lot—more than one first-class mir-

acle! But then, too, I am here from Kensington—the Kensington for which the Little Friends of the Little Flower have done so much—ah, it was impossible—I *had* to be there. It meant an early application for tickets—alas! without fruit. Everyone had the same story to tell—"more visitors than St. Peter's will hold."

So it meant a Novena to Sœur Thérèse herself.

On the sixth day came a ticket. It was not a very good position, but at least inside the Basilica, present at the ceremony!

The Novena continued. On the eighth day came a better ticket contrary to all expectations—this time in sight of the very altar where the Holy Father himself was to say the Canonisation Mass. Could I do less than let you share all that grace brought to me? Come, then, and take your place too in the mighty crowd—and see, and hear, and pray, with these thousands from the ends of the earth!

It meant getting up at 3 o'clock—because the ceremony was to begin at 8 am. I said my Mass at four and was at St. Peter's at six—but I think the crowd must have been waiting all night!

However, there was a spare seat right opposite the High Altar, where every word the Holy Father spoke could be heard, and every action seen. Two hours of waiting! But there was Office to be said, and the Rosary, and friends to be thought of—and intentions to be formed—and all the bright scene to be enjoyed.

The Basilica was again a vision of red velvet and white marble, with its vaulted roof of golden mosaics. Again the shadowy haze floated up into the fathomless dome. But, ah, what a difference in radiance! The very walls were draped with garlands of glittering candles and glass clusters—climbing the great columns, lining the capitals, spanning the great arches.

And still more candles came as the procession commenced to enter the Cathedral of the world, with the great banner of the Little Flower at its head—a banner 20 feet high and almost as wide, which was carried across to the platform of brown habits and cream mantles that told of the Carmelite rule. Then the bishops came, more than 150 they say, and the cardinals, more than 30 all told—but eyes, ears, and hearts were hungry still, hungry, till down the vast spaces from above floated the strains of the Papal March. It is ever new, this coming of the Holy Father among his people—but when "his people" are from abroad and are seeing Christ's Vicar for the first time in their lives, the pen does not exist which could convey a true impression of the scene.

Clapping, cries of welcome, of reverence, of love; deep appeals for special blessings; and benedictions from thousands of throats in all the languages of the civilised world echo and re-echo from wall to wall.

There are tears . . . and long-drawn breaths . . . for the human heart is too

small for all that then floods upon it . . . the brain will not act . . . thought just stops. The whole being seems to have reached the limit of its powers before the arresting experience. One is not on earth; nor yet in purgatory; nor yet again in heaven. It can only be accounted for by a sort of "fourth dimension" . . . so that for us Catholics there are four great realities—earth, purgatory and heaven—and St. Peter's in the presence of the Vicar of Christ. . . .

The Pope was passing. Under the wonderful silk canopy, between the waving fans, he sat enthroned, blessing gently, beautifully, reverently, sincerely—till he was gone by to bless yet others of that 80,000 crowd.

A sound broke in upon the silence of prayer. A single voice rang out clearly . . . strongly. It seemed incredible, yet already the Pope was enthroned, the Cardinals had paid their homage, and the Cause had begun.

"Most Holy Father," the voice was saying, "the Very Reverend Cardinal Procurator earnestly begs your Holiness to insert in the list of the Saints the name of the Blessed Thérèse."

"Ah," replied the Sovereign Pontiff, "I am indeed edified by her virtues and miracles, but before I pass judgment we must pray." And the Litany of Saints was intoned. It was an impossibility that heaven would not listen to those 80,000 voices in reply!

"Pray for us, spare us, be propitious have mercy on us," rang out before the vast assembly of the Saints, ran through to Our Blessed Lady and cried to the very Lamb of God.

"Most Holy Father," the voice was encouraged to say again: "the Very Reverend Cardinal Procurator more earnestly begs . . ."

"Stay," said the Pope, once more: "Let us first appeal to the Holy Spirit"—and he intoned the *Veni Creator*. Again 80,000 voices took up the appeal. "Come, Mighty Spirit; come, Fount of Life, Fire of Charity, enkindle light in our hearts and minds."

"Holy Father, most earnestly . . ."

"Yes, yes, it is pleasing to God," replied the Vicar of Christ. . . . And the event of their lifetime was experienced by all those present in St. Peter's that day. Seated on the Cathedral as Doctor and Infallible Head of the Church, solemnly the Pope uttered these words:—

"In honor of the Holy and Undivided Trinity, for the exaltation of the Catholic Faith and the spread of the Christian religion, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul and of Ourselves . . . we decree that the Blessed Teresa of the Child Jesus is a Saint and enrol her in the list of the Saints, ordering that her anniversary be devoutly celebrated by the Universal Church, in the Name of the Father, Son, and Holy Ghost. Amen."

The enthusiasm rang from end to end of the Basilica, and never *Te Deum* was so heartily meant. So, too, the amen to the

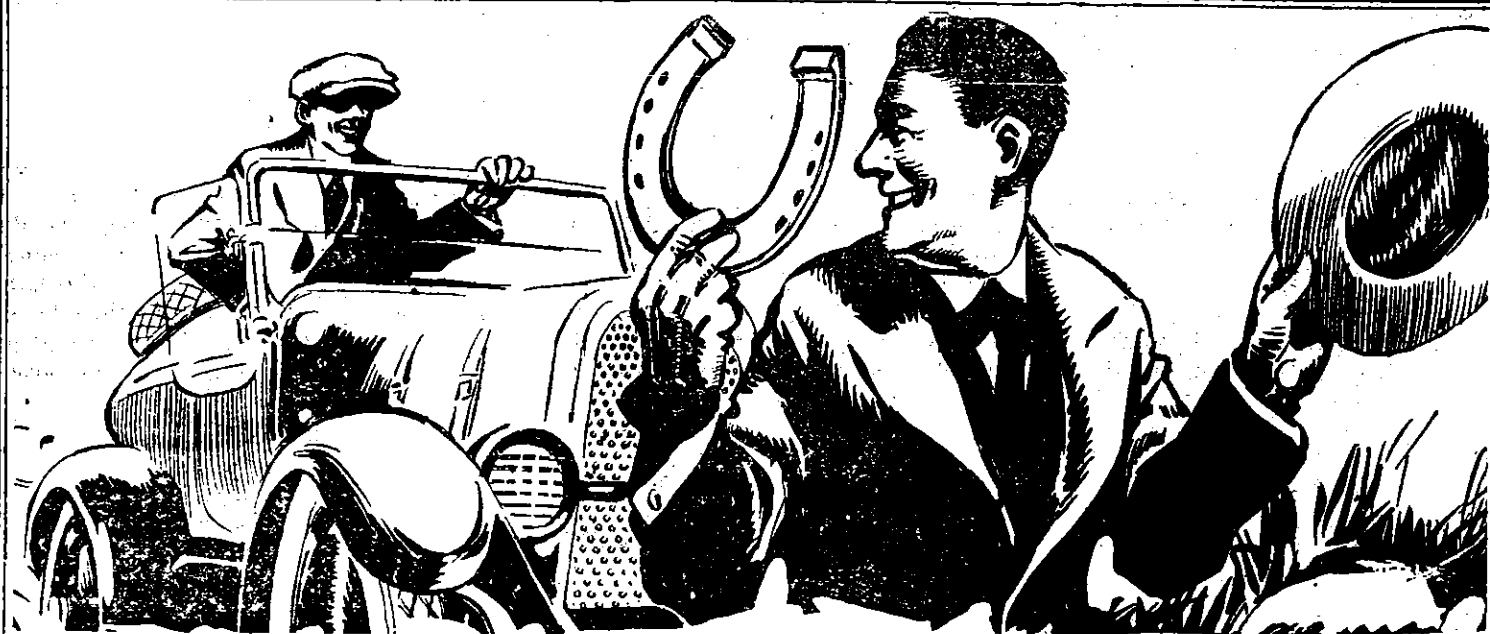
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prayer at the end in honor of the newly canonised Saint:

"O Lord Jesus Christ, Who hast said 'unless you become as little children you shall not enter into the Kingdom of Heaven,' grant that we may follow in the footsteps of the blessed virgin St. Teresa that we may obtain Thy eternal reward."

## II.

## THE SOLEMN PAPAL MASS.

One-half has not been told, but the rest can be quickly said. After the Office of Nove had been chanted, the Holy Father came to the High Altar above the very tomb of the Apostles. Then shone out the beauty of the position the Little Flower had secured for me for every movement at the altar could be seen . . . and the first thing seen was the Pope bending low at the foot of the steps; because no human being may go to the Altar of God without that first admission of unworthiness "through my fault, through my fault, through my very great fault." After such confession, what deep significance in the *Kyrie eleison* which follows! And that threefold cry can alone give the right to join in the hymn of praise, *Gloria in excelsis Deo!* A fuller meaning, too, seemed to belong to the *Credo* after the reading of the infallible decree. But special significance attached to the chanting of the Sacred Infancy when, on this Feast of St. Teresa of the Child Jesus, a choir hundreds strong whispered in music *et Homo factus est.*

It seemed but a few moments before the Holy Father began again to speak.

"Lift up your hearts."

"We have lifted them up to the Lord."

"Let us give thanks to the Lord our God."

"It is truly right and just," came from the lips of the Cardinals and the hearts of every member of that tremendous assembly—for all knew that the "Holy, Holy, Holy," which was to follow, had this day been guaranteed as the eternal hymn of the Little Flower.

A sharp command! The guard at attention! And the next moment there was the ringing of cold steel on the pavement as the swords struck the marble in homage to Christ in the hands of His Vicar on earth. The Holy Father turned . . . to right . . . to left . . . that all might see their Lord and their God.

He bent over the chalice . . . His lips moved . . . and the Precious Blood was before him, the Blood that had made all this possible. . .

Then for the few brief moments that followed we saw Pius XI . . . frail human being, but Vicar of Christ, standing between Heaven and earth, between God and His people, adoring, praising, thanking through Him, with Him, in Him, by Whom alone we may glorify our Creator.

"Our Father," pleaded the Pope; "Thy Kingdom come; Thy will be done on earth as it is in Heaven. . ."

He gave the Cardinals his peace; he received Communion; he prayed and then he blessed—solemnly and with a plenary indulgence.

The Mass finished, the Pope took his place once more on the *Sedia Gestatoria* and was

carried shoulder high through that same eager, intense crowd from all the world, blessing right and left—with full heart, pressed down and running over, till the doors closed behind him at 2 p.m.

So the grand ceremony, that can never come again, ended. And though the whole world could not be there, the whole world had what it wanted. Sœur Thérèse of yesterday is the St. Teresa of to-day. Teresa of the Child Jesus had knelt before the Pope; the Pope has knelt before Teresa of the Child Jesus. Ah, dear St. Teresa of that same Holy Child, pray for your France and your Germany; for your England and your Ireland; for Africa and China and Papua; but ah! above all, O Little Flower of our Little Friends, pray for the Little Friends of the Little Flower, pray for us all. Amen.

## III.

## AT NIGHT.

All that the six hours' ceremony of the morning had meant to Sœur Thérèse was not to be allowed to pass without a wonderful demonstration of enthusiasm—a demonstration that literally burnt its way into the minds and hearts of all privileged to witness it. All day hundreds of willing hands labored, tying lamps and torches all over St. Peter's on cross and column, dome and parapet, until when evening arrived there was scarcely an architectural line or curve that was not fringed with lanterns. It was said that the illumination would be complete at a quarter to nine. When it is realised that there were no electric lights, but all lamps to be lit by hand, an idea of the task can be grasped. At 8 o'clock in the evening, all Rome began to stream towards the piazza of St. Peter's. Traffic was dislocated; trams were stopped. There are 700,000 people in Rome, and half of them at least were crowding into the piazza. For half a mile back from the great open space the streets were packed—men, women and children wedged against one another at a dead-lock, unable to move.

At 8.40 p.m. 600 men with flaring torches began to scramble over the great dome, climb to the cross, run along the parapets, lean from out the great windows; and against the dark sky what a scene presented itself. How that vast concourse of people clapped and cheered! In five minutes those seeming fire-flies had visited all their lamps and appointed sections; light after light twinkled; torch after torch flared up, until St. Peter's—the vast St. Peter's—like a diamond palace—glistered and danced, and flashed forth on that memorable night the glad news not only of another Saint in the Church Triumphant, but of one of the most widely known and greatly loved of all who have ever been canonised.

In that crowd mingled men from almost every nation of the earth. All the pilgrims were there; and the Romans made up the rest of that 400,000. Rich and poor, business men, little armies from the orphanages, religious, priests—ah, who was not there that night, many of them ever so deeply in debt to Sœur Thérèse. It was a vast act of homage, of acknowledgment. The First Church in Christendom radiated with a glory for one

night that was already the eternal lot of her in whose honor it had all been arranged! And the people came to thank and to share.

Afterwards thousands upon thousands poured out to the hills to look down upon the city with its glistening Basilica. It seemed even more beautiful from the distance, so that two memories of the evening's celebrations will never fade—the thronging piazza and the jewel seen from the hills, set in the city of eternity. I said the people came to thank and to share. They came—all but one. Listen, and be edified, and let this last thought linger. All were there, save the sister of Sœur Thérèse. The sister of Sœur Thérèse is a Carmelite Nun. She is still living. The Holy Father knew it, and knew that she was in an enclosed Order that did not permit its members to go out into the world. So He sent her a special permission to come and see the Canonisation of her own sister, of Sœur Thérèse who had become the favorite of the world. She denied herself that happiness. She would not leave her solitude; she would not break the even tenor of the contemplative life; she would not interrupt her own union with God. Railway travel, crowds, noise and distraction had no appeal for her. I think in that heroic act the Little Flower received the greatest happiness that day; and it is quite sure that from the quiet cell went up the most fervent of all the fervent supplications in the world—"St. Teresa of the Child Jesus, pray for us."

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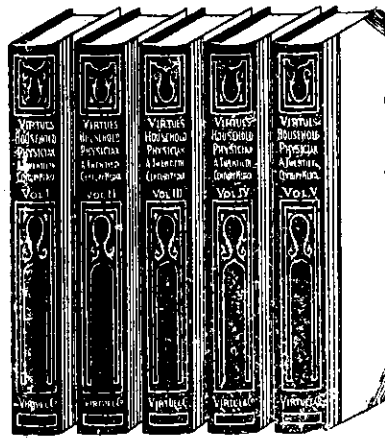
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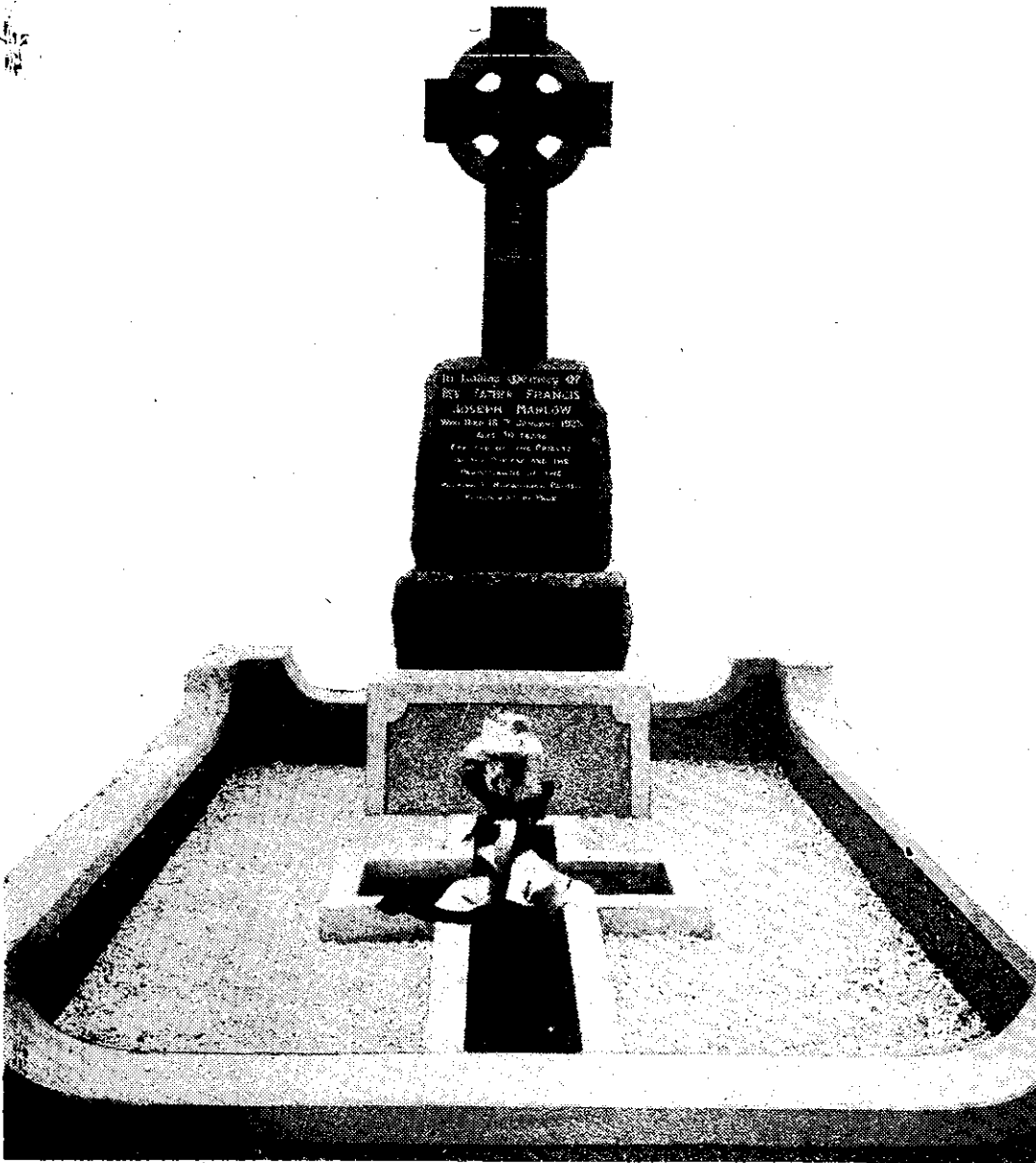
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*Requiescat In Pace.*

The Cross is of black Bluff granite, Bluff white pebbles are strewn over the floor of concrete, and the kerbing is rough cast with Stewart Island shell, the whole being representative of Southland.

The work of erection was carried out to the satisfaction of subscribers by Mr. A. E. Tilleyshort, Anderson's Bay, Dunedin.

**OBITUARY**

**MRS. ELIZABETH SULLIVAN, PAHIATUA.**

The many friends of Mr. E. Sullivan, late of Pahiatua, will regret to learn of the death of his wife, Mrs. Elizabeth Sullivan, who passed away peacefully on September 8, at her residence in Whakataue, after an illness extending over the last five years. The late Mrs. Sullivan resided for many years in Pahiatua, where she was very highly respected. She will always be remembered for the very active part she took in all matters connected with the church, and many a highly successful function was due to her earnest and untiring efforts. The interment

took place in the Whakatane Cemetery, amid a very representative gathering of relatives and friends. The Rev. Father Van Westcinde (who attended Mrs. Sullivan during her last illness) officiated at the graveside. The late Mrs. Elizabeth Sullivan is survived by her husband, and a grown-up family of two sons and five daughters, to whom much sympathy is extended in their great loss. — R.I.P.

**MR. JOHN PATRICK DUNN, DUNEDIN.**

The death occurred at Dunedin Hospital on Saturday, the 26th ult., of Mr. John Dunn, elder son of Mr. and Mrs. Thomas Dunn, Maitland Street, Dunedin. The deceased was formerly a member of the staff

reasons, went to Clyde some three years ago, where his keen interest in local affairs and genial personality won for him a host of friends. He was secretary of the Horticultural Society and the Sports Club, and was also a successful bowler, winning the local championship last season. The late Mr. Dunn was educated at the Christian Brothers' School, Dunedin, and after leaving school kept in close contact with the teaching Brothers' and their pupils, being ever ready and willing to lend a helping hand in any movement they inaugurated. He always took a keen interest in the schools' sports, being associated as an old boy with the Christian Brothers' cricket and football clubs, invariably in an executive capacity. Of a kindly and generous nature he was exceedingly popular, and will be long remembered for his many helpful and generous actions. He was attended during his illness by Rev. Father O'Connell, of Alexandra. His remains were removed to St. Joseph's Cathedral, Dunedin, where Requiem Mass was celebrated by Rev. Father Monaghan, on Tuesday, the 29th ult: the funeral taking place in the afternoon. Rev. Father McMahon officiated at the interment in the Anderson's Bay Cemetery.—R.I.P.

**MR. WILLIAM F. CAULFIELD, OREPUKI.**

Quite a gloom was cast over the district on Monday, the 21st ult., when it became known that Mr. W. F. Caulfield of the Railway Hotel had passed away. The deceased, who was in the prime of life, was born at Rakahouka 49 years ago, and carried on farming and contracting work in and about that district, until he purchased the Railway Hotel, Orepuki, about 2½ years ago. He soon became a very popular host with all. Whilst in the Woodlands district he was chairman of the Woodlands Dairy Factory, chairman Daere Hall, School Committee, and chairman of the Patriotic Committee during the war period, and was present on every occasion to give a cheerful word to the soldiers leaving and a welcome on their return home. The late Mr. Caulfield was a prominent member of the Rakahouka Catholic Church congregation and Invercargill branch of the Hibernian Society, and since coming to Orepuki a member of the Progressive League. Always a lover of sport he took a keen interest in sport of various kinds, being a vice-president of Bluff Boxing Club, president of Orepuki Football Club and treasurer of Orepuki Athletic Society. He also took a keen interest in racing, being a member of the Riverton Racing Club whilst he himself was the owner of two trotting horses. He married Miss McGlinchey, younger daughter of Mr. McGlinchey, of Wyndham, and leaves a wife and six children to mourn the loss of a good husband and father, also two sisters and one brother.

The funeral was one of the largest seen in Invercargill: friends attending from nearly all parts of Southland to pay their last respects to an upright, honest man. The Hibernians formed a body guard from the church to the cemetery. The Rev. Father Graham, assisted by Rev. Father Buckley (who attended him in his last illness) officiated at the graveside. Others of the clergy too, were present.—R.I.P.

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## ANSWERS TO CORRESPONDENTS

J. B.—Proceedings such as you mention would be highly improper in a Catholic church. The same sacredness is evidently not attached to its building by the denomination you mention; hence you need have no misgiving on the point.

W. J. J.—We have seen copies of the unclean publication you mention. The mentality of its "writers" may be judged by its contents. Bigotry and misrepresentation—always feeble weapons—are as food and drink to such benighted individuals. They are incapable of lifting themselves from the filth in which they delight to revel. But "Why Worry"?

## Diocesan News

### Archdiocese of Wellington

(From our own correspondent.)

October 9.

This week there is only bazaar news. Its opening took place on Saturday night. The Mayor (Mr. Norwood) was unable to attend, but Mrs. Norwood stepped capably into the breach. She was received by his Grace Archbishop O'Shea, who has always shown the keenest interest in the Hospital movement. With him were Mr. P. D. Hoskins, the tireless organiser of so many Catholic efforts, and Mr. P. J. O'Regan. A small child (Noreen Butler) handed the Mayoress a bouquet. Mrs. Norwood's speech, and her husband's letter of apology for absence both stressed the good work being done by the Lewisham Institutions. Mr. Norwood said he had visited them elsewhere and spoke highly of their efficiency. Archbishop O'Shea introduced the Mayoress to the assemblage. He also spoke warmly of the unselfish work and trained skill of the Blue Nuns. A vote of thanks to the Mayoress was proposed by Mr. P. J. O'Regan and carried. The Mayor's letter was read by Mr. Hoskins.

During the week the Town Hall has been a busy place. The stalls have many dainty goods and there are the usual sideshows. Nobody seems to tire of sideshows. The stall-holders are as follows:—St. Mary's, Mrs. Miller; St. Joseph's, Mesdames Fitzgibbon and Gleeson; Thorndon, Mesdames Thrower and Hamby; Island Bay, Mesdames Johns and Moore; Tea Kiosk, Mesdames Collins and Kennedy of Kilbirnie; St. Anne's, Mrs. Gibbs. There are long lists of assistants for each stall, but there is no space for the names here. The Red Cross is represented: it has a stall where home-made sweets are sold. The goods on this stall are contributed by various first-aid and home nursing classes. Other officials are:—Director of raffles, Mr. W. H. Giles; director of entertainments, Mr. J. Murphy; director of publicity, Mr. V. N. B. Beasley. The doors are in charge of Messrs. Mulholland and Troy. Assistant secretaries are Messrs. J. J. L. Burke, O'Gorman, and C. Seymour, and the sideshows are in the hands of the Marist Old Boys' Association. Every night there is a display of dancing by the pupils of various teachers in the city. The pupils of Miss

Estelle Beere, Kathleen O'Brien, Phyllis McMillan, Gwen Gibbs, May Marris, and Mr. J. Knowsly have danced during the different evenings of the week. Mr. R. Taylor's orchestra provides pleasing selections. The committee mentions also for special thanks the members of the Artillery, Tramways, Port Nicholson, and Battalion Bands. The bazaar is doubly interesting on account of the big art union. Everyone is disclaiming hope of winning the great stake, but does hope ever die?

Rev. Father Kelly, of Newtown, is returning from his European tour. St. Anne's is looking forward to his return and will give him a great welcome.

A wedding of interest at the Basilica recently, that of Miss F. Lulham to Mr. Radeliffe.

The many friends of Mr. Cornelius Whelan were greatly shocked by the news of his sudden death. The deepest sympathy is extended to his relatives, a well-known family here. Mr. Whelan was a son of the late Mrs. Whelan of the Alhambra Hotel.—R.I.P.

## Diocese of Auckland

(From our own correspondent.)

October 8.

It is rumored that the combined Auckland parishes intend making a big effort to relieve the heavy debt on the Marist Brothers' School, Vermont Street, early next year. The promoters must be commended, for if ever an object needed help it is the cause of those who devote their lives to the education of youth. There is a substantial debt on the school, and it is quite time that a movement was organised to wipe it off. It is a matter which demands the attention of every Catholic in the district, as widespread help is needed.

The dance organised by the Misses Fitzpatrick, Mesdames Keenan, Rosser and Dervan, and a committee of willing workers in aid of the refreshment stall of the Epsom bazaar turned out to be one of the most delightful church functions yet held in Auckland. Miss Daphne Knight very graciously placed her charming studio and residence at the disposal of the committee, and everything possible was done to make the evening interesting and enjoyable. The studio was crowded with merry dancers, and an attractive programme filled the evening from 8 o'clock till midnight. Mrs. Dervan, Miss Sinclair, Mr. Gallagher, assisted by the well-known musicians—Misses Rieta Sullivan and Freda Hunter—provided excellent dance music which greatly added to the pleasure of the function. A very tasteful supper was prepared and controlled by the Misses Fitzpatrick. In fact too much praise cannot be bestowed upon these two estimable ladies and their helpers for the excellent way in which the whole of the arrangements were carried out. Representatives from all parishes were present. The fund will probably benefit to the extent of £20.

His Lordship Bishop Cleary returned to Auckland from Australia last week looking well after his trip.

The Sacred Heart College sports eventuate at the end of the month. It is a regular

gala day at the college, and this year it is expected to be more interesting than ever. The college sportsmaster (Brother Dionysius), whose energy and enthusiasm are inexhaustible, promises a very interesting and enjoyable afternoon's programme of sport.

Mr. Frank Wilson, a zealous parishioner of Epsom, and who is always on hand when needed, has commenced business in the district. His sterling worth and integrity should prove a guarantee for a successful venture. He will have the best wishes of his many friends.

## OTAHUHU PARISH NOTES.

A highly successful progressive euchre party and dance was held in the Otahuhu Hall on Friday evening last, the Catholic Tennis Club taking this means to augment their funds. From a social and financial point of view the results should have been most gratifying to the young ladies who worked so enthusiastically to cater for the wants of everybody. Long before the commencing hour the card room was uncomfortably crowded and dozens of late-comers had to be denied a game. The prizes for the euchre were quite above the average—that for the ladies being a costly pair of New Zealand's best blankets, generously donated by Mrs. McAnulty. The winner of these proved to be Mrs. Bayley, and she was heartily congratulated upon her skill and good luck. The winner of the gent's—a fine 19lb ham—was Mr. Kelly. Rev. Father Wright presented the prizes and thanked all for the co-operation in helping to make the evening such a pronounced success.

Otahuhu Church.—On September 27, Rev. Father McCarthy, Marist Missioner, opened a seven-days' mission in the Otahuhu church. The weather at the outset was very unfavorable and interfered greatly with the attendance, but an improvement saw a daily increase in the numbers until towards the end of the week crowded congregations attended each service, everybody being delighted with the spiritual exercises so eloquently given by the Missioner. At the closing service on Sunday morning great religious fervor was exhibited, some 300 Communicants presenting themselves at the altar rails to receive Holy Communion. One very pleasing and beautiful sight was the receiving of their First Holy Communion by 10 little girls and two boys who had been instructed by the good Sisters. The closing service on Sunday evening—Benediction of the Blessed Sacrament and renewal of Baptismal Vows—was so well attended that never in the history of the old church was the accommodation so taxed—the gallery being crowded—extra seats were placed in the aisles and even then many had to throng the doorways. The subject of Father McCarthy's sermon was "Catholic Faith and Loyalty to the Church"—a most inspiring theme and eloquently handled by the preacher, and all left the church with a greater love for Holy Faith. At the conclusion Father Skinner (parish priest) thanked the Missioner for his zealous efforts on behalf of the spiritual welfare of the congregation. He also expressed his pleasure at the way in which the faithful had attended the exercises so

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regularly night and morning. A pleasing incident of the concluding service was—in the case of one family—four generations being present—possibly a record for New Zealand. The senior member of the quartette has been a worshipper in the old church for 77 years. Is not this also a New Zealand record?

**Papakura.**—At present the parishioners at the Papakura end of the parish are working hard for the bazaar which is due to be opened at the end of October. Quite recently a ball was held to raise funds to assist the bazaar workers. It proved to be one of the most successful functions of its kind ever held in Papakura and the nett profit was the magnificent sum of £30. The greatest credit is due to the organisers.

**Manurewa.**—Mrs. Frost, assisted by lady members of the Catholic community, is at present engaged in organising a recital by her pupils to raise funds for the new church.

**Papatoetoe.**—Residents will be pleased to learn that we hope to have a nice ornamental fence erected in front of the church property in the near future. What is urgently required is a gateway and path to the church itself. This, in addition to the seats required, will fill the wants of the Papatoetoe Catholics for some time to come.

### North Auckland Notes

(From our own correspondent.)

Dargaville, September 30.

At Hikurangi last week a whist drive and social took place in the Criterion Theatre with the object of augmenting the church building fund. There was a large attendance and an enjoyable evening was spent. The ladies' prize was annexed by Mrs. F. Little and the gents' prize went to Mr. J. Lester. The tournament was succeeded by a delightful supper dispensed by the ladies, and during the supper interval Mr. C. O'Callaghan, on behalf of the Catholic parishioners, expressed thanks to those of other denominations in Hikurangi for their kindly support. He also extended a special word of thanks to Mr. Hunter Harris, who has given the free use of his hall for Mass and other Sunday services. He said the time had now arrived when they had their own place of worship, and the Catholic community un-animously decided to express its appreciation of Mr. Harris' kindly action by asking his acceptance of a case of decanters. Mr. Harris in acknowledging his acceptance of the handsome gift said that it had been a pleasure to him to give the use of the hall, and had any other denomination been without a place of worship he would willingly have extended the same privilege.

At the recent writing competition held under the auspices of the British and Colonial Industries in the Whangarei district, the Convent school in open competition with the public schools' received eight prizes, only one school receiving a larger number. In the main competition for standard V and VI the first four places were filled by Iris Gavin, Dorothy Paton, Winifred Paton, and Bob Conaghan respectively, while in standard III and IV Hazel Patterson was second, Maureen Swann fifth, and Ivy Boate sixth. Gray Brothers' prize for standard V and VI was awarded to Margaret Monk. The Sisters

have every reason to be proud of the achievements of their pupils in this competition.

### Waikato Notes

(From our own correspondent.)

Hamilton, October 8.

The weekly meeting of the Hamilton Catholic Men's Club last Thursday took the form of a mock court trial, which proved one of the most enjoyable functions ever held in the parish. The entertainment was not confined to members of the club, and the attendance of the parishioners was such as to render the hall quite inadequate for the purpose. The case before the "court" was a breach of promise action, and the big audience was kept in a constant state of merriment. The participants were gowned and attired in the usual court style, while the members of the club who masqueraded as "ladies" concerned, were particularly amusing. With Mr. E. C. Prendergast on the "Bench" and Messrs. C. A. Cuming and T. Grace, counsel for the plaintiff and defendant respectively, the burlesque was carried through in a screamingly funny manner. The part of the plaintiff was taken by Mr. E. H. Quill, "who looked charming in a dress of pink georgette with hat to match," and that of the defendant by Mr. J. Wilson. Other parts were taken by the following:—Bailiff, Mr. E. M. Grace; registrar, Mr. E. Gormley; policemen, Messrs. P. Kelly and T. Cassidy; witnesses, Messrs. E. A. Cox, W. Gwynne, R. McIntosh, and T. Cuming.

The ladies of the Frankton Junction parish organised a successful sale of work last week, their efforts enriching the parish funds to the extent of £80. The different departments were in charge of the following: Plain and fancy stall, Mesdames Frost, Crawshaw, Verner, Turner, and Misses Frost and Gregan; produce and sweets stall, Mesdames Fitzgerald, Walsh, and Misses Fitzgerald and Turner; afternoon tea and supper stall, Mesdames Edmonds, Salisbury, and Misses Gregan.

The devotion of the Forty Hours' Adoration at the Church of Our Lady of the Rosary, Hamilton, over the week-end, drew large congregations both morning and evening, and it was apparent that the period of Exposition resulted in much spiritual uplift. The procession of the Blessed Sacrament on Sunday evening was a particularly impressive feature.

### Diocese of Christchurch

(From our own correspondent.)

October 10.

A meeting of the executive committee promoting the garden fete in aid of Nazareth House, met on Sunday afternoon. Rev. Father Lordan presided, and there were present Messrs. T. Cahill (secretary), J. R. Hayward, J. Halpin, J. Ormandy, R. P. O'Shaughnessy, M. Grimes, J. Cunningham, and M. Mannix. The secretary reported on the satisfactory progress being made by the various stall-holders and also in connection with the ground arrangements—electric lighting and side shows. The Woolston band has generously consented to give its services on Saturday evening, the secretary thanking Mr. Mannix for his successful efforts in this

respect. St. Joseph's Orphanage Band will play in the afternoon, and a dancing competition will be held under the able direction of Mr. O. Petersen. The entertainments include concerts by pupils from the Sisters of the Missions and St. Mary's Convent. The fete will be officially opened by his Lordship the Bishop at 3 p.m.

On Wednesday evening last, in the Catholic Club rooms, High Street, the Rev. Father Cooney gave an illustrated lecture on "Rome," before a highly appreciative audience. By means of many excellent slides the lecturer took his audience to all the most interesting spots of that historic city. At the conclusion of the lecture the president of the club (Mr. J. K. Moloney) thanked Father Cooney for his able address, and asked him to repeat the same at some future date; he also thanked Messrs. Morrison and L. Hayward, who had so kindly and capably operated the lantern and slides. Mr. P. J. Amodeo (vice-president) also expressed appreciation of the bright and interesting address provided for club members and their friends. In reply Father Cooney thanked the speakers for their kind remarks and his audience for its attentive hearing, and promised to repeat the lecture at an early date.

### Timaru

(From our own Correspondent.)

October 9.

Rev. Father Paul Kane, son of Mr. Anthony Kane, Craigie Avenue, Timaru, who recently conducted a Retreat for the pupils of the Sacred Heart Convent, left by the Timaroa from Auckland, to join the Marist Missionary Fathers in Queensland. Since his ordination, Rev. Father Kane has been a professor at St. Patrick's College, Wellington.

A lecture on "Evolution" was given at St. Patrick's Hall on the 2nd inst., by Rev. Father Hurley in the presence of a large gathering of parishioners. The lecture, with a short preface on the question of "The Church and Science" dealt mainly with the theory of man's descent from the animal, and showed that such a theory as a scientific fact was highly improbable. A good set of slides added to the pleasure of the lecture, and the lantern was capably manipulated by Mr. G. R. Rush. Rev. Father Barra, S.M. (president of the club) heartily thanked Father Hurley for his interesting lecture, and also the enthusiastic audience for attending. Other lectures in aid of the club are to be given on Sunday evenings after devotions.

A musical treat was given at the Theatre Royal last month by Miss Stella Murray of Christchurch, an ex-pupil of the Sacred Heart Convent, Timaru. During her stay here Miss Murray was entertained at the Convent by members of the Timaru Convent Association.



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## Selected Poetry

### THE ROSARY.

(A Poem for October.)

Not on the lute, or harp of many strings  
Shall all men praise the Master of all  
song.

Our life is brief, one saith, and art is long;  
And skilled must be the laureates of kings.

Silent, O lips that utter foolish things!  
Rest, awkward fingers striking all notes  
wrong!

How from toil shall issue, white and strong,  
Music like that God's chosen poet sings?

There is one harp that any hand can play,  
And from its strings what harmonies rise!

There is one song that any mouth can say—  
A song that lingers when all singing dies.

When on their beads our Mother's children  
pray,  
Immortal music charms the grateful skies.  
—JOYCE KILMER.

\*\*\*

### IRELAND IN THE SPRING.

Oh, beautiful is sunny France, and beautiful  
is Spain,  
And sweetly grand is Switzerland and Italy's  
domain;  
Sure Scotia fair has scenes as rare as gem  
Creation's ring;  
But earth has not as fair a spot as Ireland  
in the Spring.

A jewelled Monarch, Dawn walks there  
along the glowing hills,  
And sweet as gleams of angel dreams  
Noon glimmers on the rills:  
There Evening calls from sylvan halls her  
magic choir to sing,  
And rapture swells from mystic dolls in Ire-  
land in the Spring.

The bending blue with fleecy-clouds flecked,  
throbs to the lark's glad song;  
Soft music floats from feathered notes the  
flowered-starred meads along;  
From wild hedgerow a fragrant snow drifts  
on the zephyr's wing,  
And roses screen each old burren in Ireland  
in the Spring.

A blessed vision, sunset fades along the  
smiling sea;  
And twilight brings on purple wings a  
world of mystery.  
Weird whispers pass along the grass, and  
round each fairy ring  
Is heard the beat of tiny feet in Ireland  
in the Spring.

Soft as the shadow of a dream, Night  
broods along the deep;  
And light as sigh of roses nigh the balmy  
breezes sleep;  
On leaf and flower in mead and bower, like  
pearls upon a string,  
The night-tears flow and gleam and glow  
in Ireland in the Spring.  
—DR. JAMES T. GALLAGHER, in the *Irish  
World*.

### THE HOUSE BEAUTIFUL.

A naked house, a naked moor,  
A shivering pool before the door,  
A garden bare of flowers and fruit  
And poplars at the garden foot:  
Such is the place that I live in,  
Bleak without and bare within.

Yet shall your ragged moor receive  
The incomparable pomp of eve,  
And the cold glories of the dawn  
Behind your shivering trees be drawn;  
And when the wind from place to place  
Doth unmoored cloud-galleons chase,  
Your garden gloom and gleam again,  
With leaping sun, with glancing rain.  
Here shall the wizard moon ascend  
The heavens, in the crimson end  
Of day's declining splendor; here  
The army of the stars appear.  
The neighbor hollows dry or wet,  
Spring shall with tender flowers beset;  
And oft the morning muses see  
Larks rising from the broomy lea,  
And every fairy wheel and thread  
Of cobweb dew-bedianombed.  
When daisies go, shall winter time  
Silver the simple grass with rime;  
Autumnal frosts enchant the pool  
And make the cart-ruts beautiful;  
And when snow-white the moor expands,  
How shall your children clap their hands!  
To make this earth our hermitage,  
A cheerful and a changeful page,  
God's bright and intricate device  
Of days and seasons doth suffice.  
—ROBERT LOUIS STEVENSON, in *An Anthol-  
ogy of Modern Verse*.

### OUR FLAG.

Lift up the starry flag; its blue  
Was caught from heaven's azure dome:  
'Twas there its twinkling star buds grew,  
Fling out its folds! 'tis nearer home.  
When, o'er the cloud-wrack floating high  
Its silver stars regain the sky.

Lift up the flag! 'tis yours and mine,  
It stands for all we prize on earth:  
The teeming land of oil and wine,  
The motherland that gave us birth—  
The roof that shelters from above  
The hearth below, the friends we love.

Flag of our land! the crimson stain  
Has never made your cheek to blush;  
You never fluttered o'er the slain,  
They never bore you who would crush  
The brave and free. Ne'er may the weak  
In vain your strong protection seek!

Oh, dear blue flag! the days are ill,  
We know not what the future holds:  
But this we know—that, come what will,  
We'd rather die beneath your folds  
Than hear the shout of victory  
From foes of yours, by land or sea.

Oh, can it be, the men are born  
Who yet shall see that flag blood red,  
Shall see it riddled, rent and torn,  
Shall see it wrap the Southern dead?  
Before the Lord shall bring that day,  
May we be sleeping 'neath the clay!

But should it please the Lord of hosts  
To try us in the fire of war,  
Should enemies invade our coasts,  
That standard, gleaming like a star,  
Shall light the bravest men there are,  
Whether on land, or yet on sea,  
To stainless death, or victory.  
—VERY REV. DR. M. J. O'REILLY, C.M., in  
*Poems*.

### THE LAST OF HIS TRIBE.

He crouches, and buries his face on his knees,  
And hides in the dark of his hair;  
For he cannot look up to the storm-smitten  
trees.  
Or think of the loneliness there—  
Of the loss and the loneliness there.

The wallaroos grope through the tufts of the  
grass,  
And turn to their coverts for fear;  
But he sits in the ashes and lets them pass  
Where the boomerangs sleep with the  
spear.  
With the nullah, the sling, and the spear.

Uloola, behold him! The thunder that  
breaks  
On the tops of the rocks with the rain,  
And the wind which drives up with the salt  
of the lakes,  
Have made him a hunter again—  
A hunter and fisher again.

For his eyes have been full with a smoulder-  
ing thought:  
But he dreams of the hunts of yore,  
And of foes that he sought, and of fights  
that he fought  
With those who will battle no more—  
Who will go to the battle no more.

It is well that the water which tumbles and  
fills  
Goes moaning and moaning along;  
For an echo rolls out from the sides of the  
hills,  
And he starts at a wonderful song—  
At the sound of a wonderful song.

And he sees through the rents of the scat-  
tering fogs  
The corroboree warlike and grim,  
And the Inbra who sat by the fire on the  
logs,  
To watch, like a mourner, for him—  
Like a mother and mourner for him.

Will he go in his sleep from these desolate  
lands,  
Like a chief to the rest of his race,  
With the honey-voiced woman who beckons  
and stands,  
And gleams like a dream in his face—  
Like a marvellous dream in his face?  
—HENRY KENDALL, in *Selected Poems*.

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## FEATURES OF THIS WEEK'S ISSUE

Leader, p. 33. Notes, p. 34. Topics, pp. 22-23. Complete Story, p. 11. Catholic University Students' Guild, Wellington, p. 17. Church in N.Z., p. 19. Canonisation of the Little Flower, p. 25. Tomb of Father Marlow, p. 29. Faith of Our Fathers (By Mgr. Power), p. 51. An Appreciation of the Little Flower, p. 57.

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

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

LEO XIII, P.M.

Die 4 Aprilis, 1900.

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

April 4, 1900.

LEO XIII, Pope.

## The New Zealand Tablet

WEDNESDAY, OCTOBER 14, 1925.

### THE ECONOMIC ARMISTICE

IF the old theory of the equation of cost and prices is a fallacy, it follows that accepted notions regarding the relations between labor and wages must also be wrong. Upon examination it will be found that in the present conditions of society it is absolutely false to hold, as was so long held by people, that either prices or wages are determined by considerations of justice. It will be seen that the one and the other are actually conditioned by the class struggles between the capitalist and his victims—the laborers and the consumers. And one more proof will be forthcoming that the various "nations of shop-keepers" in the world to-day are far indeed from being influenced by Christian ideals in their dealings with their fellow-men.

As regards what may be called "fancy prices" it needs no demonstration to show that they depend exactly on what the purchaser will pay for the goods. Thus John Stuart Mill's example of a music-box sold in the wicks of Ontario illustrates the fact that cost of production has nothing to do with price in such a case. Again, it is clear that when a trust or a monopoly has cornered the supply of a commodity, the price has no relation to the cost of production, but has a very real relation to what the consumers can be induced to pay for the goods. The monopolist will want to get as high a price as possible for as much of the commodity as possible, and he will fix a price which he calculates will bring him in the greatest net profit. Monopolist's price, says Mr. Leacock, depends on monopolist's profit and not on the cheapness of sale. Price, therefore, has in this case no relation to cost. The greater the output the lower the price must be in order to effect a large number of sales. Hence, if there were an unlimited supply of any commodity it would be worth

nothing—a fact which once more proves that there is no relation between cost and price. Now producers will take very good care that there will be no such supply as will reduce the prices lower than they want them. In other words: what they aim at in production is the production of "values" not of plenty. Modern industry is careful to check production just short of satisfying human wants, so as to keep prices up to a satisfactory standard. Now, as to wages, let us see what determines the rate paid by our capitalist. It is clear that he will pay only as much as he is compelled to pay. This will depend on the number of men available and on their condition. If a number of starving men were competing for work the wages would be low indeed. If the men were united the wages would be fixed as the result of a sort of armistice between laborers and employer. The men would want as much as they could get, and the employer would give as little as he could get them to accept. In this sense, Adam Smith was right in saying that "wages is the result of a dispute." What we have said about prices and wages under a monopoly applies relatively to competitive conditions. There will of course be more need to consider the consumer to whom the employer wants to sell his goods, but again the result will be fixed by a sort of economical armistice. There will be no consideration of the equation of cost to price, as there will be no thought of the bearings of social justice on either price or wages. Industrial unrest, agitation, the unity of the workers, the needs of consumers, the power of capitalists are therefore the real determining factors, and they are like great forces which are constantly being adjusted to a state of unstable equilibrium which may rightly be described as an armistice in the economic struggle.

Obviously, the industrial progress and the vast achievements of inventive genius have not made society more stable. The present conditions of the world are not such as to warrant any man in being proud of the march of civilisation towards the universal brotherhood which ought to be the natural condition of men and women who, whatever their creed, all profess to be inspired by the same noble ideals. It is true that the day of sweated labor is gone; English landlords no longer fling women and children from their homes to die on the roadside; females are no longer made like beasts of burden in the mines. But there is misery and suffering enough still; there is fraud and injustice and inhumanity in every part of the world; and the throbbing of restless, discontented hearts is not always hushed by the safeguards which are part of the machinery of our capitalist States. What good has been done is the result of organisation among workers—in other words, the result of fear on the part of the capitalists. And fear never goes with kindness and charity, as we all know. Organisation harnesses individuals as to a machine which marches forward in virtue of sheer strength. The machine, as well as its enemies, is not inspired by the noblest ideals: and on the one side and on the other there is little evidence of a promise of a

settlement which might be the starting point for real, stable, orderly reform. The whole truth is that men have closed their eyes to the fact that they have higher interests than those of this world, and in doing so have learned to judge all things by the standard of this life, forgetting that the self-sacrifice and self-restraint of Christian virtue are the essential conditions on which true brotherhood of man must be based.

### LIBERTY

The mental confusion created by modern commercial education is reflected in the tendency of people to make a fetish of words and phrases to which popular opinion ascribes no precise definition. Such a term is liberty, for men advocate all kinds of stupid and wicked things in its sacred name. Liberty is understood in a vague way to mean freedom from restraint which, extended indefinitely, serves to justify all manner of abuses and excesses, which, in their turn lead straight to tyranny. God is the source of liberty as He is the source of life; and true liberty consists in the freedom to live in conformity with His law. Law, therefore, is essential to liberty, for it is only by taking counsel from the supreme wisdom of God, which transcends the human intellect immeasurably, that the desires of men can be directed constantly towards good. Without this recognition of God by man freedom degenerates into licence and man becomes the slave of his passions. Liberty is not for the lower animals, but is for rational beings alone. It is defined as the faculty of choosing a means fitted for an end proposed: "for," says Pope Leo, "he is master of his acts who can choose one thing out of many." An end is proposed; reason judges it; the will subsequently acts upon the judgment of reason; and man exercises his freedom. Now if man acts in accordance with reason, that is if he acts in conformity with the natural law which is engraved in the human mind, he will be acting in accordance with the divine law, with which the natural law in a limited way is identical. Thus, in a natural and rational fashion man will enjoy liberty. But the human mind is defective and may be deluded by external influences which prompt it to choose evil rather than good. In that case man loses his liberty. "Whosoever committeth sin," said Christ, "is the slave of sin." Hence, anything contrary to God, Who is the Author of reason, is opposed to reason. Even God Himself, Who is supremely free, could not choose evil. If He could do so He would not be God, for He would be acting in submission to an external force, and God, being infinite, is the Creator of all forces. The law of liberty for individuals is equally binding upon States. "for, since God is the source of all goodness and justice," says Pope Leo, "it is absolutely ridiculous that the State should pay no attention to these laws or render them abortive by contrary enactments." Now the Church is the divinely-appointed interpreter of the law of God, and when States oppose the Church it is because they wish to repudiate some portion of Divine law, and thus become the slaves of sin.

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# NOTES

By Eileen Duggan

## Women Novelists

The classics have been much dealt with in these pages, but the human mind like the human body needs its hour of fire and slippers, and novels give us that hour. All human beings love stories. The savage listens to them from the ground by its camp-fire, the child listens to them from its stool by the embers of the house-fire. There is no intention here to trace the growth of the novel—it is English in origin, though romances had existed on the Continent. We need not trace it through its progress from the picaresque to the psychological. Let us turn to the women novelists. They have a fine tradition even before these times when it is recognised that women have their own type of genius, which being different cannot be compared with the genius of men. Before these times we have George Eliot, Jane Austen, the Brontës, Maria Edgeworth, whose novels reflected the sentiment of her caste, Mrs. Gaskell and a few lesser lights. To-day we have women novelists by the hundreds, but, alas, the rare finish, the slow pains, the fine tracery of inflection and emotion have almost disappeared. Successful novelists are goaded on to fresh efforts by impatient publishers, and that old craftsmanship that counted time a small thing to lose in the pursuit of perfection is lost forever. A few, a very few, retain their literary consciences. The others dance to the piper's tune of Money-O.

## A Few Examples of Modern Types

Let no one be insulted if his or her favorite writer is omitted from this list. The field is as wide as the world, and only a few come up the straight. John Galsworthy said once that sex and hunger rule the world to-day. The women rarely attempt economic or political subjects. They deal mainly with love, death, birth, and children's ways. Among the most successful in her books about children is Dorothy Canfield. One could hand a book like *The Homemaker* to anyone from the age of twelve to seventy. It is clean, fresh, and wholesome, all the way, and even more it is human. One sees the dreamy father, unfitted for office work, yet tied to it. His mind is always away on perilous seas in faery lands. And his wife is a business woman to her fingertips, the child of a small town shopkeeper, overflowing with fierce energy—a dynamo loose in a kitchen, and like a dynamo displaced doing incalculable harm. No one can forget the incident of the eldest boy and the grease on her white floor. She meant so well, yet that misplaced energy of hers was killing all her children. Their little hearts were dying in them from sheer fright. But not Stevie's. Stevie as drawn by Dorothy Canfield is one of the most fascinating studies of child psychology that one could read. Stevie's proud will turns sour under his mother's scoldings. His wine becomes vinegar. He becomes the talk of all his mother's church friends for naughtiness. It is Stevie who unexpectedly

takes his little bucket of mud to the verandah of his fiercest critic and spills the mud for largess. He answers her protests by saying, "I hate you." It sounds most reprehensible, but well, somehow, one's sympathies are with Stevie. And in his father's gentle, tactful hands he becomes the child he was meant to be. The book is not a usual one. Its solution might not appeal to the average reader, but its humanness is undeniable. So much for Dorothy Canfield. She knows children, and she writes clean.

## Edith Wharton

Edith Wharton is not well known to the average reader. She has her special public. It seems that something is missing, something that might have made Edith Wharton a great writer. There are flashes of nobility in *The Reef* and the *House of Mirth* that lift them above the ruck of ordinary Society novels. She is used to the laxness of the morals of the Society with which she deals, almost too used to them. But her better characters rebel always against the hollowness of their poor lives. *The Reef* is at first the ordinary foolish tale of a foolish fall, but its end lifts it above the run of such tales. Always, in her women, nature is wrestling with grace. Weary, spent, and heart-sore, they win through, leaving their false garments of sham princesses to be, if not Cinderellas, at least homely women, content with their limitations. In an age of happy endings, Edith Wharton has the courage to choose the harder way. Her books are written crisply, with an exactness of phrase that is satisfying after the looseness of so many other writers, but one lays them down with a deepening disappointment. She has just missed being great. It is hard to analyse such failures. She has a hatred of sham and injustice, and a passion for truth. What one feels she misses is the love that should warm these noble qualities. She is just and truthful, because the abstractions of justice and truth appeal to her. She is not just for love.

## Sheila Kaye Smith

Sheila Kaye Smith will last longer than either May Sinclair or Rose Macaulay. They are devastatingly clever, dreadfully clever, almost intolerably clever. Why then does one pity them? *Dangerous Ages* won a great French prize. As I read it I grew colder and colder though the day was warm. An aunt robbed of her lover by a niece, and bitter beyond expression about it! A niece utterly competitive and selfish, a silly pretty little thing! One could forgive the book if one of its women showed much heart. Even the mother was held up to ridicule. She was creeping to a disciple of Freud, and for what? To tell her troubles to someone, her dreams, her difficulties. How wonderful of Freud to discover the of course undiscovered principle of confession as an ease for overburdened minds! Yet even here that detestable cleverness creeps

in. One guesses as one is meant to guess, that the old lady is delighted to find a man ready to give her his undivided attention. It was worth the fee to her, that echo of her youth. Somehow mothers, even bad mothers if such exist, seem beyond the scalpel of criticism. Is there no holiness to be kept in human relationships. The father has long since fallen. Is the mother to go too? Then indeed our last fort has fallen. May Sinclair has a terrible psychological study of a man in *The Romantic* and a terrible psychological study of a mother in *Mary Olivier*. One would not look for either book to read it again. They are excellently written, both these books, and in one respect at least *The Romantic* is good. The nurse in it is a brave heart, and that heart of hers nearly breaks with tenderness over the hairy, dirty Flemish wounded. In her way she is a woman, that one!

Sheila Kaye Smith has her faults, a certain over-warmth, almost blowsiness in places, but she is natural, and her heart is open to beauty in land and man and beast. Joanna Godden's love affair is foolish and sordid, but at the end Joanna Godden is a woman. Where Sheila Kaye Smith excels is in description. Her *Sussex Gorse* and *Green Apple Harvest* are full of descriptions of the countryside that are full of wonderful beauty. Just as in *Tamarisk Town* one could smell the salt of the sea through the stunted tamarisks, so in *Sussex Gorse* one could smell the nutty sweetness of the gorse-flower in the heat of the sun. She forgets herself as she writes, and that is the test of a writer. There is something wild about Sheila Kaye Smith. She seems a wild moor creature with the faults and the strength of the moor. Rebecca West is another keen, crisp writer with a firm grasp of her subject.

## A Best-Seller

Kathleen Norris, an American, is a best-seller. She has refused a large sum for the serial rights of her last novel. She can tell a tale, Kathleen Norris, and through her books, though they deal with Society and its laxities, there runs a strong antipathy to divorce. No girl can be the worse for reading Kathleen Norris. Her books of course are not for school girls. They are all for grown-ups, but in this she differs from most of the women who write for grown-ups. She makes poverty, and the endurance of poverty, a sweet thing, a brave thing. Let those girls who read the Robert Chambers type of story, turn to Julia Page, and her like. Kathleen Norris makes the good girl fashionable again, the sweet merry girl, who is never ashamed of her home or her people, who is kind and loving and modest all the way. She is as much at home in Ma Callaghan's kitchen as in the countryhouses of the rich. *The Callaghans and the Murphys* is admitted to be art. It is Irish America, not the Irish America that drives in limousines, but the Irish America that rides home on the trolley car. Ellen Murphy's luncheon in her own home to the smart women in her office is a thing to remember. One has met Ma Callaghans in New Zealand. But this article must stop now. Perhaps a few more words on women novelists may follow.

## DIOCESE OF DUNEDIN

The members of St. Joseph's Ladies' Club have arranged a "500" card party for Wednesday evening, the 21st inst., in aid of the club funds. Good prizes are provided for the contest, and, like all the functions organised by the Ladies' Club, the one mentioned above is sure to be enjoyable.

The spacious new wing to the Home of the Little Sisters of the Poor, Anderson's Bay, recently completed, will be blessed and opened on next Sunday afternoon, the 25th inst., by the Right Rev. Dr. Whyte, Bishop of the diocese. The Right Rev. Dr. Brodie, Bishop of Christchurch, has also intimated his intention of being present at the ceremony, and will deliver the occasional address.

His Lordship the Bishop having kindly set apart last Sunday as "Hibernian Sunday," members of St. Joseph's branch were in attendance at St. Joseph's Cathedral and suburban churches for the purpose of enrolling new members in that branch and in St. Dominic's (Ladies) branch of the society. A leaflet giving a number of cogent reasons why our Catholic young men and women should join the society were widely distributed, thus materially aiding in the campaign; the result of which will doubtless largely increase the membership roll.

The usual fortnightly euchre party in connection with the local men's and ladies' branches of the Hibernian Society, was held in the Convent Schoolroom, Port Chalmers, on Thursday evening, the 1st inst. There was a large attendance and seventeen games of euchre were played. Those gaining honors were: Special prize, Mr. T. Mathewson (15 games). Ladies' first prize, Mrs. Berryman (13 games); second, Mrs. G. Brown (12 games); third, Miss E. King (12 games); fourth, Mrs. Keenan (12 games); gents' first prize, Mr. M. O'Halloran (12 games); second, Mr. Larkins (11 games); third, Mr. Borlase (11 games); fourth, Mr. T. Mackie (11 games). Another party is to be held on Thursday next, the 15th inst., when some valuable prizes will be given.

### Invercargill

(From our own correspondent.)

October 9.

The members of the Debating Club held their 1925 public function on the 2nd inst., in the form of a trial by jury. Thirty-one members of the club were engaged in the various parts, the principal characters being sustained by the following:—Messrs. M. Miller, J. V. Toomey, J. P. Ward, T. V. Mahoney, M. P. Sheehan, John Miller, B. A. Mahoney, Jas. Walsh, J. H. Fulton, G. A. Davis, P. Gilfedder, Maurice O'Neill, G. W. Brown, P. P. Meffin, J. Lenihan, C. Francis. During the jury's retirement, Mr. C. A. Davis, president of the club, thanked the large audience for their attendance. He outlined the work of the club and the great progress it had made. He appealed for the interest of every young man in the parish. Rev. Brother Virgilius gave a short and interesting account of the activities of the club, stating that in his opinion it was one of the best in New Zealand.

At Victoria Hall on Friday evening, the

2nd inst., Mr. J. Fogarty, secretary of the M.B.O.B. Association, was presented with a solid silver engraved cigarette case as a token of appreciation from the social committee. Mr. Fogarty has been a most energetic and painstaking secretary and has devoted a great amount of time to the weekly social. His fellow workers decided to mark their appreciation of his work. Mr. Fogarty modestly replied.

Included in the list of winners at the recent Woodlands elocutionary competitions were several names of M.B.O.B. Debating Club members. Mr. M. Miller was first in the impromptu speech (open) and second in the sight reading. Mr. C. Francis was first in the prepared speech and first in impromptu speech (limited class), and Mr. John Miller secured the victory for the three best humorous stories.

### Catholic Doctrine and Catholic Practice REDEMPTORIST MISSIONARY'S NOTABLE WORK.

It is interesting to note that the circulation of books on Catholic Doctrine and Catholic Practice is on the increase.

At a mission in New South Wales a few years ago 200 copies of *Question Box* were sold. There was a controversy at the time and many non-Catholics of good faith sought first-hand explanation of Catholic Belief. There was such a run on the book that Sydney warehouses were unable to meet the sudden demand.

At a mission, a few months ago, in North Queensland, the strenuous exhortations of a Good-Book-Apostle, resulted in the distribution of £250 worth of valuable Catholic books among the families of an extensive district.

Realising no doubt by mission experience, the increasing necessity of a cheap and effective Catholic literature, the Very Rev. T. P. Walsh, C.S.S.R., has written a popular work on the "Catholic Church." Explanation and illustration will be features of the new volume, which is just now going through the press and will be published within a month by Mr. E. J. Dwyer, publisher and book-seller, George Street, Sydney.

A personal word about the writer:—

The author, Father Walsh, C.S.S.R., is the present Vice-Provincial of the seven houses of Redemptorists in Commonwealth and Dominion.

He was, at one time, Provincial Superior of his Order for Ireland and Australia. For many years he was Professor and then Director of the Redemptorist Juvenile at St. Alphonsus', Limerick. He has wide and long experience in methods of instruction.

A number of his students graduated at the National University of Ireland, at which he himself holds the degree of Master of Arts.

As a worker in mission fields in New Zealand and Australia, Ireland and England, his preaching, always intensely practical, has been characterised by simplicity and force.

Noting his marked success in exposition of Catholic Truth during a great mission in Lismore, Bishop Carroll requested Father Walsh to give a series of lectures in a public hall of his Cathedral City. The audiences, large and appreciative, were gathered from all classes in the community.

Dr. Carroll urged the publication of the

discourses and their circulation in a wider field of enquiry and study.

His very many friends of the clergy and laity and religious bodies will be pleased to meet Father Walsh as author whom they listened to as preacher of God's Word.

### MISS STELLA MURRAY

Music lovers of Dunedin were treated to but one concert by Miss Stella Murray and, judging by the prolonged plaudits showered upon this attractive and highly trained young vocalist, her wonderful mastery of the art of song was irresistibly brought home to the large audience who greeted her at His Majesty's Theatre the other night.

Referring to Miss Murray as "an accomplished vocalist," the *Otago Daily Times* said:—

"Miss Stella Murray, a lady vocalist who is touring the Dominion, possesses not alone a contralto voice of excellent quality and great compass, but a particularly pleasing stage manner. There is more in an attractive stage presence than is generally recognised, and Miss Murray possesses it in a greater degree than usual. That, in part, accounts for the very warm reception she met with last evening on making her first and only Dunedin appearance in His Majesty's Theatre. Miss Murray is admittedly a vocalist who is entitled to a place in the front rank of ballad singers. No one listening to her singing last evening could doubt that for a moment. Judging by her selections she prefers to sing music of the comparatively simple but captivating order, and sings it with a success quite remarkable."

"Alluring and satisfying" headed the *Star's* comments upon Miss Murray's singing. "Our people," continued the *Star*, "were very glad to see her, greeting her with warm applause, and within a few minutes they were fully satisfied that her singing answered the highest expectations."

"Early in the concert the large audience realised that Miss Murray does not trust to any display of the booming low notes which some contraltos specialise in. Even up to the end of the lengthy programme no hint was given as to what her range is below the stave. All that can be said as to her range is that as far as she descended her voice is musical and rich. She did very little, in fact, in any way, to show off her voice power. Her distinguishing manner is to pull, not to push—to woo rather than to compel. Evidence of her mastery in the upper contralto register, up to about F sharp, was produced two or three times, and revelled in."

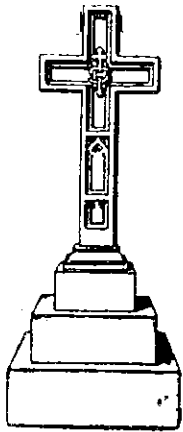
"The outstanding beauty of Miss Murray's singing, however, is quite apart from compass. One of its distinguishing qualities is its sunniness and buoyancy. Another is her infallible appreciation of the nature of each theme. She is perfectly marvellous in creating and sustaining the true atmosphere, and every song has its individuality. Last night Miss Murray sang nineteen songs, reckoning in the encores, and no two were in the least alike."

Miss Murray's next concerts are to be given in Wellington, to be followed on the 20th and 22nd of the present month by concerts at Auckland.

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his recent  
visit to  
Scotland  
and Italy.

### "Tablet" Subscriptions.

On account of our annual balance (30th September) it will not be possible to publish our usual acknowledgment of subscriptions received this week.

We regret to hear that some subscribers have not received their copies regularly of late. Where possible we have written separately to each subscriber. But for general information we may state that all copies leave our office, duly checked, not later than Wednesday of each week. (The North Island issue is always sent out on Tuesday night.) Prompt action on the part of our subscribers in letting us know of non-delivery will help us in tracing the trouble.

JOHN P. WALLS,  
Manager.

### TO OUR SUBSCRIBERS AND ADVERTISERS

We have pleasure in announcing that Mr. E. J. Duggan has been appointed as an additional reporter and travelling representative for the N.Z. Tablet Company. During the next few weeks his operations will be confined to the Wellington province.

JOHN P. WALLS,  
Manager.

"Not a thing broken or even scratched" is a tribute to the care and skill of our packers. You are assured of a like satisfactory service. The New Zealand Express Company, Ltd.

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

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If you could make as much as £1 in only two and a-half hours of one evening, would you be willing to sell us that time? YOU can do both; sell us the time and make an even £1 between 7 o'clock and 9.30 of a single evening.

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You may not feel the need to prepare for a "rainy day"; lucky for you if you're right! But you can surely use extra money, whether it is for necessities or pleasures. And you can earn it too, just like hundreds of others are doing in their spare time, day or evening, by making *National Confections for us*.

Motor trips are great fun. Hunting a six-letter word meaning cat is diverting. A good movie is worth the price of admission. But motor rides, movies, even cross-word books cost money. So do vacations. So do countless other things pleasant to have. To earn that money—easily, pleasantly, without experience—for these or any other wants—there's no better offer than the one that will come to you if you just

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# A Page for Little People

Conducted by  
ANNE



My dear Little People,

How is everyone to-day? I have had two or three nice letters this week from Little People telling me what they are going to do about our suggestions. Hurry up, the rest of you, so we'll know what we're doing.

About these letters, why can't we have a LADDER COMPETITION, for the best and neatest writing? You all know what a ladder is, don't you? Now, just fancy yourselves all going up the *same ladder*, and trying to pass each other on the way. That would be jolly wouldn't it, providing, of course, no one got pushed off by the scrambling passers-by? Well, we're going to have a LADDER each week during the month of November. I'll tell you why we'll have it during November, and although it's a real COMPETITION, it need not interfere with anything we're doing. Every letter received by me during the month of November will be placed somewhere on the Ladder, and we will have a Ladder FOR EVERY STANDARD, each week. Naturally, each writer will have but ONE chance in this Competition, otherwise we would never get round everybody, and I'm having this Writing Test while you do all the little things we want to do between now and Christmas, because THERE WILL BE NO PRIZE for anything we do for the Orphans. Understand from the start, that what we do at any time for anybody else, should be done cheerfully and with such a good heart that a PRIZE would be almost an INSULT. But there's no reason why your letters on these matters should be badly or untidily written, and that's where you're all going to get a chance in a RUNG ON ANNE'S LADDER. I would like to make several sections in this Competition:—

1. THE LEAD PENCIL TREASURES
2. THE LITTLE PEOPLE IN THE STANDARDS.
3. OUR L.P.L.C. MEMBERS WHO HAVE LEFT SCHOOL.

And if I get enough entries we will have a Prize each for the boys and girls in each section.

Every writer must enclose a penny stamp for our Treasure Box, otherwise the letter will be only RECEIVED, not JUDGED, and there's a great difference between the two. Also, and this is most important, everyone must be sure TO WRITE THAT LETTER himself and herself. I don't mean you must not ask anyone about anything. Indeed you may chat about your letters as much as you like, and get any ideas you can. But YOU MUST WRITE THEM YOURSELVES carefully, and without help in the writing.

This Competition will absolutely CLOSE on the 30th NOVEMBER. Therefore, you must post your letters so that they will reach the *Tablet* Office, not later than that date. Anyone living a long way off may start before November if that is any help to them.

You may write whatever sort of letter you like, long or short I mean, but it must be on one side of the paper, and excepting among our Pencil Treasures, must be written in ink.

That's all about that now, get ready and see what you can do. Mind you give age and standard in your letter.

We will get on with our Letters now and see what there is in the bag this week. The following replied about the suggestions:—FRANCES SCOTT, Pomahaka, sends one shilling in stamps to pay for twelve times, and she is going to try and send a garment before Christmas. Frances says the weather has been so cold and snowy lately and she has been ill twice with a serious cold. (Thank you Frances for the stamps and the promise of something else if you can manage it. I hope your cold is well again now.—Anne.)

DOROTHY McPHAIL, 126 Dixon Street, Masterton, sends a penny stamp and thinks the best thing we can do is to combine all the suggestions into One Big Suggestion and use them all. Dorothy's mother is expected back on the 19th of this month, and when Dorothy goes to Wellington to meet her, she will also meet her first Letter Friend, Peggy Fouhy. (Your letter is very nice indeed Dorothy, and how delighted you must be to get your dear mother back again. I'm so pleased you will meet Peggy while in Wellington.—Anne.)

PAUL PORTER, Students' Bldgs., Union Street, Dunedin, sent a stamp and says he will be sending an animal also. (Gracious Paul! What sort of animal are you sending us, is it the Lost Leopard of the Auckland Zoo? Won't the orphans be pleased? Yes, old man, you've got a Birthday Mate—Terence Michael Quinn, Okain's Bay, Banks Peninsula.—Anne.)

JACK PORTER (same address as Paul's) sends a stamp and says he will be 8 on April 24. (Thanks Jack for the stamp, sorry you've got no real Birthday Mate. Will you be friends with James O'Neill, Pukeuri, whose birthday is on the 29th, and who is about the same age as yourself?—Anne.)

MARGARET CUTTANCE, Otokia, is 14 years old, has a birthday on the 3rd July and wonders if she has a Mate. (Sorry Margaret you have no real Birthday Mate. Strangely enough there's a Margaret Cuttance, Pukekoma, via Balclutha, on the 2nd, is she your cousin? Also Rita Walker, Waitahuna, on the 4th. Will you be friends with one or both of these? Thank you dear for the suggestion about the Orphans, I think it is beautiful and am writing away to find out if such a thing could be done. When I hear I will answer you, but until then it must be a secret between us.—Anne.)

MOIRA CASEY, East Chatton, Southland, thinks it would be good to send a donation along to "Anne" so that toys or something could be bought in town for the Orphans, as they are so dear in the country. Also Moira will send a penny every time she writes. (Good girl Moira, mind you send along that penny and write regularly. You'll see your bit of poetry on the page I'm sure the Little People will like it.—Anne.)

This week, we've had some nice Poetry sent in by Little People, so we'll read it now. We'll have Moira's first:—

## BABY-LAND.

How many miles to Baby-land?  
Any one can tell,  
Up one flight,  
To your right,  
Please to ring the bell.

What can you see in Baby-land?  
Little folks in white.  
Downy heads,  
Cradle beds,  
Faces pure and bright.

What do they do in Baby-land?  
Dream and wake and play,  
Laugh and crow,  
Shout and grow,  
Jolly times have they.

What do they say in Baby-land?  
Why, the oddest things,  
Might as well  
Try to tell,  
What a birdie sings.

Who is the Queen of Baby-land?  
Mother kind and sweet,  
And her love,  
Born above,  
Guides the little feet!

Mrs. F. Casey, East Chatton, writes: My six-year-old Annie is very anxious to send you this little piece of poetry and wants me to write it for her as she cannot do so herself. The children are very interested in your page. It is nice to see how eagerly they watch for the *Tablet*. (Dear Mrs. Casey, will you please give wee Annie a big hug from us. I'm so glad our page interests the Little People. They are indeed very loyal to "Anne". Thank you for the piece.—Anne.)

## THE REASON WHY.

Happy little smiling face,  
When walking on the street,  
Gets a pleasant nod and word  
From everyone he meets.

Tim, the big policeman,  
Doctor, lawyer, clerk,  
Stop to smile "good morning."  
However hard their work.

Sulky little sour face,  
Though he walks a mile,  
Passing hundreds on the way,  
Never gets a smile.

Everyone has on a frown,  
As he hurries by.  
If you meet him, tell him, children,  
Just the reason why.

And here is another short piece for you to learn:—

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THE SUGAR OF MILK RUSK (Patent No. 44654).  
Nature's Sugar for Babies. All Grocers. Sole Manufacturers

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## CASUAL ADVERTISEMENTS

Deaths, Marriages, Wanted, etc., up to 20 words: 3/- minimum; up to 30 words: 4/-; up to 40 words: 5/-. Strictly Cash with order, and copy must reach the Office not later than noon of each Monday for the issue of that week.

## MARRIAGES

**O'CONNELL—HEALY.**—On September 16, 1925, at St. Joseph's Church, New Plymouth, by the Rev. Father Minogue, Thomas Donald, son of Mrs. D. O'Connell, of Temuka, to Doreen May, eldest daughter of Mr. and Mrs. M. Healy, of New Plymouth.

**HANNIGAN—MARCHANT.**—At St. Mary's Basilica, Invercargill, on Wednesday, September 30, 1925, Cecilia Veronica, eldest daughter of Mr. and Mrs. J. Marchant, Katherine Street, Invercargill, to Charles Joseph, second son of Mr. and Mrs. J. Hannigan, Wakatua, Hawke's Bay, N.I.

## DEATHS

**DEALY.**—Of your charity pray for the repose of the soul of Kate Dealy, dearly beloved niece of James and Stephen Dealy, who died at the Railway Hotel, Wellington, on September 7, 1925.—R.I.P.

**DUNN.**—Of your charity pray for the repose of the soul of John Patrick, dearly beloved elder son of Thomas and Maria Dunn, Maitland Street, Dunedin, who departed this life at Clyde, on September 26, 1925.—Sacred Heart of Jesus, have mercy on his soul.

**FLYNN.**—Of your charity pray for the repose of the soul of Mary, relict of Cornelius Flynn, late of Mosgiel, who died at her residence, Ardgowan, Oamaru, on October 5, 1925; aged 91 years.—R.I.P.

**RYAN.**—Of your charity pray for the repose of the soul of Elizabeth Mary (Ciss), beloved wife of Patrick Francis Ryan, Weedons, who died on September 30, 1925.—On whose soul, sweet Jesus, have mercy.

**SULLIVAN.**—Of your charity pray for the repose of the soul of Elizabeth, beloved wife of E. Sullivan, who died at her residence, Whakatane, on September 8, 1925.—R.I.P.

**McBRIDE.**—Of your charity pray for the repose of the soul of Hannah, dearly beloved wife of the late John McBride, who died at her residence, 77 Cargill Road, South Dunedin, on September 17, 1925; in her seventy-fourth year.—May her soul rest in peace.

**WHITE.**—Of your charity pray for the repose of the soul of William, beloved husband of Annie White, and eldest son of the late John and Bridget White (Omakau), who died at the residence of his brother, Mr. Con. White, Omakau, on October 1, 1925, in his fifty-eighth year.—On his soul, sweet Jesus, have mercy.

## IN MEMORIAM

**ATWILL.**—Of your charity pray for the repose of the soul of Lieutenant Joseph Atwill, who was killed in action in France, on October 1, 1916.—On his soul, sweet Jesus, have mercy.—Inserted by his loving mother, sister, and brother.

**BLACK.**—Of your charity pray for the repose of the soul of John Black, who died on October 11, 1920.—Most Sacred Heart of Jesus, have mercy on his soul.

**CARR.**—Of your charity pray for the repose of the soul of William Carr, who died at his residence, St. Kilda, on October 14, 1924.—R.I.P.

**HARTSTONGE.**—Of your charity pray for the repose of the souls of John Joseph Hartstonge, killed in action in France, on October 12, 1917; and Jeremiah Hartstonge, killed in action on October 3, 1918.—On their souls, sweet Jesus, have mercy.

**HICKEY.**—Of your charity pray for the repose of the soul of Private James Joseph Hickey, who was killed in action in France on Passchendaele Ridge, on October 12, 1917.—R.I.P.—Inserted by his sorrowing parents, brothers, and sister (Mrs. M. Cogan, Patearoa).

**McDONNELL.**—Of your charity pray for the repose of the soul of Margaret, beloved wife of Allan McDonnell, who died at Totara Flat, on October 15, 1924.—On her soul, dear Jesus, have mercy.

**McGLINCHEY.**—Of your charity pray for the repose of the soul of Patrick Joseph, dearly beloved husband of Alice McGlinchey, who died at Wyndham, on October 15, 1924.—On his soul, sweet Jesus, have mercy.

**MOLLOY.**—Of your charity pray for the repose of the soul of Captain Cyril Molloy, M.C., who was killed in action at Passchendaele, on October 12, 1918.—On his soul, sweet Jesus, have mercy.

**MULLIGAN.**—Of your charity pray for the repose of the soul of Bernard Mulligan, of Oamaru, who was killed in action at Esness, on October 8, 1918.—On his soul, sweet Jesus, have mercy.

**O'LEARY.**—Of your charity pray for the repose of the soul of John, dearly beloved husband of Annie O'Leary, who died at Ormondville, on October 8, 1924.—On his soul, sweet Jesus, have mercy.

**O'SULLIVAN.**—Of your charity pray for the repose of the soul of Denis O'Sullivan, who died at Wellington Hospital (the result of a railway accident) on October 16, 1924.—R.I.P.

—Inserted by his loving wife, Annie O'Sullivan.

**300 MASSES ANNUALLY!**—One alms of 1/- will secure you a share in these during life and after death.—St. Peter Claver Sodality, Gibbons Road, Upper Hutt, Wellington. (Miss) A. MAHER, Promoter.

## St. Patrick's Dominican Convent

TESCHEMAKERS.

A SPIRITUAL RETREAT for Ladies (conducted by Very Rev. Prior Doyle, O.P.) will commence on January 2, 1926. Intending Retreatants are requested to apply early to the Mother Superior.

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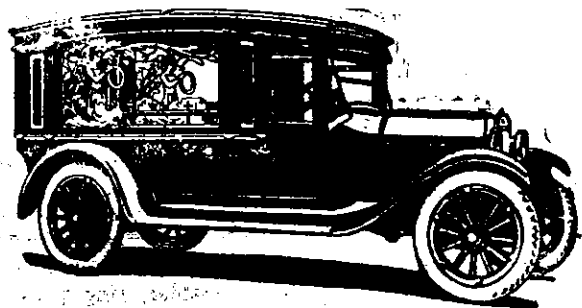
## Outram Cinderella Queen Carnival

(In aid of Building Funds.)

Drawing of Art Union takes place on October 31. Persons to whom books of art union and other tickets have been sent are earnestly requested to purchase or dispose to friends, and to forward returns not later than October 26 to the Treasurer: Rev. Father Collins, Holy Cross College, Mosgiel. Returns for books of tickets sent to friends by stallholders are to be rendered to stallholders concerned, or to Rev. Father Collins.

Mosgiel,  
October 10, 1925.M. CURRAN,  
Hon. Secretary.E. O'Connor THE CATHOLIC BOOK DEPOT  
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Instructions on Christian Morality (Kiely)—15/-.  
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Religion and Health (Walsh, M.D.)—10/-.  
Health Through Will Power (Walsh, M.D.)—11/-.  
Europe and the Faith (Belloc)—12/6.  
Sermons of the Cure d'Arns—9/-.  
Virtues of the Divine Child (Consedine, S.J.)—6/-.  
God in His World (Garesche, S.J.)—7/-.  
The Four Gospels (Callan, O.P.)—17/6.  
Scripture Manual (Simon, O.S.M.), vol. I—13/-.  
Life of Father Price of Maryknoll—4/6.  
Truly a Lover (L. Flower), Carr, C.S.S.R.—3/-.  
Spiritual Pastels—7/6.  
Villa by the Sea (Isabel Clarke)—6/-.  
Potter's House, Average Cabins, Anna Nugent—2/6 each.



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**PLAYING WITH WATER.**

We love to play with water, as much as we can get.

We've watered every bush and every tree, I'm half afraid that Mother will think our clothes are very wet,

I watered Joan and then she watered me!

Now, Joan we'll water Dolly, I want to make her grow;

A canful on her clothes and on her head! I'm certain that she likes it, it's good for her you know,

She'll soon get dry again when she's in bed!

I left the tap a-running directly after tea, For Joan and me we love to see it run!

The path is like a river, the yard is like a sea—

I hope it isn't naughty, it's such fun!

And Mother's always calling us to wash our hands and face.

And saying we're too dirty to be seen!

She ought to be delighted that we're washing all the place,

And making all the garden things so clean!

**L.P.L.C. LETTERS.**

**EVA CASEY**, Edendale, writes sending her Badge money. Eva's birthday is on 26th November, she will be twelve and wants a Mate. (Welcome Eva, hope you'll like your Badge. You have no Mate dear, will you be friends with Phyllis McAuley, Gleniti, Timaru, whose birthday is on the 22nd, and who has no Mate either?—Anne.)

**PEGGY HEFFERNAN**, 25 Murray Street, Greymouth, is a Pencil Treasure and writes to say she wants to join us. Peggy has four brothers and one sister, and there is a dear little baby, Pat, among them. (Won't you send the sixpence for a Badge Peggy darling, and then you'll be a Member and will get a Birthday Mate.—Anne.)

**PATSY BARKER**, 6 Karori Road, Wellington, writes in distress that her letter to Edna Moriarty, Onehunga, was returned. (Sorry Patsy you had such a disappointment with Edna's letter, maybe when she reads this she'll send you her full address. Will you write to Phyllis Woods, Norwich Street, Hampden, Otago? Her birthday is the day after your own.—Anne.)

**IDA HERLIHY**, Kaimata, Inghwood, writes a nice letter full of Spring. Ida has seven "unseen pals," she calls them, in the *Tablet*, and gets letters from them all, and she wants an address. (Glad to hear from you again Ida, did you see the address you wanted in last week's *Tablet*? I've got an Eileen Herlihy, Green Bank, Patearoa, are you letter friends?—Anne.)

**BARRY O'REGAN**, Cronadun, Glad to hear from you again Barry, hope you'll go in for the Writing Competition one of these days. You have no real Birthday Mate, neither has Johnny Davies, Talbot Street, Geraldine, whose birthday is just 18 days after your own. Will you two be friends.—Anne.)

**IMELDA RYAN**, Oreti, is one of our Tiny Tois and she writes to let us know she's still thinking of us. (Yours is very well written letter for such a little Little

Person, and you can manage to write with a Pen and Ink. We're glad to hear from you dear.—Anne.)

**MARGARET McGRATH**, Closeburn, Queenstown says in her letter that they had two inches of snow on their doorstep the other morning. Margaret gathers in about twenty eggs every day, and they are feeding forty pet sheep on chaff. She has three sheep, their names are Soda, Billie, and Spot, and the other sheep are Kathie McCormick's. (I have your birthday down on the right date Margaret dear, what made you think there was a mistake? Sorry you have no Birthday Mate, neither has Betty Keefe, Peake Hill, Lake Coleridge, whose birthday is on the 13th February and who is same age as you. Is Kathie McCormick going to join us?—Anne.)

**EILEEN O'CALLAGHAN**, Fern Trees, Dipton, was pleased to get her Badge. Down in Dipton they've had snow too, the morning Eileen wrote there were over four inches of it on the ground. The poor little lambs have been suffering and Eileen's father brought three home one night. (We are having a really bad Spring Eileen, no wonder the lambs have to be brought home to get some life put into them.—Anne.)

**GREG MUEVEY**, Main Street, Gore, likes his Badge and tells us all about the school photographs. Denise has one of the class and of the hockey team; Tom's is one of the football team; Gerard and Greg have one of their class. They all enjoyed the L.P.L.C. party and Greg tells me that at their house all the boys, and Denise, the only sister, share up the jobs between them. Only the baby is let off, and he will have to work when he grows a bit. (Now, I think you must be the most sporting family in Gore, to help mother out with the work that way. That's the way to grow up big and strong, Greg.—Anne.)

**KATHLEEN KERR**, Irewell Street, Gore, wrote thanking us for the nice book she got as a prize and which she liked very much. (All right Kathleen, you are quite forgiven for not writing sooner. We cannot always manage all the jobs we would like to do, just when we would like to do them. Did you get the address you wanted, last week?—Anne.)

**VERONA McGOVERN**, Kio Kio, King Country, thanks us for the Badge which she likes very much. (Glad you got a medal for the exam Verona, sorry you were disappointed not to see your letter in the *Tablet*. Didn't I answer it at all? Surely I must have missed it, after sending the badge too.—Anne.)

**MARGARET KINNEY**, Chatto Creek, Central Otago, likes her Badge and says she lives about four miles away from church. They are busy getting money for a new church to be built in Omakau and they made about £160 with their Bazaar and Art Union. (Glad you like your Badge Margaret, what a great success you made of the Bazaar.—Anne.)

**EILEEN McLAUGHLIN**, 36 Crown St., N.E. Valley, thanks us for the Badge which she thinks is lovely. Eileen and Mary Hamilton are Letter Friends and write to each other. (Yes, Eileen dear, I have a big lot of Little People to answer. But, we're a

very happy family, and, now that so many of you are getting to know each other, I'm a very happy old "Anne.")

**PAT ABBOTT**, Villa Maria, Pahautanui, writes to thank me for his mate, Raymond Wilkins. He says his sister Veronica wrote asking for a mate. (Glad you and Raymond are good friends Pat. Did Veronica make friends with Connie Rodgers, Island Bay, Wellington? Also there is Vera Norling, 125 Kelburne Parade, Kilbirnie, Wellington, whose birthday is on the 8th, and who is same age as Veronica.—Anne.)

**GLORY HANSBY**, Russell Street, Westport, likes her badge so much, she thinks it is lovely. Glory said in her letter that her grandmother and grandfather were going away and that she was so sorry. (And so, you were pleased to see your letter in the *Tablet*, my Glory. Have you any Letter Friend yet?—Anne.)

**NANCY O'BRIEN'S MOTHER**, Slope Point, writes to say that there is a mistake about Nancy's birthday, which should really be on the 9th November. Nancy's mother tells us that she thinks our page is doing good for the Little People and finds lots of Catholic friends for them. (Sorry I made the mistake. Nancy has now two Mates—Mary Gorman, 77 Bishop Street, Christchurch, and Maureen Comerford, 26 Stanley Avenue, Palmerston North. Thanks appreciation and good wishes.—Anne.)

**MARY BYRNE**, Kotinga, Takaka, received her badge and likes it. Mary says they have had very cold weather. They have two lambs, one is Joan's and the other is Sheelagh's. (No Mary dear, I've no lambs, neither did I see the whole of the Fleet. Hope your colds are better.—Anne.)

**PAT KEARNEY**, P.O. Box 93, Oamaru, sent a letter for me to forward to another Club Member. (Sent Aidan's letter on safely. Mind you keep the lists I send out so that you will know all the addresses.—Anne.)

**NELLIE COMERFORD**, Mile Street, Westport, writes to say she would like to join us. Nellie is the only girl in the family, has six brothers. (Welcome Nellie, won't you get a Badge and join right away? I'll get Letter Friends for you, in fact I believe you've a Birthday Mate waiting. I'll put your letter into my "Waiting" pigeon-hole.—Anne.)

**RIDDLE BIN.**

I think there is just room for a few riddles, we'll have the answers next week:—

1. What has no legs but can run very fast?
2. What is it that keeps on running its journey is never done?
3. Why is history like a wet month?

Good-night everybody.

ANNE.

**AFTER EATING ONIONS.**

Spring onions are wholesome, but are avoided by many on account of the unpleasant after-effects. The use of Fluenzol as a mouthwash, however, is cleansing and cooling, and purifies the breath. A teaspoonful of Fluenzol should be retained in the mouth for half a-minute or so, and worked round the gums and palate.

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# Commonwealth Notes

## NEW SOUTH WALES.

The Very Rev. Father P. P. Murray, C.S.S.R., Waratah, received a cablegram on Monday (says the *Catholic Press* for October 1) announcing the death, at St. Patrick's, Athenry, Co. Galway, of Rev. Father Henry O'Donnell, C.S.S.R. Father O'Donnell was born in Limerick 62 years ago. In June, 1886, he was ordained for the secular mission. Having labored for 12 years in his native diocese, Father O'Donnell joined the Redemptorist Congregation in 1898. After a brief period of missionary work in Ireland, he came to Australia 25 years ago, and was attached, successively, to the communities at Ballarat, Waratah, and Perth (W.A.). Then, some 12 years ago, he was transferred to Manila, Philippine Islands, where he labored with characteristic zeal and success till he was recalled to Ireland a few years ago. The late Father O'Donnell was a nephew of Dr. Ingram, the author of "Who Fears to Speak of Ninety-Eight?"

The death occurred on August 9 at Linz, Austria, of the Rev. Father Thomas O'Brien, S.J., who was the first Australian Jesuit priest. He was born in Sydney in 1833, but his family removed to South Australia, and he began his studies in Sevenhills. He and his brother, the late Rev. Father J. F. O'Brien, S.J., were ordained in Austria. After serving for some time in his native land (he was in Sydney for many years) he returned to Austria about 26 years ago, and was engaged in teaching.

Speaking at Lakemba on the occasion of the blessing of the foundations of a new church-school of St. Therese (the Little Flower), the Archbishop of Sydney referred to the industrial troubles of the country and said that in Australia things were going from bad to worse in that respect. There was, the Archbishop remarked, cupidity on the part of the great companies to want to make more and more money. By machinery many things were done—man was a machine. They have the help of the arbitration courts, the gaols, and the press, but these could not settle industrial troubles. Could they be settled? He would not say so, as there would always be trouble in the world even in the family circles, but wherever was a true Christian recognising God as the Common Father of all there would be proper conditions of living. "We are not to be like animals," continued his Grace, "or to be without the comforts of a home, without friendships and mutual enjoyments, and the wages given to man should be such that he would have sufficient to keep his family in frugal comfort, as God's will was that man should be truly king in his own home, as the King of England on his throne. That was the teaching of Christianity. God had long Hands and He would protect the poor and destroy those who persecuted them. His Grace likened man's industry to a scale, on the balance of which was man's daily toil, the sweat of his brow and the day's work for a full day's wage with an interest in the prosperity and their country's development. Consideration had to be given to the

question of the underselling of their country's products by other countries. On the other balance of the scale was the employer who should not deprive the employee of his just due. The employer was amenable to the laws of God, as injustice never prospered. These principles would settle industrial questions if they had influence, but they had not in the present state of public opinion, as religion was deemed sectarian, and was put away. Nevertheless," said his Grace, "we can see our duty in regard to our home, our schools, and the industrial progress of Australia, and we wish to multiply good homes, good schools, and then we may hope to have industrial peace and prosperity in this new land." (Applause.)

## VICTORIA.

A pleasing ceremony took place on Sunday, 13th ult., when the friends of Nazareth House, who have been interesting themselves in the welfare of the inmates of the Home, numbering about 400, foregathered in the Recreation Hall, Ballarat, at the invitation of the committee, to present a handsome cheque to the Rev. Mother as a result of the various efforts on behalf of the deserving cause. Rev. Father Glowery, on behalf of the community, welcomed the Mayor and Mayoress to the gathering. The value of the presentation, including cheques and gifts, amounted to £650.

News from Germany regarding the unexpected death of Father P. A. Vaughan, secretary to Archbishop Mannix, shows that the cause of the popular priest's death was traced to a most heroic act of a few years ago. It will be remembered that during a terrific flood in the Gippsland district some years ago Father Vaughan was responsible for a gallant effort to save a companion from drowning. He was forced to struggle for some hours in the flood, hanging on with one hand to the branches of a tree in the swollen river, while he supported his companion with the other. The strain affected his heart to such an extent that, when obliged to undergo an operation for appendicitis in Germany, the old trouble recurred, with fatal results. It was to consult a heart specialist that Father Vaughan had made a special visit to Germany.

The Very Rev. Father J. Lonergan, Adm., St. Patrick's Cathedral, Melbourne, has received a letter giving particulars of the death in Wiesbaden, Germany, of Rev. Father P. A. Vaughan, P.P., secretary to his Grace the Archbishop of Melbourne during the Holy Year pilgrimage to Rome. The letter states that Father Vaughan suffered from overstrain and fatigue at the close of the pilgrimage. In London he consulted heart specialists, and afterwards went to Paris for further advice. He decided to undergo a course of special treatment in Germany, and went to Wiesbaden. The state of his health—he was suffering from angina pectoris and complications—precluded any hope of a cure, and before his death he was attended by the Very Rev. Dean Gruber, of St. Boniface's parish, Wiesbaden, who

administered the Last Sacraments. A Requiem Mass for the repose of his soul was celebrated by Dean Gruber. Father Vaughan's body has been shipped from Germany to be buried in Melbourne.

## QUEENSLAND.

The Marist Fathers, since their recent advent to the archdiocese of Brisbane, have had a great record of missionary activity. Their first big effort was in St. Stephen's Cathedral, and will never be forgotten. Similar scenes were witnessed in Gympie recently, when Rev. Fathers Herring and Ainsworth gave a two weeks' mission. On Sunday, the 20th ult., a procession left the church grounds and traversed the principal streets. It surpassed anything ever before seen in Gympie.

Very Rev. Father P. M. Lynch, C.S.S.R., during his recent trip to Queensland, had an unexpected and happy experience (says the *Freeman's Journal*). It was at Innisfail that he met the Fitzgerald brothers at their cane farm home. These gentlemen were at St. Mary's College, Dundalk, with him more than 40 years ago. They were the sons of a man famous in the North, Mr. T. B. Fitzgerald, who planted the first sugar cane in the Mackay district, and who also took up a large area of land at the junction of the North and South branches of the Johnson River. This was first called after him Geraldton, but as there was another place of the same name in Western Australia, the municipal authorities changed it to Innisfail, the name of his homestead.

## WEST AUSTRALIA.

Much regret has been expressed at the death of the Very Rev. Dean J. J. Gruber, D.D., P.P., V.G., of Northampton, diocese of Geraldton, which occurred in the Hospital of St. John of God, on Wednesday afternoon, 23rd September. Some weeks ago it was reported that he was seriously ill, hence the end was not unexpected. Dr. Gruber was P.P. of SS. Peter and Paul's, South Melbourne, and for some years Inspector of Catholic Schools. He was a son of the late Mr. J. J. Gruber, of Ballarat. Dean Gruber had been suffering from a heart complaint for a considerable time.

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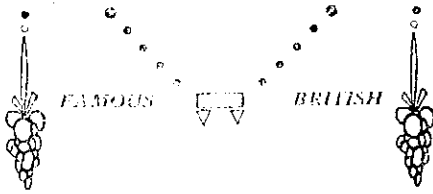
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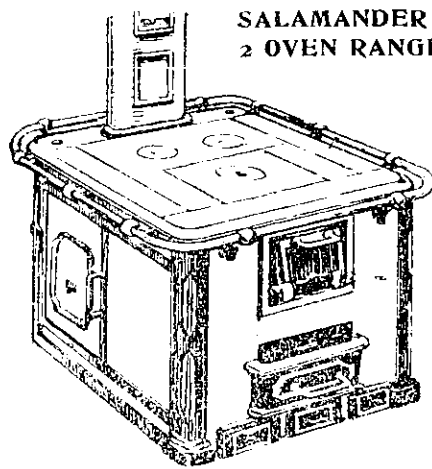
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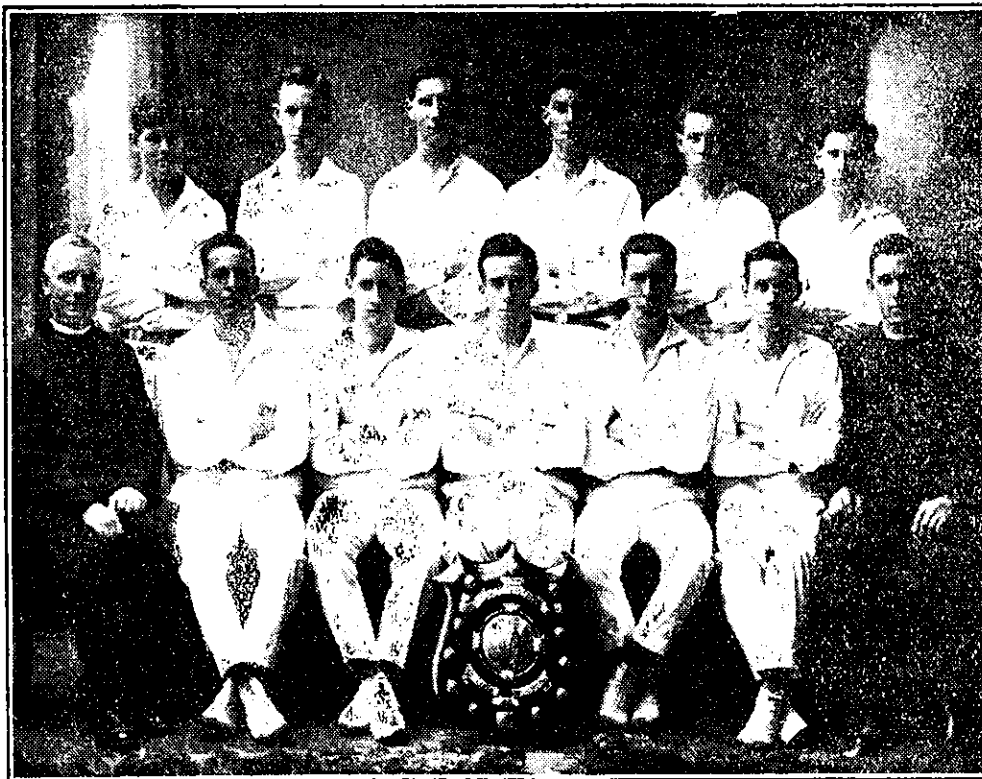
# Our Sports Summary

## CHRISTIAN BROTHERS' OLD BOYS CRICKET CLUB, DUNEDIN WINNERS OF SECOND GRADE "B." 1924-25.



Back Row.—F. Dawson, T. McCarten, J. Laffey, A. Burrell, J. McClintock.  
Middle Row.—B. Lynskey (Hon. Sec.), F. Toomey, A. Sullivan (Captain), W. Brookes,  
E. McBride, Rev. Brother Doonan.  
Front Row.—R. Cusack, A. Smith. Absent.—J. Bond.

## WINNERS OF THIRD GRADE, 1924-25.



Back Row.—J. Mattingly, J. Ryan, G. Clarke, W. O'Neill, J. McClintock, J. Roughan.  
Front Row.—Rev. Brother Higgins, R. Cusack, W. Roughan, B. Lynskey (Captain),  
J. Parsous, T. Toomey, Rev. Brother Doonan. Absent.—C. Geddes.

## Rugby League Football

M.B.O.B. v. C.B.O.B.

A League football match between Marist Brothers' Old Boys (Christchurch) and Christian Brothers' Old Boys (Dunedin) was played on the Caledonian Ground on Saturday in the presence of about 2000 spectators. The weather was fine, but a strong north-east wind was in evidence. In the opening stages the play was fairly even, but as the game advanced the visitors demonstrated their superiority, and long before the termination it was quite apparent that the Marist Brothers would win by a comfortable margin. The visitors had some fast players, and their combination was considerably better than that of the local team. The game resulted in a win for Marist Brothers by 25 points to 9. Mr. C. Snow officiated as referee.

A large crowd of Rugby League supporters and friends of the Brothers' schools in Dunedin and Christchurch gathered at Krom's Hall on Saturday evening, when a smoke concert to the visiting team was held. After the loyal toast had been honored an extensive toast list was proceeded with, and between each speech musical and elocutionary selections were rendered to an appreciative audience.

The members of the visiting team were treated to a motor run into the country on Sunday, visiting Holy Cross College, Mosgiel, Silverstream, and Outram; tea being partaken of at the latter town.

## Catholic Tennis Club, Addington

(From our own Correspondent.)

The annual general meeting of the above club was held in the Catholic schoolroom on Wednesday, September 23. Rev. Father Quinn presiding over a fair attendance of members. The annual report and balance sheet, which were read and adopted, showed the club to be in a satisfactory position. The resignation of the treasurer (Miss Annie O'Donoghue) was accepted with regret.

The election of office-bearers for the ensuing year resulted as follows:—Patron, His Lordship Bishop Brodie; president, Rev. Father Quinn; vice-presidents, Rev. Fathers O'Connor, O'Meaghan, and McKeon, Sir Geo. Clifford, Mosses, O. McDonald, F. Milner, E. Sullivan, R. Mercer, J. Mercer, E. J. Howard, M.P., P. J. Molloy, E. O. Duggan, E. J. Amos, and H. W. Penrose; hon. secretary, Miss M. Toorish; hon. treasurer, Miss Nellie Sloan; hon. auditor, M. Williams; committee, Misses B. McCormack and Kath. Ross, and Mr. C. Kelly; club captain, Mr. J. O'Donoghue; handicappers and selectors, the committee; ladies' committee, Misses McCormack, Toorish, Vera O'Donoghue, May O'Donoghue, Marion Williams, Kath. Ross, Myrtle Ell, and Nellie Sloan.

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

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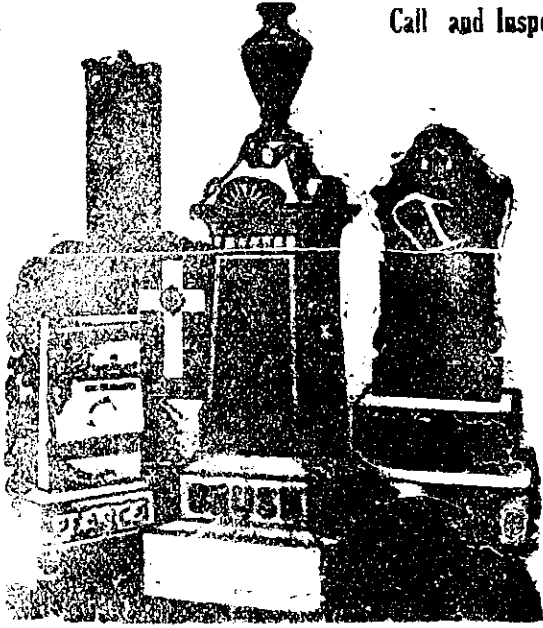
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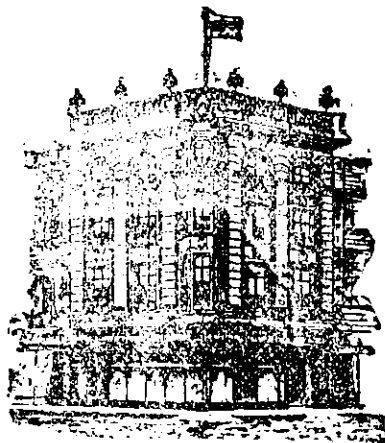
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## Here and There

**Married Couple Enter Religion.**—Count Claude Doelbee, who served in the French Army as a staff officer during the war, was ordained a priest by Cardinal Mercier in the Carmelite Chapel at Louvain, Belgium. His wife has joined the Carmelite Nuns. After two years of married life the couple agreed to devote the rest of their lives to religion.

• • •

**Basilica Re-opening.**—It is over two and a half years since the celebrated Quebec Basilica was burned to the ground. It will be recalled that the disaster occurred on Christmas Eve, 1922, and there was suspicion at the time that it was the fruit of the Klu Klux Klan campaign against Catholicism. The building has been replaced, and was to be re-opened last month. The French Government has courteously replaced the highly valuable paintings destroyed by the fire. The new edifice is completely finished, with the exception of some magnificent stained-glass windows which remain to be installed.

• • •

**A War Memorial.**—M. Painleve, the French Prime Minister, formally inaugurated the new tower of Notre Dame de Lorette, which forms a striking memorial to those who fell in the war. In the midst of a wide cemetery containing 30,000 graves, the tower rises up to shed its light over the surrounding country. On the side of the tower a great cross is cut in bas-relief. A church is being built in the immediate vicinity in place of the one destroyed during the war, which was a favorite place for pilgrimages. The new church will be dedicated to Notre Dame de Lorette.

• • •

**A Disciple of Columba.**—Saint Skae or Skeoch. In an article on *Picturesque Angus* in a recent issue of the *Abroath Herald*, describing Lunan Bay, it is stated that at the north end of the bay, on the top of a steep cliff, there is the small but picturesque churchyard of St. Skae, which covers the site of a small chapel that once stood there. St. Skae or St. Skeoch, a now almost forgotten saint, is supposed to have been one of the twelve disciples of St. Columba, who set out from Iona in the beginning of the seventh century to teach the early Caledonians the elements of the Christian faith. The hermit saint settled here, and built his rude church on the verge of the cliffs within sight of the grey North Sea. The church became to be known as the Church of Doinad (Duminald), and here, according to tradition, the saint spent the rest of his life doing the work the Master sent him to do. No vestige of the ancient chapel is now in existence, but for very many years now the site of the chapel has been a private burying ground. St. Skeoch also gives its name to one of Rothesay's best-known spots, the famous Skeoch Wood.

• • •

**Recluse and Savant.**—A monument has been unveiled in Spitt (Spalato) to the Dal-

matian mystic and philosopher, Marko Marulić, whose work *Evangelistarium*, published in 1504, was translated from the original Latin into most European tongues, and greatly influenced the Church doctors of the time. Don Marko, a recluse and savant, likewise composed an epic, entitled "Judith," in his native tongue, which is said to be the foundation of Serbo-Croat literature. The ceremonies in honor of this Catholic divine were made to coincide with the opening of the long-desired railroad which unites the most distant Yugoslav towns with their natural sea outlet on the Adriatic.

• • •

**A Saint of Norway.**—Norway may soon have its own modern Catholic saint in the person of Father Charles-Marie Schilling, a Barnabite. Born at Aslo (then Christiania) of Protestant parents, he went to study the art of painting at Dusseldorf, where he became acquainted with the Faith to which he was soon a convert. In the thirties he entered the Barnabite Order, and advanced so rapidly in the path of sanctity that he was venerated by all who came in contact with him. After a life of humility, mortification, and apostolic work, he died at Mouscron (Belgium), and numerous graces and favors began to be attributed to his intercession. The process for his beatification was begun at Bruges last year.

• • •

"The Tramp Poet." Roger Quin, known as "The Tramp Poet," has died in his native town, Dumfries, aged 75 years. Evidently the open-air life is conducive of longevity. Roger was educated in Dumfries Academy, and in early life was a railway clerk in Glasgow. He found the call of the road irresistible, and when 40 or thereabouts adopted the nomadic life and lived in the open among the hills of Galloway, Carrick, and the Borderland. Only in the severest spells of winter did he seek the towns. Quin's published poems revealed not only the genuine afflatus and the real lark-like note of the natural singer, but also a culture and polish astonishing in one who deliberately chose the life of a tramp. His spirit was akin to that of the other roving rhymster, Robert Louis Stevenson.

Wealth I seek not, hope nor love,  
Nor a friend to know me;  
All I ask—the heaven above  
And the road below me.

The funeral took place from Dumfries Infirmary to St. Michael's Cemetery. Members of the Town Council, of local Burns clubs and ballad clubs attended. Right Rev. Mgr. Canon O'Brien, St. Andrew's Cathedral, Dumfries, read the prayers.

• • •

**The Story of John McCormack.** John McCormack's life story is as interesting as any in the pages of modern biography. The son of a Scottish-Irish father and an Irish mother, he was born in Athlone forty years

ago. His father was on the managing staff of the Athlone Woolen Mills. Happening to sing at a local concert in Athlone, it chanced that he had the good fortune to number amongst his audience Mr. Manning, of Dublin. Mr. Manning saw the great possibilities that lay before young McCormack, and judged at the same time that he would be lost in a place like Athlone. He induced the young tenor to go to Dublin, and secured him a minor clerical position in a firm in College Green. The young McCormack soon found himself in great request at all Dublin concerts. A great future as a singer was everywhere predicted for the young country boy. But, strange to say, it was left to a small group of humble men, who were attached to the choir of one of the city churches, to take the first step towards enabling McCormack to have his voice trained. These men got to work, took a hall in the city, and arranged a concert. On this they made a profit of £170, which they devoted to the purpose of having the young singer sent to Milan to have his voice trained. His career since then has been a series of successes.

• • •

**Jubilee of Imperial Confessor.**—Pater Andreas Csak, ex-Provincial of the Franciscan Capuchin province, Vienna, Austria, recently celebrated the golden jubilee of his ordination. Father Csak is one of the most distinguished priests in Austria. He was confessor to the late Emperor Charles, who died in exile in Madeira, and his consort, the former Empress Zita, who is still in exile in Lequeito, Spain. Francis Joseph I. and Queen Elizabeth of Austria were also his penitents. As the head of the Capuchin Order, Father Csak was the custodian of the royal tombs in Vienna. He is internationally known as a priest of splendid personal qualities. In addition to receiving royal decorations, he was recently honored by the Order of Malta, which conferred on him the grand cross for priests.

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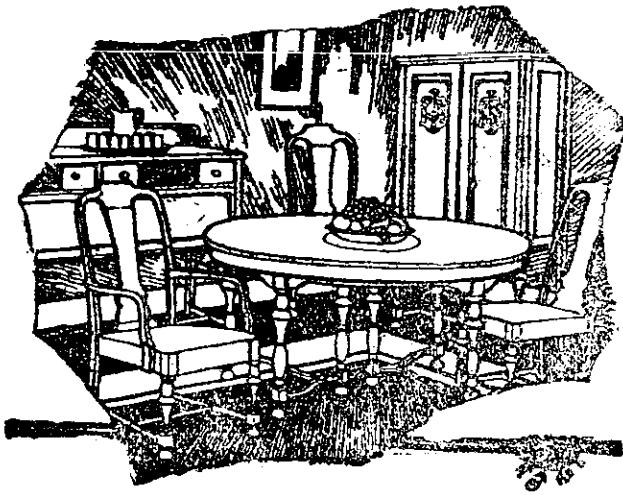
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# Irish News

**QUAINT IRISH CHARITY STARTS ON NEW ERA—ARCHBISHOP GILMARTIN ON EVIL LITERATURE—TRIBUTE TO THE MEMORY OF IRISH LEADERS.**

Visitors to Dublin have sometimes noted elderly gentlemen wearing frock coats of a rather blue shade and old-fashioned tall hats.

They are the occupants of Simpson's hospital, one of the very quaintest charities of Dublin.

Early in the 18th century a Kildare boy who had tramped to Dublin fell exhausted outside a shop in Parnell Street, and was immediately helped inside by the proprietor, whose partner in business he eventually became.

The boy, George Simpson, died a rich merchant, and left his wealth to found a home for decayed gentlemen—who to this day receive the solace he intended. The will stipulated that the premises to be used for the home should be the place where in his boyhood he sank from fatigue.

Till quite lately the hospital has stood on that destined ground, but recent reconstructions in the city have compelled a change. Simpson's old gentlemen have moved into the suburbs, and the old building is being pulled down. Feeling that their costume out of date, the inmates have asked the trustees to modernise it, and this is being done. So the romantic Simpson charity, which began in 1792, starts on a new era.

"There are tons of immoral literature dumped weekly on the shores of the land that used to be the island of the saints and scholars. . . . It is only action—combined, continued action—that will stem and finally check this corrupting tide of gilded filth."

Thus spoke Archbishop Gilmartin, appealing in St. Jarlath's Cathedral, Tuam, on a recent Sunday, for combined action to stem the evil influence of bad literature in Ireland. A problem is raised which demands solution, continued his Grace, and which, if not solved as it ought to be, will have disastrous results for faith and morals. Pastors of souls, teachers and parents and guardians, and traders, and the press have an obvious duty, but whatever action they may have taken has not so far checked the evil. The public authority must look to this matter, and even when this authority has done its part, private organised action will be required to supplement the law.

At the last meeting of the Catholic Truth Society this view was advocated, but so far the Government has not found time to do anything practical. If there is a censorship of films, why not a supervision over word pictures, and all kinds of magazines and pictures, which are more widespread and equally demoralising?

If poisoned food was being imported would it not be the duty of the Government to pass Yeastie legislation? Is the food of the mind less important than the food of the body? Is it not the mind that makes the man? Are we a Christian nation? Are there not examples visible enough to all to show into

what horrors nations fall which cease to be Christian?

Our present Government has taken a decided Christian stand on the question of divorce. They have the people of Ireland behind them. They will have them equally behind them if they take a bold, Christian stand on this question of excluding filthy literature.

We are called a Free State. Well let us get freedom from imported filth. Let us have protection against demoralisation. The formation of character is the biggest industry in the country. Then let us have protection against the importation of goods which make for the demoralisation of our young boys and girls.

If the abuse of the liquor traffic demands legislation, surely a traffic in publications which minister to the baser instinct and cravings of animal nature and fill young minds with unwholesome images ought to be sternly suppressed.

Domestic forces against the higher and purer life will be always strong enough to provoke battle, but in the name of patriotism and common Christianity, let us have protection against this weekly and daily importation of filthy booklets and magazines, which should find their due resting place at the bottom of the Liffey.

I was glad to notice that the new Limerick County Council has sounded a call to arms against the publications I am speaking about. I hope that other county councils will follow suit. But my greatest hope is in the young men of Ireland. We have, I believe, enough of young men left to make a clean Ireland.

It is all a big problem, but it cannot be shelved. We must all take a hand in its solution—each in his own line, and I have no doubt that with the co-operation of all classes concerned the filthy tide will be rolled back and streams of clean and stimulating literature will circulate through the length and breadth of the land.

The anniversary tribute to the memory of the late Arthur Griffith and Michael Collins took the form of an address at the Cenotaph in Leinster Park, Dublin, by President Cosgrave. The Most Rev. Dr. Fogarty, Bishop of Killaloe, wrote to the President the following touching tribute to the memory of the dead: "For the first time I find myself this year, to my great regret, precluded by local duties from attending the anniversary celebrations in memory of the two greatest figures in modern history at any rate, President Arthur Griffith and General Michael Collins. May eternal light shine on them! They were not egotists, but Irishmen from first to last. They lived and died not for their own vanity, but for the welfare of the nation. They were men of towering ability and big hearts who, at the cost to themselves of infinite labor, set Ire-

land on the road to greatness, which she has now begun to travel so auspiciously, and which nothing can limit except the folly of her own children. Please make apologies for my absence, and may the celebrations be worthy of the glorious dead."

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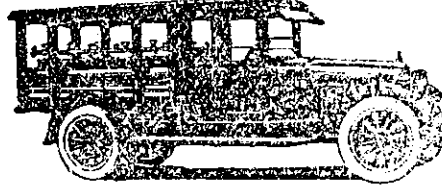
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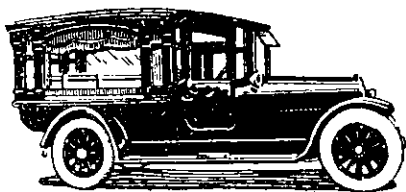
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**WEDDING BELLS**

**HOPKINS—BYRNE.**

A wedding which occasioned a great deal of interest, owing to the popularity of the contracting parties, was solemnised in the Basilica of the Sacred Heart, Wellington, on September 8. The bride was Margaret, younger daughter of Mr. and Mrs. Edward Byrne, well-known residents of Tinakori Road, Wellington, and niece of Right Rev. Mgr. Byrne, V.G., Ipswich, Queensland, and the bridegroom was James, third son of Mr. and Mrs. P. Hopkins, of Ellice Street, Wellington, a prominent and popular member of the Marist Brothers' Old Boys' Association, and of the Marist senior Rugby football team, in which he distinguished himself by securing representative honors. The bride, who was led to the altar by her father, looked charming in an artistic gown of ivory georgette lacome, with the usual veil and wreath of orange blossoms, and carried a bouquet of white hyacinths, snowdrops, and freesias. The bridesmaids were Miss A. Fitzgibbon, Waverley (cousin of the bride) and Miss Kitty McGalhey, Christchurch (niece of the bridegroom). They wore gold and blue satin frocks respectively, with hats to match, and carried charming bouquets. Mr. Frank Galvin, club captain of the Marist Rugby Football Club, was best man. Nuptial Mass was celebrated by Rev. Father Joyce, S.M. (cousin of the bride), assisted by the Rev. Father Mark Devoy, S.M., Island Bay. Appropriate music was beautifully rendered by Miss A. Dennehy. After the wedding ceremony a reception was held by the bride's parents in St. Francis's Hall, the tables being decorated with beautiful flowers sent by friends of the bride. The toast of the newly-wedded couple was proposed by the Ven. Archdeacon Devoy, S.M., who spoke of his long acquaintance with the bride. Among the many guests present were the Rev. Father Smyth, S.M., Adm., Rev. Fathers Joyce and Mark Devoy, Mrs. Joyce ("Kilcurriff," North Loburn), Mrs. Fitzgibbon (Waverley), and Miss M. Byrne (Island Bay), aunts of the bride; Mr. and Mrs. Hopkins, Mr. P. Hopkins, Mrs. R. Dwyer, and the Misses Kilsby (Otaki). Mr. and Mrs. Hopkins left by motor in the afternoon for the Manawatu and Wanganui districts, where the honeymoon was spent, the bride's travelling dress being navy marocain, with hat to match, and fur coat. The popularity of the bride and bridegroom was reflected in the large number of valuable and useful gifts received by them.

**KAVANAGH—DIAMOND.**

A very pretty wedding took place at St. Mary's Church, Foxton, on September 9, the contracting parties being Mr. Edward Kavanagh, of Palmerston North, second son of the late Mr. and Mrs. Edward Kavanagh, Christchurch, and nephew of Mrs. Mulrooney, Palmerston North, and Margaret, youngest daughter of the late Edward Diamond, Kilnea, and Mrs. Diamond, Ballymena, Ireland. Rev. Father McDermott officiated and celebrated Nuptial Mass. Mrs. Leydon (Palmerston North), Mrs. Delany (Foxton), and Mr. Golder assisted in the

rendition of appropriate music. The church had been artistically decorated by the friends of the bride, while over the heads of the couple was suspended a beautiful wedding bell. The bride, who entered the church on the arm of Mr. M. B. Bergin, was attired in a very pretty French gown of golden brown silk georgette over crepe-de-Chine, with georgette hat to match, and carried a shower bouquet of snowflakes, freesias, and asparagus fern with mauve streamers. She was attended by Miss Peggy Lauder, Wellington (niece of the bridegroom), as bridesmaid, wearing a very dainty frock of eau-de-nil crepe-de-Chine and gold lace with hat to match, and carried a shower bouquet of spring flowers with gold streamers. The bouquets were the work of Mrs. Frank Proctor. Mr. Frank Giles (Wellington) was best man. The bride and bridegroom received congratulatory telegrams from all parts of the Dominion. The presents were numerous and costly, including several cheques. The bride received a silver tea service from the parishioners of St. Mary's, Foxton. The newly-wedded couple left for Auckland, where the honeymoon was spent, the bride travelling in a three-piece suit of Havana brown, with hat to match. Mr. and Mrs. Kavanagh will take up their residence in Palmerston North.

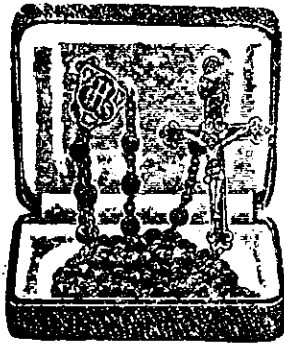
**HANNIGAN MARCHANT.**

(From our Invercargill correspondent.)

A very pretty wedding was solemnised at St. Mary's Basilica on September 30, when Cecilia Veronica, eldest daughter of Mr. and Mrs. J. Marchant, Catherine Street, and Charles Joseph Hannigan, eldest son of Mr. and Mrs. J. Hannigan, Hawke's Bay, were united in the bonds of holy Matrimony. A guard of honor of Children of Mary in regalia was formed from the pavement to the church steps, through which the bridal procession passed, the bride wearing her blue mantle. When she reached the altar rails the bridesmaid placed the bride's mantle at the foot of Our Lady's altar. Rev. Father Graham officiated and celebrated Nuptial Mass, during which Miss C. Woods sang Gounod's "Ave Maria" with organ accompaniment by Miss N. Baird and cello obbligato by Miss B. Holz. The bride, who entered the church on her father's arm, looked charming in a tunic frock of ivory satin aurora with long light-fitting sleeves, the overdress having an embroidered panel in front and being caught at each hip by a pretty pearl ornament. The beautifully embroidered veil was worn with a coronet of pearls and tiny posies of orange blossoms, over each ear. A string of pearls, silver shoes and stockings and a handsome bouquet of narcissi and other spring flowers completed a charming toilette. The bride was attended by her sister, Kathleen, as maid of honor. She wore a dainty tunic frock of hydrangea blue satin charmante, the low waist line being outlined in silver leaves. With this was worn silver shoes and stockings and a very pretty Dutch cap of blue net and silver tissue with tiny pink and blue flowers. Two small flower girls—Misses Eileen Marchant (sister of the bride) and Mona Dyer (Ashburton)—were frocked in blue satin with girdles of colored flowers and Dutch caps of net and silver tissue and posies. They

carried baskets of spring flowers. The bridegroom was attended by Mr. William Pimley, Dunedin, as best man. After the ceremony the bridal party adjourned to the Federal, where about sixty guests were entertained to wedding breakfast by Mr. and Mrs. Marchant. Here numerous congratulatory messages awaited the newly-wedded couple, and the customary toasts were honored. The bridegroom's gift to the bride was a Cheney cabinet gramophone, to the bridesmaid an amethyst ring, and gold armlets to the little flower-girls. Mr. and Mrs. Hannigan left by the afternoon express, *en route* to the North Island, where the honeymoon will be spent. The bride travelled in a smart tunic frock of fawn gaberdine with fancy stitching. With this she wore a model hat of fawn, trimmed with ribbon and flowers and an Oriental crepe-de-Chine scarf. Before her wedding the prospective bride was the guest of honor at a kitchen afternoon given by Miss Mavis Nisbet, Canon Street. She was also the recipient of many handsome and costly presents, including a cheque from the directors of Chas. Begg and Co., Ltd., in whose employ she has been, and was presented by the staff with a beaten brass jardiniere and brush and crumb tray to match.

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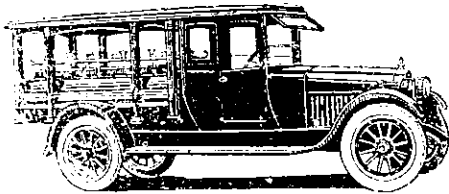
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## FAITH OF OUR FATHERS

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

15—THE CHURCH A SOCIETY.

In this and the following chapter we shall see that, in sending the Apostles, Our Lord formed a Society of which they were the germ, and through which the souls of men should be brought into union with Himself. Two courses were open: He could take each individual soul and deal with it directly without the ministry of men, or He could gather all believers into one visible society, through which He would ordinarily convey to them His graces. That He chose the second method is the teaching of the Church. Christ did not ignore the fact that man was a social being, destined to pass his earthly span of life in the society of his fellowmen, and as a social being He made provision for him, provision that was in harmony with his constitution.

While we insist upon the Visible Church as the covenanted means of union and the ordinary channel of God's grace, we must be careful to bear in mind that each individual human soul has also its direct approach to God and its thousand direct ways of obtaining His favor. But this again, provided His own established Kingdom of grace, the Church, is not culpably repudiated. It is sometimes said by thoughtless critics of Catholicity that the Church, by insisting on the ministry of a Visible Kingdom, destroys individuality in her children. Such critics have never read the lives of the saints, and have never suspected their intimate relations with Christ, the dear Lover of their souls. It is really because of their secure position in the Kingdom that the saints were enabled to give free scope to their originality. Indeed, in every generation of Christian time the saints of the Church, from Agnes and Cecilia to the Little Flower of Jesus just canonised, have exhibited to the world such arresting individuality as has never, and can never, be found outside. Can I not go direct to Jesus? Of course you can, but you are not likely to win His favor if you reject the ordinary means of grace set up by Him for the sanctification of "every creature."

So much said, let us now see how and why Our Lord set up His Visible Kingdom of God, which we call the Church. Ecclesiastical writers draw out the analogy between the office of Adam the first father of the race, and that of Christ, Who came as a second Adam to redeem it and restore the original gift of divine sonship. Will the reconstructive process be analogous to the destructive? Will the social predispositions of man be still taken into account by Christ, or will they now be changed for the purpose of his redemption? It was as a social being that man received the gift of Original Justice. Will Christ now reverse the process in the work of reconstruction, ignore man's social instinct, and treat him merely as an individual alone and apart?

Let us consider in greater detail how the original gift was made to Adam, and how it was to be passed on through him to all mankind. Having decreed to make man to

His own image and likeness, God necessarily endowed him with intellect and free will; but in all other gifts He was free both in the manner of giving and in the degree and on the conditions on which He would give. Therefore we are not discussing what God could do in this case, but what He has been pleased to do. The gift of divine sonship or grace was not a necessary part of Adam's nature, it was a free addition to his nature. What were its conditions, in what capacity did Adam receive it? Not simply as an individual, but as head of the race that was to spring from him. There is an absolute unity between the head and the members of the human race. That every member of it, including Eve, sprang from Adam, is revealed in the mysterious manner of Eve's creation described in the Sacred Scripture. Not only was she, as the inspired Adam declared, one flesh with him, but the race springing from them both was one flesh with him likewise. Thus, as head of the whole race, one flesh with them all, he held in his keeping for that race the supernatural gift of grace, he had it in his power to pass that magnificent inheritance to every member of it. It would be a supernatural race because it would have a supernatural father. To Adam then as head of the human society the gift of grace was made, and to all others only in and through that society of which he was head and they were the members.

But this power of passing on to his race the supernatural gift of grace was to repose in Adam only so long as he remained faithful to God, and Adam did not remain faithful. He broke the Divine command and lost the gift, and, losing it, lost it not for himself alone, but for the race also. Henceforth, he can communicate only disinheritance. This is what we call Original Sin, a personal sin in Adam, but a sin of the race likewise, since the race was summed up in him. From the day of Adam's fall human history makes sad reading. His children, with darkened intellects and weakened wills and a propensity to evil, began to add their own personal sins to the original sin of the race, until at the time of the Incarnation the world had become so corrupt that it was all but beyond redemption. That human nature that was sent as God's champion on the earth to do battle with Lucifer, proved recreant in the fight. Men now found themselves hopeless in face of the double debt they had to pay, for the sin of the race and for their own personal sins. To pay this debt flesh and blood were powerless. But just then, God sent His Son into the world to rescue and restore poor, fallen man.

"O loving wisdom of our God!  
When all was sin and shame,

A second Adam to the fight  
And to the rescue came.

"O wisest love! that flesh and blood  
Which did in Adam fail,  
Should strive afresh against the foe,  
Should strive and should prevail.

"And that a higher gift than grace  
Should flesh and blood refine,  
God's presence and His very Self,  
And essence all divine."

Christ has come to redeem man; what provision will He make for man's constancy? To give a safe answer to this question we must bear in mind the nature of man and his position in the world around him. Human nature is now a fallen nature and must bear henceforth the consequences of its fall. Though fallen, it remains social, so that the social life in the midst of which the individual man finds himself is a fallen social life. The forces of this life are arrayed against the individual that would rise above them. A social being is influenced by the life in the midst of which he lives. Now, in very fact this influence has become an evil influence and is under the sway of an evil power, under the power of the Devil, who is the great enemy of man. The ideals, the education, the culture, the habits, the companionships, of social life are set out in battle array against the individual. How could one man, left to himself, hope to stand against such an entrenched and organised foe?

In the reconstruction of the human race, therefore, Christ will make wise provision: He will not leave man to fight as an individual against a powerful and organised foe. He will form a new society, whose headship will be permanent in Himself, and in which all the members will form one new race with Him. It will be known as the Kingdom of Truth, the House or Temple of Christ, the Body and Bride of Christ. It will be fitly compacted and jointed together by the presence and power of the Holy Ghost. Its divine life, first communicated in Baptism, will be perfected in the Blessed Eucharist through which there will be a mutual abiding between Christ and the Christian, and between Christian and Christian, a coherence of the natural and mystical Body, making Christ and the Church one, as Adam and his race were one. Henceforth we shall have two Kingdoms or Societies, one of evil and one of good, one founded upon sin and one upon grace, the children of grace no longer separated into individuals but joined together in a common spirit. Common ideals, the same supernatural education, the same culture, the same spiritual companionship, will create in them a solidarity that will enable them to withstand and triumph over the fiercest onslaughts of a common foe. The Church, the Mystical Body of Christ, will stand now in organised opposition against the body set up by Satan, and God's people, united in a compact body, need no longer fear the issue. Such, as we shall see in the next chapter, is the dispensation of Christ and the teaching of the Sacred Scriptures.

Man's greatest enemy is himself. If everyone should be as careful of deserving an honest opinion of himself as he is of securing the good opinion of others there would be a vast difference in the standing of the majority of mankind. Look carefully into yourself and discover your own flaws.

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# On the Land

## MARKET REPORTS.

At Burnside last week 230 head of fat cattle were yarded, the quality, with the exception of a few pens, being very indifferent. Owing to a number of country butchers operating, prices firmed on the previous week's rates by 2s to 30s per head. Prime heavy bullocks made £27 15s to £30 10s, prime £23 10s to £26 5s, light from £17, prime heavy cows and heifers made £15 to £18 5s, extra to £20 2s 6d, prime £12 10s to £14 5s, light from £8 15s. Fat Sheep.—1535 were penned, a fair proportion being of good quality. The market opened firm at the preceding week's rates, but sagged towards the middle of the sale, but there was a sharp rise of 2s 6d to 3s at the end. Prime heavy wethers made 55s to 58s 9d, prime 48s 9d to 54s, light from 40s 3d, prime heavy ewes made 46s 9d to 50s 6d, prime 40s 3d to 45s 6d, light from 33s. Lambs.—Six spring lambs of good quality were forward, and sold at from 41s to 46s 6d. Pigs.—Very high prices were realised for the 97 fats and 67 stores that were forward. The price of baconers went up to more than £7, and porkers brought up to £4 15s. Stores made up to 46s, suckers from 28s to 30s, and slips up to 36s.

At Addington last week there was an easier beef market, but a slight improvement in store and fat sheep values. Spring Lambs.—37 were penned and sold at 30s 3d to 41s 9d. Fat Sheep.—The entry was a shade below the week's necessities. It was a very free sale, with an improvement of 1s 6d per head. An Invercargill draft of 41 made from 53s 7d to 60s 1d. The top price of the day was 65s 6d. Extra prime wethers 57s to 65s 6d, prime 48s 6d to 54s, medium 43s 6d to 48s, light 37s to 42s 6d, extra prime ewes to 50s 1d, prime 40s 6d to 44s, medium 37s to 40s, light 35s to 36s 6d, prime hoggets to 39s 10d, ordinary 34s 10d to 38s 6d. Fat Cattle.—145 were penned—a normal entry. The market all round was easier than that of the previous week by 30s per head, on which occasion peak prices were realised on account of the short entry. Extra prime medium-weight beef made to 61s per 100lb, prime medium-weight beef 55s to 59s, prime heavy-weight 52s 6d to 56s, medium 49s to 52s, light 44s to 47s, and rough down to 30s. A North Island line of 48 averaged £25 7s, and another of 34, £23. The top price of the day was £33 2s 6d. Extra prime heavy-weight steers £26 to £29, special to £33 2s 6d, prime heavy £22 to £25, medium £18 to £21 10s, light £15 to £17 15s, rough £11 to £14, extra prime heifers to £18 2s 6d, prime £13 10s to £16 10s, ordinary £8 5s to £13, extra prime cows to £21 12s 6d, prime £13 5s to £16 10s, ordinary £10 to £13, light £6 10s to £9 15s. Vealers.—There was a small entry and a good sale. Runners went to £9 17s 6d. Fat Pigs.—There was a weaker bacon demand, but porkers were firmer. Choppers £4 to £9, baconers £4 10s to £7 2s; average price per lb 8½d to 9½d; porkers 53s to 70s, extra heavy to 80s; average price per lb 9½d to 10½d.

## WHEN THE OTHER FELLOW IS DRIVING.

When another fellow's driving,  
Though I constantly am striving  
To behave the way a passenger should do;  
Still in spite of my endeavor  
I discover I am ever  
Sitting tensely there beside him driving too.

At the highway I keep peering  
And my mind is busy steering,  
And I figure every chance the driver takes;  
In a manner highly graphic,  
When he's threading through the traffic,  
I keep putting on imaginary brakes.

In his skill and in his science  
I may fondly place reliance,  
I may bow to his experience and years,  
Yet I sit there all a-quiver  
In a six or in a flivver,  
While my mind is feeding gas or shifting gears.

So wherever I am riding  
I am driving, I am guiding—  
An imaginary wheel is in my hand!  
With the closest application  
I conduct each operation—  
If you ever drove a car you'll understand.

—G. D. McCARTHY, in *Farm, Field, and Fireside*.

## MILKING POINTS.

The quantity and yield of milk may be increased by milking at a medium pace. It is far pleasanter to the cow, and thereby increases the yield, whereas very rapid milking will frequently cause a cow to hold up her milk.

Be sure that the cow is stripped clean, for nothing is worse than careless milking, as it tends to dry off the cow prematurely, and also proves detrimental to the udder.

The periods between the milkings should be arranged as equal as possible.

By far the most important point of all is to see that everything is clean. The udders of all the cows should be carefully wiped with a damp, warm flannel and thoroughly dried, and the milker's hands should be scrupulously clean, as also should all utensils.

In some districts (says a writer in a Home paper) wet milking is still practised, but one cannot speak too harshly of this method. It has a disgusting appearance, and invariably results in contamination of the milk, while it also leads to sore and cracked teats.

## The Human Touch in Milking.

There may or may not be some unseen spirit of sympathy between a cow and the person whose task it is to extract the milk from her udder, but in a report before me I notice that a change in milkers reduced the yield of two cows to the tune of 1½ gallons per day, and the yields again increased to normal when a third and better milker took on the job.

Now I think of the local societies which encourage good milking by organising instruction in the work and arranging competitions for milkers. With the dairy cow


still one of the most reliable sources of profit in farming, one has to realise the fact that milking is amongst the most important of operations.

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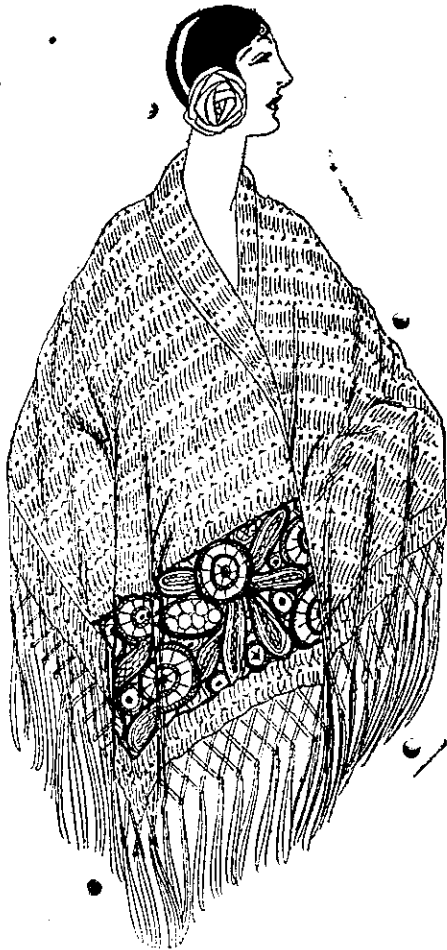
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## Catholic World

### LARGE NUMBER OF FRENCH PRIESTS ORDAINED.

Many ordinations to the holy priesthood which have taken place in Paris recently, testify to the work of reparation of the ravages made by war that is going on to-day. The many French priests who lost their lives in the Great War created a void which has taken a long time to fill even in part.

Fifty-four young priests were ordained by his Eminence Cardinal Dubois, on the Feast of SS. Peter and Paul at the chapel of the famous Issy Seminary. Forty-seven of them are for the Diocese of Paris. This large and gratifying number will go quite a way toward filling up the gap in the ranks of the priesthood caused by death or incapacity.



### A BEAUTIFUL CALVARY BLESSED.

In accordance with a solemn vow made during the war, a beautiful Calvary was erected at Beaurieux recently. Overlooking the town and the valley of the Aisne, it is composed of a wooden cross bearing a gilded bronze figure mounted on a pedestal. The whole is eight metres high.

The ceremony of blessing and installing the Calvary took place in presence of a large gathering. Bishop Binet of Soissons performed the ceremony and blessed the realistic Figure of Christ on His Cross. Many who witnessed the touching exercises remained to venerate the Crucified and to pray at the Wounded Feet.



### GREAT IMPETUS TOWARD MISSIONS.

The religious awakening among the Hungarian Catholics is making decided progress. The work of the religious Orders and the intrepid zeal of the Bishops of the new generation has borne visible fruits, much to the consolation of those who are spending their lives and their energies for souls in Hungary.

An increased interest in the foreign missions is noted as a sign of this religious movement. For Hungary, although a country profoundly Catholic, was not formerly foremost in that generous work which carries out the express desire of Christ: "Teach all nations." The recent interest shown in foreign missions is, therefore, very satisfying to the clergy. The student body of youth have taken a forward step in launching a vigorous campaign for the missions, and their example is certain to be followed by the elders.

When, last year, a missionary congress was held in the House of St. Gabriel, near Vienna in Austria, all the delegates were surprised to find that among them, although many nations had sent representatives, at least one-half were Hungarian youths. This fact brought forth edification and warm applause. It was, therefore, proposed to hold the next assembly at Budapest.

Among the questions and problems to be treated will be many of vital importance to the work of foreign missions. Conferences will be given by eminent speakers and will deal with every phase of the missionary pro-

blem. It is fully expected that the Congress will attract a great number of delegates from all the foreign countries. These will be sure of receiving a warm welcome in a country that is noted for its generosity and hospitality.



### THE FATE OF GOTTLAND'S CAPITAL.

In the Baltic Sea stands the island of Gottland, belonging to Sweden, about the past of which some facts, very interesting from the Catholic point of view, are stated in an article from a correspondent in a recent issue of the London *Times*, in which he recalls that 400 years ago, to the year, the men of Lubeck made a sudden raid on their sworn enemies of Gottland, and, burning and ravaging, sacked the ancient capital, Visby, leaving memories that have hardly yet been effaced by time. It was apparently the last blow that crushed the Gottlanders utterly. An energetic, fierce, warlike, enterprising people, they had exerted a great influence in the Baltic through centuries of power and prosperity, but thenceforward the island sank into insignificance and has been happy to be forgotten. And in the wide-parted, blue eyes of a present-day islander, staring anxiously at a stranger, one might detect perhaps a dread inherited through four centuries.

The grey walls of Visby, breached and smoke-blackened, with their huge square towers placed at intervals, extend for two miles round the city; and, with the grass-grown, rose-decked ruins of 11 ancient churches, testify to the vast greatness of the Gottlanders. Visby itself sleeps in the golden sunshine, as it has slept undisturbed for many a day. Thick turf and pink-budded sweet-briar spring luxuriantly from the broken vault which once was covered by the roof of the Dominican church of St. Nicholas. Through a gap in the overgrown stonework is framed a view down the empty nave, with its tall, slender columns, to the wreck of a once glorious old rose-window, and the apse with three ruined lancet windows. All round are the little crooked streets of red, white, and grey cottages, showing probably the same plan as in 1525. The lilac is over, but the greenery of the trees is as brilliant as in spring, with the pale shimmer of limes and birches everywhere, clothing the nakedness of the wrecked churches.

One must be grateful, the correspondent says, that restoration has not been so strenuous in Visby as on the mainland of Sweden—as at Uppsala and Vadstena, for example. Sweden is one of the most interesting countries in Europe to an architect to-day, for during the past ten or fifteen years she has enjoyed a veritable architectural renaissance, and the new Swedish style has highly characteristic and exalted qualities. But the Swedes have not yet learned to value their ancient buildings. Most, indeed, have been swept away altogether. The destruction has gone so far that a visitor might suppose, at first glance, that there had been nothing in Sweden before German rococo; and what survives seems likely to fall down, as at Visby.

The future, in the opinion of the *Times* correspondent, holds a brighter prospect, for the world-wide revival of interest in architecture is an especially vital force in Sweden. Gottland, which has churches of interest in other places than Visby, erected before the Reformation era, is receiving attention and is realising its archaeological attractiveness, if only for the material reason that this means tourist traffic. One may regret, selfishly, that the peace of the island is to be disturbed, that the slumber of four centuries is to be broken, dreading the day when a guide shall be heard retailing the sad story of the Maiden's Tower to a party of tourists. But this may be the price of preservation.

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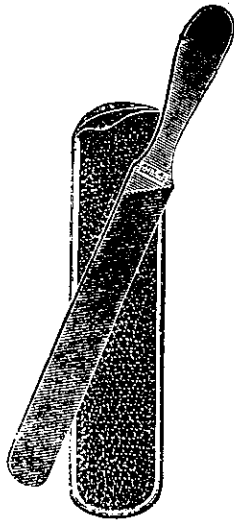
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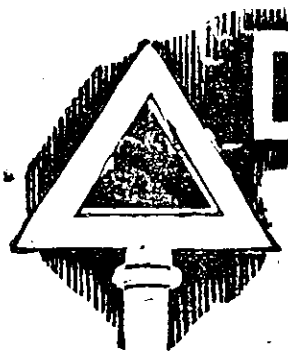
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# An Appreciation of the Little Flower

There is a little trait not any too common amongst us, and its absence exposes a disposition of childhood that many parents if they do not openly connive at, at least complacently accept.

Children usually are no holier than their mothers hope them to be—if the mother's ideal of conduct is not high the child's will not be high. It is recorded in the lives of some of the saints as wholly extraordinary that their mothers said they would rather see them dead than that they commit one mortal sin.

Why should this attitude be confined to the mothers of some canonised saints? Doesn't it seem it would be the state of mind of every mother who really loves her child and who realises what a dreadful thing in itself death is?

Ancient our little saint's success in retaining her baptismal innocence her confessor said to her at the conclusion of a general confession two months after she entered the convent. "Before God, the Blessed Virgin, the Angels and all the Saints, I declare that you have never committed a mortal sin."

The Little Flower was still little when she resolved to become a nun and was so little when she determined to put her resolution into effect that even the Supreme Pontiff to whom she spoke of her pious intention during the course of a pilgrimage to the Eternal City hesitated to sanction her taking the step. She was then not quite fifteen years of age.

The future to children, even the most abject, forlorn, and unfortunate, is something overflowing with promise. Great prospects loom brightly before them as they gaze down the vista of life. Wherefore, for the Little Flower to volunteer to spend her life in the obscurity of the cloister—where her identity would be hidden and her name unknown—was a sign of her littleness when she was very little. And of all places to retreat to—the Cloister of the Carmelites.

What renunciation! She surely followed her little way all the way to its logical conclusion. Reverently playing on the words Our Lord used in expressing the magnitude of His munificence to His chosen but ungrateful people she could say: "What is there that I could have done in a little way that I have not done?"

And she continued little. After entering religion she showed her littleness on count-

less occasions. As we learn from every page of her blessed biography she had an inimitable knack of inventing subterfuges for humbling herself. To be appointed to assist the Mistress of Novices in training future Carmelites was quite a distinction—especially for one so young. But as usual she minimised her qualifications for the position.

In her autobiography discussing the appointment she says: "Dear mother, I am the little brush that Jesus has chosen to paint His likeness in the souls you have confided to my care. Now an artist has several brushes—two at least: the first which is more useful, gives the ground tints and rapidly covers the whole canvas: the other and smaller one, puts in the lesser touches. Mother, you represent the big brush which Our Lord holds lovingly in His hand when He wishes to do so great work in the souls of your children: and I am the little one He deigns to use afterwards, to fill in the minor details."

A few pages further, addressing her Divine Master she takes the same little view of herself: "Dear Lord, Thou seest that I am too small to feed these little ones, but if through me Thou wilt give to each what is suitable, then fill my hands, and without leaving the shelter of thine arms, or even turning away, I will distribute Thy treasures to the souls who come to me asking for food. Should they find it to their taste I shall know that this is due not to me, but to Thee."

Later she sums herself up in these words: "Dear Mother, you see that I am a very little soul who can only offer very little things to Our Lord."

One of her favorite and most remarkable littlenesses—one worthy of more than passing notice—was her silence about herself with all but her superiors, and what we know of her through them was neither intended nor foreseen by her. She says she would not care if the manuscript of her autobiography, which she wrote under obedience, were burned unread. Yet while she considered as little what she did for God she could not similarly estimate what God did for her. She had received favors from heaven sufficient to make her the centre of admiration if she would have advertised them; but like the Blessed Virgin Mary she "kept all these words, pondering them in her heart."—Rev. N. D. P., in *The Little Flower Magazine*

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BOX 59                      CHRISTCHURCH

## COLDS AND COUGHS

### HOW TO AVOID THEM.

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

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

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(Signed) W. E. BUSCH, Storekeeper.

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# Domestic

By Maureen

## Spinach a Valuable Food.

Spinach is the reliable standby from the garden. Most of us know that spinach is a valuable food, and particularly so in the diet of the child. The reason for this is that spinach is an important source of iron and one of the important vitamins.

The simplest methods of preparation of spinach are best. First of all, it must be thoroughly cleansed, and this takes a good deal of time, water, and patience. Any food is distasteful if you crunch sand between your teeth when you eat it. To clean spinach, cut off the roots, break the leaves apart and drop them into a large pan of water. Rinse them well, and then lift them into a second pan of fresh, clean water. Do not pour the water off over the spinach, or the grit that has been washed off will get back on the leaves. Continue washing in clean waters until there is no trace of sand on the bottom of the pan. If the spinach is at all wilted, let it stand in cold water until it becomes fresh and crisp. Drain from this water and blanch as follows:

For half-a-peck of spinach put in a casserole, add enough water to the pan to cover the bottom. Then cover the pan closely and let cook slowly, so that the leaves at the bottom will not burn. With the application of this slow heat the juices of the spinach come out and the spinach cooks in its own juices. Continue cooking until the spinach is tender and then pour the spinach into a colander and let it drain well. Chop finely and add butter and seasoning to taste. Reheat and serve. For a peck of spinach you should allow three tablespoonsful of butter and a teaspoonful of salt. This is the best method to use in cooking young, tender spinach when the flavor is not strong; but if the spinach is overgrown, the flavor is strong and somewhat acrid and should then be cooked in boiling water until tender, and then drain well in the colander before chopping and adding the seasoning.

Whenever possible, vegetables should be cooked whole and without peeling. This applies particularly to the root and tuber kinds. When cut, the true starch and other nutrient materials enclosed in little cell walls are exposed and fall out into the water during cooking. Much of the food value of the vegetable is lost by this process of preparation. If they must be cut, they lose less of their nutritious substances when cut lengthwise rather than crosswise.

The water should be boiling before vegetables are put into it. This helps to set the color and shortens the time of cooking, so that a smaller proportion of minerals is extracted than when cold water is used. As soon as the vegetables are cooked and tender, remove them from the fire to prevent over-cooking, and drain at once.

## Spinach Souffle.

1 peck spinach, 1 egg, 1 tablespoonful butter, 2 tablespoonsful cream, ½ teaspoonful salt, ¼ teaspoonful sugar, speck of pepper, 2 egg whites. Cook and chop finely the spinach, add a well-beaten egg, 1 tablespoonful butter, the salt, sugar, and pepper to season. Cool, add the cream, mix thoroughly, and fold in the stiffly-beaten whites of eggs. Put into a buttered baking dish, sprinkle with sugar, and bake, covered for fifteen minutes, or covered ten minutes and uncovered five minutes. Serve at once.

## Time-table for Cooking Vegetables.

The following table may be used as a general guide for the length of time to cook fresh vegetables in boiling water:

Asparagus	15-20 minutes
Beans	45-60 minutes
Old beets	3-4 hours
Young beets	15-60 minutes
Cabbage	20-30 minutes
Carrots	30-60 minutes
Cauliflower	20-30 minutes
Onions	20-30 minutes
Parsnips	30-45 minutes
Green peas	20-30 minutes
Potatoes	30-40 minutes
Spinach	15-30 minutes
Turnips	30-45 minutes

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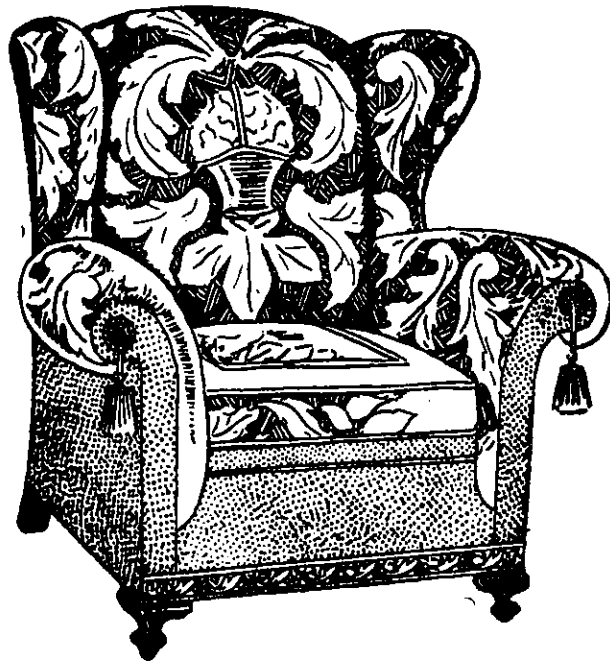
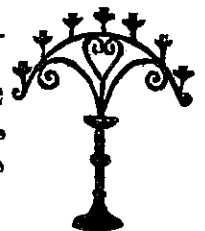
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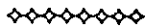
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# The Family Circle

## THE ROAD OF ONLY ONCE.

'Tis a solemn thought to ponder  
 'Mid our daily joys and cares,  
 Whilst we work, or weep, or wander,  
 At our play or at our prayers;  
 'Tis a saintly sage's warning,  
 Ever old, yet ever new;  
 I am walking by a pathway  
 I shall never more pursue.  
 I can tread it once—once only;  
 Tread it well—or tread it ill;  
 Wend my selfish course; or lonely.  
 Join the many of good will;  
 But, ne'er my steps retracing.  
 Can I life's mistakes undo,  
 For I'm walking by a pathway  
 I shall never more pursue.  
 There are sick ones by the roadside,  
 Weary pilgrims, crippled sore;  
 There are poor ones, there are sad ones,  
 There are sinful ones galore.  
 Shall I bring them help or hindrance?  
 Bless or ban the helpless crew?  
 Life and death are in this pathway  
 I shall never more pursue.  
 If the good that there awaits me  
 Be neglected or ill-done;  
 If the evil there that tempts me  
 I have no desire to shun;  
 Woe is me! alas! forever,  
 My lost graces shall I rue,  
 Heav'n or hell must end this pathway  
 I shall never more pursue.

—ELEANOR C. DONNELLY.



## THE SPIRIT OF CHRIST.

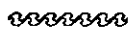
Life is a mission. Its end is not the search after happiness, but the knowledge and fulfilment of duty. Duty is not enjoyment; it is devotedness; and devotedness is that gift of God to him wherein the spirit of Christ toils for the good of others.

There are saint-like lives and martyr deaths which are not recorded, and are worth all the more in God's sight because unsustained by human admiration.

There are men who have given up ambitious hopes because the paths to success were crooked and evil, who out of their necessities, have still found something with which in Christ's name to help those still poorer.

There are gentle and believing hearts that bear for others what they would not for themselves and multitudes of energetic and heroic souls scattered among a myriad homes whose lives are governed by God's holy law of service to their neighbor.

How like the one described by the Prophet Isaiah are these: "He took our infirmities and bore our diseases."

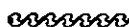


## RESULTS OF EXAMPLE.

"How careful we Catholics should be about the example we give!" says a well-known convert to the Church. "On one occasion, I was obliged to share my room in a crowded hotel with a fellow-traveller, who, like myself, was a stranger in the city. Before going to bed, I knelt down and said a few prayers. Next morning he asked me if I were a Catholic. I answered, 'Yes, a convert to the Church.' He made no reply,

but it was a turning-point in his life; for I learned some time afterward, through a priest, that, reflecting on my simple act of religion, he had returned to the faith of his fathers, which he had long abandoned, and died a holy and happy death."

The story reminds us of an incident in the life of Cardinal Mermillo, the eminent Swiss prelate who died in 1892. Upon leaving his cathedral one night, he was astonished at being accosted by a non-Catholic lady, who had concealed herself in the building in order, as she informed him, to convince herself that he really believed in the Blessed Sacrament. Observing him when he supposed himself to be alone in the church, and seeing the reverence and devotion with which he genuflected and prayed before the tabernacle, she became convinced of the genuineness of his faith—and her conversion followed.—*Ave Maria.*



## TO GOD.

With the following exhortations, St. Francis de Sales brings to a close his exquisite little work, *Consoling Thoughts*—a book for those who suffer.

"It is with all my heart I say the word. Adieu.

To God may you ever belong in this mortal life, serving Him faithfully in the midst of the pains we all have in carrying our crosses, and in the immortal life, blessing Him eternally with all the celestial court. The greater good of our souls is to be with God; and the greatest good, to be with God alone.

He who is with God alone is never sad, unless for having offended God, and his sadness then consists in a profound but tranquil and peaceful humility and submission, after which he rises again in the Divine goodness by a sweet and perfect confidence, without chagrin or vexation.

He who is with God alone seeks only God, and because God is no less in tribulation than in prosperity, he remains in peace during times of adversity.

He who is with God alone thinks often of Him in the midst of the occupations of this life.

## Union With God.

He who is with God alone would be glad that everyone should know he wishes to serve God and to be engaged in exercises suitable to keep him united to God.

Live, then, entirely to God; desire only to please Him, and to please creatures only in Him and for Him. What greater blessing can I wish for you? Thus, then, by this continual wish I make for your soul, I say, Adieu.

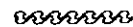
To God let us belong, without end, without reserve, without measure, as He is ours forever. May we always unite our little crosses with His great one!

To God let us live, and to God without anything more, since out of Him, and without Him, we seek for nothing; no, not even ourselves. Who, indeed, out of Him, and without Him, are only true nothings.

Adieu. I desire for you the abundance of

Divine love, which is and will be forever the only good of our hearts, given to us only for Him Who has given His Heart entirely to us.

Let Jesus be our crown! Let Mary be our hope!"



## ABOUT VOCATION.

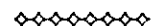
"What is required to be a Sister?" This is a burning question for many young people who are looking about for their life's work. They have experienced the inward call of Christ and they would like to make up their minds to be religious, but they fear that the life would be too difficult or that they have not the necessary qualities to be a good religious.

As a matter of fact, commonsense ought to teach them that if they are good average Catholic girls, with piety and virtue, they are quite able to lead the life of a Sister and be happy therein.

What is needed for this holy vocation is simply the fitness and the interior willingness, that is the qualities of mind and body necessary to do the work of the Sisters and a spirit of self-sacrifice required to leave all and follow Christ. The one is the result of God's Providence, the other the fruit of His grace.

There are many, many thousands of Catholic Sisters teaching in the schools, nursing in hospitals, engaged in divers blessed ministries (says the *Boston Pilot*). Out of 20,000,000 of American Catholics, it would be impossible to find so many exceptional and wonderful characters.

Therefore, most of the good Sisters who are doing such admirable work for God and the Church and their native land, were good ordinary Catholic girls who possessed goodness enough to wish to become a Sister and received grace from God to enter and persevere. There must be hundreds of thousands of Catholic girls at this time who could be Sisters if they so desired.



## THE HOLY ROSARY.

Sweet chain of sacred mysteries:

So full of unctuous grace,  
 The secrets deep-heart-hidden,  
 Of all human race,  
 Its joys and sorrows, weal and woe,  
 Are linked in thy embrace.

Thy beads through childhood's fingers slip  
 To count life's sunny years,  
 Or mark the heart's uncertain beats  
 Of manhood's hopes and fears,  
 Or drop from weary trembling hands,  
 As drop a widow's tears.

Each beadlet as it glides adown  
 The Ave-freighted chain,  
 Brings hope and light in darkest night,  
 And balm for direst pain,  
 Or tunes the soul to higher joy  
 And more celestial strain.

So to the end of time, 'twill be!  
 Thy circling links must hold  
 The secrets of the human heart,  
 Its mysteries untold,  
 Inwoven with Thy mysteries  
 Of white and red and gold.

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## REMINDED.

"The storm burst upon us so suddenly and violently that we had no warning of its approach," said the tornado victim, relating his experiences to a friend. "In an instant the house was demolished and scattered to the four winds. How I escaped being torn to pieces, I do not know! We—"

"G—good gracious!" said Mr. Meeke, jumping to his feet. "That reminds me! I—I almost forgot to post a letter for my wife!"

## WHY SHE CROSSED.

It was a hot day and the policeman on point duty was having a busy time with the traffic. Suddenly he saw a dear old woman looking across at him, so he obligingly held up one bus, four cars, two motor-bikes, and a lorry, in order to let her cross.

She toddled up to him, and the policeman bent to hear her request.

"It's all right, constable," she said. "I only thought you would like to know that the number on your collar is the number of my favorite hymn."

## SMILE RAISERS.

"Johnny," said the teacher, "an abstract noun is something you think of but can't touch. Give me an example."

"A hot poker," was the quick reply.

"Yes, I want a good useful boy," said the grocer, "to be partly outside and partly inside."

"But what will happen to me if the door slams?" asked the new boy.

Old Lady: "Guard, I hope there won't be any collisions."

Railway Guard: "Oh, no fear, mum."

Old Lady: "I want you to be very careful. I've got two dozen eggs in this basket."

When the waiter said to the Professor of English, "Did you say pudden, sir?" the enraged diner answered, "I did not—and I hope I never shall."

A doctor was talking with some friends. "Yes," he said, "the secret of health is the eating of onions."

"But," said a practical member, "how are you going to keep it a secret?"

Pompous Person: "Let me see, now—what was the date of the—ah—Battle of Waterloo?"

Smart Boy at Seaside: "Excuse me. I came down here to get away from that sort of thing."

Teacher: "Now, Tommy, tell us what the index finger is."

Tommy: "Yes'm; it's that 'un you lick when you turn over the pages."

## Science Siftings

(By Volt)

## A Wireless Warning.

A doctor states that many people using wireless headphones develop "radio ear," a type of eczema. Young people are particularly susceptible. The malady, if not recognised and treated in its early stages, is apt to develop into an obstinate and painful condition, which, in later stages, is difficult to cure.

The cause lies in the fact that the headphones, fitting tightly against the ear, exert considerable pressure on the ear cartilage and render the skin sensitive. Earpiece covers made of sponge rubber remove the pressure on the ears and do not interfere much with ventilation, since they are more or less porous.

## Will Steamships Disappear?

The Diesel engine, which promises to supersede steam machinery for the propulsion of ships, is not a recent invention. It was produced by Dr. Diesel, a German, in 1897, and since then it has undergone vast improvements.

The essential difference between a Diesel motor and the petrol engine of a motor-car rests in the manner in which combustion is effected. In the latter, combined air and petrol vapor are compressed moderately and then ignited by an electric spark. With the Diesel motor, pure air undergoes a high pressure (about 500lb per square inch). This increases the temperature of the air to such an extent that when a fine oil spray is projected into it, combustion is instantaneous.

Though a Diesel installation costs more than steam-engines and boilers, its fuel bill is less. This may account for the fact that, in the past year, motor shipbuilding has increased 47 per cent, while steamer construction has declined by 24½ per cent. The tonnage of Diesel-engined ships now in service is over two million gross, while that of motor vessels in course of construction is over a million tons.

## Inspired by a Seed.

When a young engineer named Hick, of Bolton, noticed one day the rotary descent of a sycamore seed, he examined it and applied his observations to the making of a screw propeller.

Some years later, in 1834, a Kentish farmer, Francis Smith, who was interested in marine engineering, constructed a model boat propelled by a screw driven with a spring. The success of this led to further experiments on a pond in one of his fields.

Experts became interested in his investigations, and in 1836 he built a ten-ton vessel to the design of his model. This had satisfactory trials on the Paddington Canal and the Thames, but the inventor was not satisfied. He put to sea in her, and despite rough weather his craft behaved excellently.

A year later the Admiralty agreed to foster the invention if he could make a larger vessel that would travel five miles an hour on the Thames; and in 1838 he built the Archimedes, a 237-ton boat of 90 horse-power,

which he launched at Millwall. To the astonishment of the critics this boat reached a speed of nearly ten miles an hour, and in the two years that followed nearly one hundred similar boats were built.

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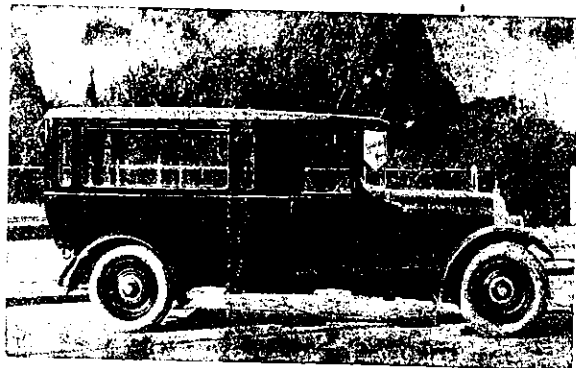
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