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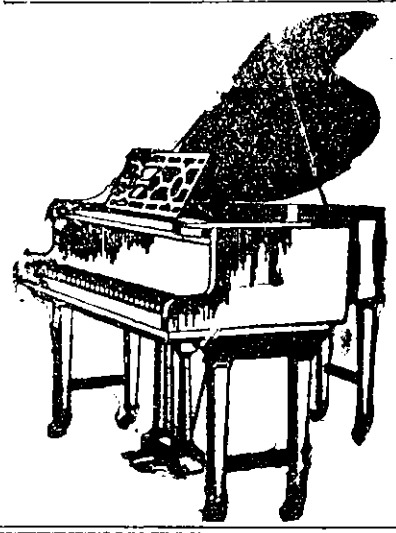
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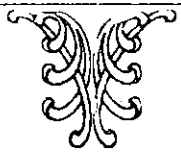
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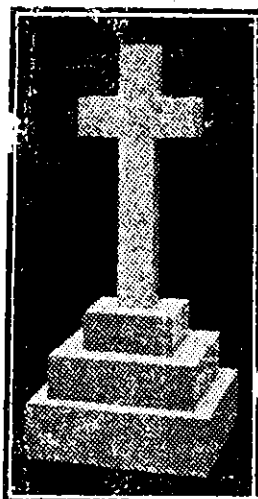
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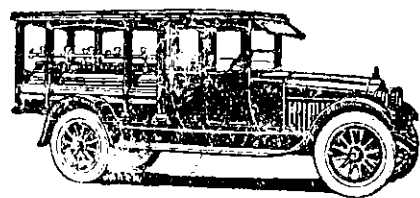


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## FRIENDS AT COURT GLEANINGS FOR NEXT WEEK'S CALENDAR.

- Nov. 8, Sun.—Twenty-third Sunday after Pentecost.  
 „ 9, Mon.—Dedication of the Lateran Basilica.  
 „ 10, Tues.—St. Andrew Avellino, Confessor.  
 „ 11, Wed.—St. Martin, Bishop and Confessor.  
 „ 12, Thurs.—St. Martin, Pope and Martyr.  
 „ 13, Frid.—St. Didacus, Confessor.  
 „ 14, Sat.—St. Josaphat, Bishop and Martyr.

### Dedication of the Lateran Basilica.

This church is commonly known as the Basilica of St. John Lateran. It is the Cathedral of Rome, and was the first of the great basilicas consecrated to Divine worship after the accession of Constantine had given peace to the Church.

### St. Andrew Avellino, Confessor.

St. Andrew Avellino was born in 1521 at Castronuovo, a small town in Sicily. His baptismal name was Lancelotto, which out of love for the cross he changed into Andrew when he entered the Order of Theatines, founded by St. Cajetan. From his youth he was a great lover of chastity. At Naples he studied Canon and Civil Law, obtained the degree of Doctor of Laws, and was ordained priest at the age of 26. Later he was made Master of Novices of his Order, and subsequently superior. He was indefatigable in preaching, hearing confessions, and visiting the sick. He died at the age of 88. In 1624, only sixteen years after his death, he was beatified by Pope Urban VIII, and in 1712 was canonised by Clement XI. He is venerated as patron by Naples and Sicily, and invoked especially against sudden death.

### St. Didacus, Confessor.

St. Didacus, a native of Andalusia, in Spain, entered as a lay Brother the Order of Friars Minor. He was remarkable for a tender love of Our Blessed Lord, a love which he fostered by continual meditation on the Passion, and which was specially manifested by his intense devotion when receiving the Blessed Eucharist. St. Didacus died in 1463.

## GRAINS OF GOLD

### THE POOR SOULS.

Pray for them, little children.

When you hear the wild wind sigh:

Some under seas are sleeping.

Some in lonely graveyards lie.

To-day with light feet bounding

Where once, perhaps, they trod.

Whisper your *Requiescat*

Close to the ear of God.

Murmur it over and over—

“O may they rest in peace!”

Be sure that the Lord will listen

And grant them swift release.

Whether in tombs long mouldered,

Or under the fresh turned sod;

For the prayers of the little children

Are keys to the heart of God.

—The *Ave Maria*.

## CATHOLIC LEGENDS

### (7) THE MONKS OF LERINS.

The bell of the monastery of Lerins had rung for Matins; and at the holy summons more than 500 monks had met in the church to sing the praises of Him to whom they had vowed their lives, and of His blessed Mother, whose Assumption they were about to celebrate.

Scarcely had the bell given its second signal before the fathers had gained the choir. One alone lingered: it was the abbot, who, standing at the window of his cell, looked out into the pale moonlight, and fixed his eyes intently on the mainland opposite the coast of France, as if he sought to discern some object in the distance. Sometimes, too, he seemed straining his ear as if to catch a remote sound; but all was still, except the gentle murmur of the waves as they rippled to the shore of his own island, or broke against its cliffs. At last, rousing himself from his reverie, he prostrated himself on the ground, and with clasped hands, and eyes raised to heaven, exclaimed thrice, “Thy holy will be done, O my God!”

As soon as he had pronounced these words, the countenance of the abbot resumed its wonted serenity; and, at the third and last summons of the bell, he rose, and went to the choir, where his brethren were awaiting him in some anxiety: for their abbot was ever wont to be first, not last, at the midnight office.

As soon as he had taken his place, the cantors intoned the invitatory: “Oh, come, let us adore the King of kings, whose Virgin Mother was this day taken up into heaven!” and all the religious repeated in chorus, “Oh, come, let us adore the King of kings, whose Virgin Mother was this day taken up into heaven!” “Oh, come,” resumed the cantors, “let us rejoice before the Lord; let us praise God our Saviour: let us come into His presence with songs of gladness, and sing hymns to His glory!” And again the choir repeated, “Oh, come, let us adore the King of kings, whose Virgin Mother was this day taken up into heaven!”

When matins were ended, the abbot robed himself in the sacerdotal vestments, and began to offer the Holy Sacrifice of the Mass, which the choir accompanied with sacred chants, now of penitence, and now of joy.

One by one, their arms crossed on their breasts, the religious advanced towards the altar, to place themselves in fitting order to receive the Holy Communion. Then the abbot, holding aloft the vessel containing the Sacred Host, thus addressed his children: “My well-beloved brethren in Christ Jesus, this God who has already given His blood for you on Calvary, is now going to give you Himself. After such generosity, can you refuse Him anything? Nay, even if He should demand from each one of you the last drop of your blood, which of you would dare withhold the gift? Which of you would not burn to exchange this perishable life against the crown of immortality? In this holy solitude, you have learnt to renounce not only things external to yourselves, but even those

very selves; day by day you have been learning by practice how to sacrifice yourselves to Him who has just sacrificed Himself for you. Well, my dear children, now is the moment come when it will be required from at least the larger number among you to consummate this sacrifice; and the holy bread you are about to receive will serve as your viaticum. Be of good cheer, my children; the sun which is now about to rise shall never set for you; but its light will be succeeded by the eternal brightness of the Sun of Righteousness. Your palms are ready, your crowns are even now woven. Before the bell rung for matins this night, I was transported in spirit into this very church. You were all here with me, my children; and the guardian angel of these isles, robed in a vestment of crimson, but his brow radiant with joy, was here among us; and I saw him give first to me and then to another a branch of palm, at the same time crowning your brows with a resplendent garland. Some few only were left out, reserved, no doubt, by the providence of God, for further conflicts. You already know, my brethren, that the Saracens have invaded Provence: their next prey will be this island of ours: be strong then, and remember that they can only reach your bodies, that your souls are treasured up for eternity. But let none among you be self-confident, and then none will be apostates. To suffer for a moment, and to enjoy for ever, such is your blessed destiny. The God whom you see here hidden for love of you, will soon manifest Himself to you in all the brightness of His glory. Come, then, unite yourselves to Him; and love shall lighten all the anguish that you may be called upon to bear.”

This address, so far from saddening the hearts of the brethren, only made their festival more joyous; and blissful tears stole down their pale cheeks. Two and two they came forward to receive Holy Communion from the hands of their abbot, from the eldest to the youngest; and the Holy Sacrifice was scarcely completed when the sun appeared above the horizon; then they sang Lauds with more fervor than ever before; and then, at the command of their abbot, they set themselves to meditate on the Passion of Christ, and so to nerve their souls with courage to meet the coming trial. At the same time the abbot offered to conduct to a place of safety any one among them who feared death, and called to him the youngest of the monks, to the number of thirty-six, together with some children whom they had in the monastery as pensioners, and placing them on board two barques, he sent them towards the coast of Italy, after tenderly embracing them, and giving them his last benediction. They all wept bitterly, and implored permission to stay and die with the rest; but religious obedience constrained them, and they departed, long looking back with regretful eyes to their beloved abode, where they would so gladly have remained to earn the martyr's crown.

Meanwhile, the monks who were left be-

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hind busied themselves in securing, as far as they could, against pillage and destruction the objects they considered most valuable. They dug pits in the remotest corners of the island to hide the sacred vessels, the relics of the saints, the sacerdotal vestments, and all that could be profaned by the barbarians. After this, they betook themselves to their ordinary occupations on festival days; some gave themselves to their books, others guided their flocks to the pasture-grounds, and others, again, in the scriptorium, went on with the works they had begun copying. No one seeing them thus employed, in such perfect peace and serenity, could have supposed that they were in the immediate expectation of death.

Soon, however, a number of barques were discerned in the distance, making rapid way towards the island; and, as they came nearer, there resounded from them loud cries of "Death to the Christians!" while at the same time a forest of Damascus blades glittered in the sun. At last they drew to land, and a throng of Saracens, armed to the teeth, leapt on shore, and pressed on towards the monastery.

The religious, as we have said, in obedience to their abbot's commands, were silently engaged in their respective occupations, and the approach of the Saracens only shed a gleam of joy over their countenances; two of them, and no more, named Eleutherius and Colombo, overcome with fear, fled away and hid themselves in a grotto situated in the midst of a wood which skirted the eastern shore of the island.

The Saracens had no sooner landed than they thronged into the narrow path which led to the monastery, at the gate of which knelt the abbot, in tranquil expectation, holding the cross in his hands, and praying to the Lord to give both to him and his numerous children strength to confess His holy name in the presence of His enemies, and to suffer the extremity of pain rather than renounce the faith.

At the sight of the humble attitude and undisturbed serenity of the holy man, the Moors drew back astonished; but fury in a few moments took the place of amazement; they seized him and dragged him forcibly into the midst of the cloister, to make him the chief victim of their rage against the religion of Christ. Very soon they had spread themselves through church and corridors, halls and gardens, and the monks were dragged to the side of their abbot, and there guarded with drawn sabres, while the work of devastation was accomplished.

Then indeed did this abode of silence resound with the clang of arms, with cries of fury, and with the confused noise of destruction; for everything that could not conveniently be carried off was broken—seats, tables, books, crosses, earthen vessels, were thrown in heaps out of the windows; and the rage of the invaders was inflamed by finding no rich booty,—nothing in any part of the monastery but poverty and simplicity.

At last the chief of the Saracens, snatching the cross from the hands of the abbot, held it up to him, and commanded him to spit on it, and acknowledge Mahomet on pain of instant death.

"Nay, rather," answered the abbot meek-

ly, "give me that holy symbol, that I may cover it with kisses, too happy to die for Him Who died for me."

At that same moment the raised scymitar fell, and severed his head from his body, which was the signal for a frightful carnage; and all would have perished in an instant if the chief had not interposed, commanded his soldiers to separate the young from the old, that if they could find no booty, they might at least carry off a good number of slaves. Immediately about a hundred of the younger monks were put aside, and all the others massacred before their eyes, in the hope that they might thus be induced by terror to abjure the more readily the Christian religion. Then the chief thus addressed them:

"See, now you are free from those old watch-dogs who guarded you; they had done with life, which has no attractions at their age, and therefore they despised it; but your brows are yet unwrinkled, now is your time for enjoyment, and I offer you the means of attaining it. Renounce the religion of Christ, and embrace that of Mahomet. See Moussa, my lieutenant, was once a Christian like you, and I swear to you by the Crescent that I will treat you as I have treated him; and now I give you your choice between the turban and death."

"Death, death!" they all cried with one voice, and immediately began a song of thanksgiving. The chief commanded their immediate slaughter, and so they all ascended together to claim their crown, four only being reserved, whom the chief kept back for slavery. These were of lofty stature, and so beautiful that they might have been taken for angels rather than men.

Meanwhile, Eleutherius and Colombo remained hidden in their grotto, fancying every moment they heard the Saracens' approaching, when suddenly a brilliant light shone before them, and a delicious melody rang in their ears, tokens, as they could not doubt, of their brethren having won at that moment the martyr's crown; for, lifting their eyes, they saw, though the sun was now high in heaven, a number of brilliant stars disappearing one by one in the depths of the sky. Then Colombo said to Eleutherius:

"Cowardly soldiers of Christ are we, who have fled before the enemy; and, therefore, now that our brethren have reached the port, we are still here below tossing about in the storm, and in danger of shipwreck. The thought of the eternal prize nerves my heart against the terrors of death; I will seek the Saracen; slavery or martyrdom, whichever be my lot, can nothing avail to shake my faith: I will go and try to bury my brethren; in order to pay them this last duty, I ought to risk my life."

"My brother," answered Eleutherius, "while the Saracens are in the island it will be useless to think of burying our brethren: to attempt it will be to incur certain death. But, however, if you believe that your inspiration is of heaven, follow it, and the Lord will be your helper, covering you with brazen armor, so that you will be invincible; but for myself, I am yet too weak thus to present myself to death with deliberate purpose. The holy will of God be done."

Accordingly, after giving the farewell kiss, Colombo left the grotto, and made his way

through the thickets to a narrow path which led to a gate of the convent-garden. He expected to find the Saracens there, and therefore armed himself by prayer before entering; but he met no one, though threatening cries warned him that he had been seen from the windows of the monastery; and he reached the cloister without interruption. There a fearful sight met his eye,—heaps of dead bodies, rivulets of blood, heads separated from their trunks, limbs scattered about here and there, and in the midst, fixed on a pike, the head of the venerable abbot. At this sight he threw himself on his face sobbing; but one blow from the scymitar of a Saracen sent him to join his brethren in heaven.

How long and sad for Eleutherius was the night which followed this day of slaughter! All was profoundly still; and knowing by the silence that the Saracens must have departed, he left his grotto in the middle of the night, and made his way to the monastery. There, thrilled with terror and grief, he stumbled every moment over the bodies of his brethren, and being unable to procure anything to make a light, was constrained to endure the additional horror of darkness for several hours, which he spent in prayer, kneeling on the sod made holy by the blood of so many martyrs. At first, his soul was wrapt in sadness at the thought that he alone was left behind, while his brethren were in glory; but afterwards, he felt a blessed consolation in knowing that they were all interceding in his behalf.

"O my brethren!" he said to them, "I fled, it is true, before the face of the enemy; but I have not denied my faith, therefore you still love me—I dare to hope it, and you will not forget in heaven him who is still left on the battle-field exposed to the darts of his foe. The remembrance of your triumph will sustain my faith, strengthen my hope, and increase the fervor of my charity."

Thus he passed the night in tears and prayer; and at last a ray of joy seemed to pierce the depths of his soul, and he burst forth involuntarily into songs of praise.

His next thought was of his own present duty: and, after some reflection, he resolved to go into Italy and seek the young religious whom the holy abbot had sent thither, in order to bring them back and re-establish the monastery; for he hoped that the Saracens would speedily abandon the coasts of Provence. He was absorbed in these thoughts, when he heard the distant step of a man slowly advancing by the cloister wall. His first impulse was to fly; but he remembered the holy ground on which he stood, and determined not to be again guilty of cowardice. "Let him come," he said to himself, "Mussulman though he be; the blood which surrounds me shall support my courage"; and he threw himself once more on his knees to seek for strength in prayer. Meanwhile, the step grew more and more distinct, though in the twilight he could not distinguish who it was that was approaching him; but in a few moments a Moor stood beside him, and spoke.

"Fear nothing, my brother," he said, "I am no longer thine enemy. I was once a Christian; I became a renegade, but now I would return to the faith of my fathers.

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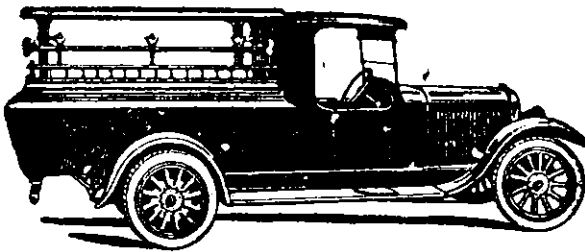
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Now rise, and hear my story. I was born at Tauroento, a hundred miles from hence, on the shores of the Mediterranean; and I was hardly thirteen when the town was taken and sacked by the Moors. My father, a fervent Christian and a valiant soldier, put himself at the head of the population, and held out during a siege of several months; but at last he fell under the steel of the Mussulman; and his wife Cecilia, my mother, I saw massacred before my eyes while kneeling in prayer; and I myself, seized by her murderers, was thrown, with a great number of companions in misfortune, into a vessel bound for Africa; there, exposed in the market like a beast of burden, I was sold to a zealous Mahometan. For two years he treated me, if not with kindness, at least without severity; and though several times he proposed to me to change my religion, yet on my refusing he left me in peace. But when I reached the age of sixteen, he attacked me more vigorously; and by dint sometimes of seducing promises, sometimes of harsh treatment, he succeeded in overcoming my resistance."

At this avowal his speech was interrupted by sobs, and the wasted cheeks of the monk were also bathed in tears.

"Alas!" he continued, "why did I not practise the constancy of these noble martyrs, and sacrifice my life rather than my faith! At the moment of accepting the turban I ceased to be a slave, and from that time began to live what is called a life of pleasure, but with a bitter sorrow in the depths of my heart. Some time after this, Abdal Malek set forth from Africa with an army to fight against Charles Martel, who had defeated the Mussulmans at Poitiers, and I accompanied him. From this time I have added crime to crime: under the name of Moussa, I have led the Saracens on to fire, to murder, and to pillage, respecting neither age nor sex,—pillaging churches, devastating monasteries, so that my crimes rather than my valor have raised me to the rank of lieutenant to the chief, Boalkier. O, holy monk," he continued, throwing himself at the feet of Eleutherius, "pray for me! I dare not myself address my prayers to heaven; it would be deaf to my voice. How can I hope pardon from a God whom I have so outraged!"

"O my brother," replied Eleutherius, "the mercy of God is greater than even your crimes. The Divine ray which has just pierced the darkness of your heart, has no doubt been obtained for you by the prayers of those whose blood you have shed, and who, imitating their Divine Saviour, have prayed for their murderers. Therefore, let hope spring up in your soul, together with repentance, and penance shall restore peace and felicity to your heart."

By this time the day had dawned, and they both occupied themselves in burying the bodies of the holy martyrs. In a few days, Eleutherius set off for Italy, to bring back the brethren whom the abbot had sent there; but the barque which bore them had been captured in the Gulf of Genoa by African pirates, who had carried them into Spain, where they had been sold as slaves.

Moussa, the converted renegade, was thus

left sole guardian of Lerins. He laid aside his Mahometan costume, which he burnt in the midst of the garden, and put on a monk's dress, which he had found in one of the cells. From that time he devoted himself to works of penance, intending to await the re-establishment of the monastery, and to pass therein the rest of his days with the monks whom Eleutherius had gone to seek, and whom he hoped one day to see return to the convent.

The Saracens, meanwhile, after their day of slaughter at Lerins, pursued the work of devastation far and near, sacking and burning towns, villages, and churches. One day, after the destruction of a church in which the whole population of a village had taken refuge, and were buried under its ruins, the chief, Boalkier, remarked, for the first time, the absence of his lieutenant, Moussa, whom he had not seen since the day at Lerins, and inquired of him of his attendants; but none could give any account of him, for he had not communicated his design to any: so that the chief, becoming impatient, commissioned two of his soldiers to go and make inquiries concerning him. For this service he selected two renegades, who, knowing the country, were best able to help him in his search. They were both robbers by profession, one of whom had escaped from the public prisons, and the other was pursued by justice in consequence of a murder which he had committed; and both had joined the Saracens in order to shield themselves from the vengeance of the law: the declaration of apostasy being to them a mere formula, which they pronounced without any thought or conviction one way or the other. After taking counsel together, they agreed to explore first the Isle of Lerins, as it was there they had last seen Moussa. Accordingly, they took a boat, and rowed towards the monastery.

As they approached the island, serious reflections began, in spite of themselves, to arise in their minds, when they contrasted the savage fury of the Saracens, which they had witnessed, with the meek endurance of the holy monks; and when they landed on the island, even yet reeking with the blood of the martyrs, an emotion to which they had long been strangers stirred the very depths of their hearts, so long hardened by crime. After they had landed, they fastened their boat to a tree in silence, and ascended the narrow path leading to the cloister. The bodies of the martyrs were no longer to be seen; but in a recess in the sanctuary was a monk praying.

"Here is a man," said one, "who has had a narrow escape; what are we to do with him?" The other made no answer. When they came up to the monk, they saw that his eyes were bathed with tears.

"Well, brother," said they, "you seem to have had a visit from the Saracens; and you must think yourself lucky to be still standing on your feet, and with your head on your shoulders. It is one of these same Saracens that we are seeking; Moussa is his name. Have you met with him?"

"Moussa!" answered the seeming monk: "I am he, or rather I am he who once bore that name. Do you not recognise me? Who

you are, I know well; and I know also that I am more guilty than you, because I led you on to crime by word and by example; but since the goodness of God gives me the opportunity of retrieving my sin so far as it is retrievable, I implore you also to leave the ways of wickedness; for there is yet time for you as well as for me. His mercy is infinite, as I am experiencing; but His wrath will indeed be dreadful if you continue in sin."

The two renegades looked one upon another almost stupefied with astonishment. They felt as though they were dreaming, and dared not break the silence.

"What are we to do?" at last asked one of them.

"What?" answered Moussa; "do as I do myself, weep and pray, and bow before the just judgment of God. Unworthy as I am, I have taken on myself this holy habit: if you too would wear it, we may be companions in penance, as we have hitherto been in sin."

"But have we not to fear the anger of our chief? He may return to this place."

"Let him return," answered Moussa: "too happy should I be if I might mingle my blood with that which I myself shed on this holy sod."

After a moment's hesitation the two apostates determined to remain in the island with Moussa; and thus did the blood of the martyrs prove, as it ever has done, the "seed of the Church."

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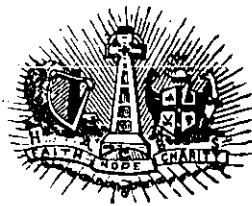
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## IRISH READINGS

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

SPEECH OF GEORGE HENRY MOORE.

(On the Hustings at Ballinrobe, August 25, 1868.)

Electors and non-electors of Ballinrobe and Kilmain, what has brought you all here to-day? In what cause assemble here all the men I see before me? It is the same spirit that upheld the cross and the sham-rock—faith in God and faith in Ireland—throughout the immortal past. It is the same spirit that will hold together the Irish race, one and indestructible, through the half revealed glories of an august future. It is the spirit of manhood that is within you. It is the divine fire of your race that burns in your hearts. It is the resolve to be free that is sustained in your souls by the prayer of St. Patrick, that the land of his labors and his love should not remain in bondage for ever. It is not whether I shall be returned to Parliament or not—which in itself is a matter of very little consequence—but whether Irishmen and the consciences of Irishmen shall be trodden under foot by tyrants. It is not my cause but your own cause—the good fight that your fathers fought before you, that your children will win after you—that you come here to maintain to-day. The lords of the soil have won the soil by the sword; and with the sword, as long as they can, of course, will retain it; they have sold the Parliament of their country to the English Parliament, and the price of their treason, like the leprechaun's gold, has turned into withered leaves in their pockets. But there is something belonging to the people that they have never won or bought or sold, which they never will win or buy or sell—the right of the people to think for themselves and act for themselves—the “courage never to submit or yield,” which they have held good for ages, and which has never yet been conquered from them. And this is not only their right by the laws of nature and of God, but by the law of the land, which goes for a good deal more under the British constitution. A petitioner once said to the celebrated Duke of Ormond, “I have no friend at court but God and your Grace.” “I am sorry to say,” he replied, “you could not have two worse friends at court than those that you have named.” And so we will say nothing for the present of two such friends as God and natural right have been in this country, and content ourselves with pleading the law of the land, on which we are told we may more legally rely. In the address to the electors of the county which I published a few weeks ago, among the rights which I announced my intention to watch over and defend were the rights of property; and I knew the first rights of property that I should be called upon to defend would be those of the electors in the exercise of the electoral franchise—which are as much the property of the voters as their estates are the property of the landlords. And now you may ask me what brings me here to-day? And I tell you, in all sincerity, that I am not here with the views

and purposes of a candidate. I come on the part of the electors of Mayo, to call you to the rescue of your fellow-countrymen—to take counsel with you against a great act of meditated oppression—that, with a common will and united effort, we may assert their liberties and punish their oppressors. There are at this moment, as you well know, upwards of a thousand men in this county, as good Irishmen as any in the world; men of quick intelligence and warm hearts—with eyes fixed, like our own, on the future destinies of their country—with hearts burning to see those destinies accomplished; but bound in chains of feudal tyranny that they are as powerless to resist as sleeping men in the thrall of a nightmare. There is no iron on their limbs; no hempen cords round their necks. They are no longer menaced, like their fathers of old, with the dungeon and the scaffold. And yet there is a fear in their hearts deeper than the dread of the jailor or the hangman. A fear for their homes, a fear for the food of their children, a secret sense of helplessness and hopelessness, more deadly and degrading than those more open dangers that spur the souls of men to resistance. It is no longer their bodies that are in bondage: it is their souls that are in irons—their consciences that are sent to the scaffold. It is with sorrow and dismay that I speak of such relations as existing between landlords and tenants—between my friends and my fellow-countrymen—in my native county. If, instead of maintaining such relations with the people, they would come forward as their natural leaders and protectors, the people would not look for leadership or protection to me or to those who stand around me. The electors of Mayo are called upon to elect two representatives to take two different sides upon every political question. They are compelled to elect one Whig and one Tory—to elect one man to vote for tenant-right and one to vote against it—one to declare for a native Parliament and another against it. They are to elect one man to vote for the suspension of the Habeas Corpus Act and the gagging of the Irish people, while another is to be chosen as the not inappropriate representative of a gagged people. Surely they reckon too much upon the endurance of the people if they expect them to submit to this insult upon their patience. It is said that on one occasion, as the Emperor Napoleon the First went the rounds the night before a battle in which his army had to contend with overwhelming odds, he recognised an old grenadier standing at his post, and addressed to him this question: “The enemy seem to think they can swallow us up at a mouthful—what think you?” “Not please your Majesty,” said the old man, “we'll place ourselves crossways.” Now, that's what I want you to do. We must place ourselves crossways. Every honest elector and non-elector

in the county must place himself crossways. And it will not be as difficult a process this time as it was before. Let those conspirators do what they will, the day of their usurped dominion is past. Whatever tyranny is executed on the consciences of men in this election will have no confirmation in the future. I pledge myself to the electors that after this election not a man will be injured for the vote that he may give for God and the people. And I'll tell you why. There is a story of two brothers in the island of Corsica—twins born almost at the same instant—so like each other that no one could tell one from the other—their hair, eyes, features, stature, the very sound of their voice, so wonderfully like, that their very mother could not tell the difference. But that is not all—there was such a strange and inscrutable sympathy between them that, at whatever distance they might be apart, they felt together almost as one man. When one was in sorrow, the other mourned; and when one was triumphant, the other's heart was glad; and one day one of these brothers felt in his heart that his brother was dead—foully murdered in another land. He knew it; he was sure of it. He did not stop to prove the murder or to identify the assassin—he set off straight for the country in which the outrage was committed. He knew the murderer the instant he saw him, and he avenged his brother on the spot. Well, the Irish people have a brother—not a Corsican, but an American brother. A brother people, sprung from the same Irish loins, nursed at the same Irish breasts, and so like each other are these brothers that their mother, Ireland, can hardly tell the difference. The same dark hair, the same grey eyes, the same ringing laugh with which the Irishman makes love and makes war all over the world. And that brother people, far away over the wave, feels a secret and ineffable sympathy with his brother people at home. He mourns over his sorrows—he is indignant at his wrongs—he has a heart that feels for him, and a sword that is ready to avenge his injuries. He will know if his brother is murdered, and he will know where the murderer is to be found. And we have a step-sister, too, on the other side of the way—a very shrewd and sensible lady, as I am informed. She has many great and good qualities, too, when they are brought into play. She is never cruel, unless cruelty can be turned to advantage, and she hates injustice on the part of others, unless she can make anything by it herself. In this case all her good qualities, all her good sense, and her love of justice, and her hatred of cruelty, will come into play. She knows that those who sympathise with you and protect you might become very dangerous enemies; she knows that those who oppress you can never add a feather's weight to her credit or her dominion; and, under those circumstances, she will take very good care that you shall not be oppressed. Now, I shall call both upon our brother over the way, and our step-sister over the way, just to look on and see fair play—to protect the Irish electors in the exercise of their legal rights, and not to allow a petty band of foolish tyrants to sow the seeds of

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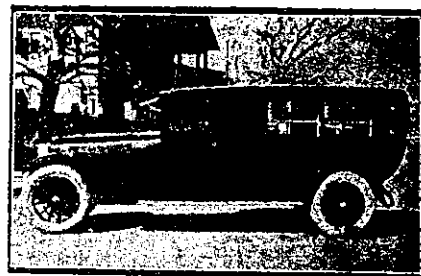
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hatred and animosity between two great empires. At all events, I am determined to see this out with them. I will have the question settled whether one lord shall drive a hundred human souls to the hustings, another fifty, and another a score—whether this or that squire shall call twenty, or ten, or five, as good men as himself, his voters, and send them up with his brand on their backs to vote for an *amadháin* at his bidding. In doing this I shall incur much odium, and expect to reap no reward. In doing this I have no object, end, or ambition, but that of serving and saving the land in which I was born.

#### OUR YOUNG MEN.

(By T. D. SULLIVAN in the *Nation*.)

Ireland may well hope much from the young men of the present generation. They are growing up in possession of many advantages denied to those who went before them, and indications are abundant that they will turn those advantages to good account for their country.

In bravery, courage, and fidelity they cannot surpass their forefathers, who met the shock of wave after wave of invasion, and bore the brunt of the penal laws; but in certain other important respects, in some qualities and powers necessary to the building up of a nation, they may fairly be expected to excel them. Those dreadful trials of past times, those ages of conflict, suffering, and proscription, had the effect of checking the material and intellectual progress of the Irish race, and reducing them to a state of grievous depression. While the other peoples of the earth went on increasing in skill and knowledge, cultivating every art, exploring every science, adding to their resources, and therefore to their strength, every avenue to learning, every way to wealth, was closed against the Irish. Education, industry, enterprise, were forbidden to them. They might not have books lest they should learn the full extent of their wrongs; they might not have arms lest they should proceed effectively to redress them. It would be hard for any race of men to live through such times and circumstances; but the Irish did more than merely live through them—they preserved unimpaired great social and national virtues, possessed of which no race can die or be perpetually degraded. They never accepted the position of slavery into which they had been forced, but continued to struggle against it with a spirit and resolution indomitable, and in the end irresistible. For many years they have been forcing their way "upward and onward," bursting every shackle that restrained their free action, clearing every obstruction from their path, and recovering rapidly the ground lost in darker and sadder periods of their history.

Such is the progress of the Irish race at the present time. The education of the people is advancing with giant strides, and as their knowledge increases their patriotism becomes more enlightened, more active, more intense. Never did a more intelligent and high-spirited race of young men exist in

Ireland than tread its soil to-day. They are thinkers and readers to an extent previously unknown in this country. Even within the last twenty years the intellectual development has been immense. The heart of Thomas Davis would have been gladdened could he have witnessed it. In his time the so-called National Schools had begun to tell upon the education of the people. Thousands of young persons were quitting those schools with learning sufficient to enable them to take up and study the literature of their country, if only their country had a literature to present to them. Many good and useful works on Ireland and Irish affairs were then in existence, but they were not widely diffused, and their price placed them beyond the reach of the people. He desired to meet the want of the time with a literature that should become truly popular, with books that the poorest might purchase and take to their homes, works of history, biography, poetry, romance, all calculated to spread the knowledge and the love of Ireland. A noble commencement of his design was promptly made, but he did not live to see it—the first volume of the *Library of Ireland* was dedicated to his memory. But since then the good work has been vigorously carried on. Volume after volume of Irish lore has been given to the public, who have received the gift with rejoicing. Old books have been republished, and new ones have been issued in great numbers, and still the popular demand for such reading is on the increase. The history of Ireland is now becoming known in every cottage; the names of Ireland's warriors, saints, and statesmen, her heroes, and her

martyrs, are become familiar words; their acts are talked of by artisans in their workshops and peasants in the fields; the songs and the music of Ireland are on all lips—songs that do not mourn for the past; songs that have in them no trace of despair, or doubt, or fear, but express a resolute and noble spirit, and are worthy of a nation marching on to freedom. Newspapers that are genuine national educators have attained an immense circulation. In short, Irish literature in every shape is now rendered accessible to the people, and the people show that they know how to give it welcome.

The young men who have grown up in the midst of such circumstances, with minds so trained and cultivated, are naturally a greater power for Ireland than were those on whose lives lay the blighting shadow of the penal laws, the darkness of enforced ignorance, and the crushing weight of a hideous social tyranny. The foreign ruler and the domestic oppressor are still strong in the land, but there are things they may not do, deeds once familiar to them which they dare not repeat. The people, who never loved them, do not fear them now; and, instead of being the party to sue for terms, are those who declare they will have no peace until every wrong endured by the Irish nation is righted. They have learned that in every such struggle, however numerous the armies of the oppressor, however strong his fortresses, however full his coffers, the people with a just cause are sure to prevail in the end; and they are resolved that, come when it may, and cost what it may, the end of this struggle shall be the freedom of Ireland.

## A Complete Story

### HELPED BY THE HOLY SOULS

It was a wild, November night. From the dark, sullen sky the cold rain fell in a steady downpour and the wind, in sudden and fitful blasts, howled through the bare branches of the trees, scattering the few remaining leaves in all directions and menacing the umbrellas of the few pedestrians.

But in the parlor of the brown cottage on the corner in a certain suburban town it was warm and cozy. The blinds were drawn, shutting out the storm, and an electric lamp shed a cheerful light.

A young couple sat on the sofa in the corner. He had been reading aloud to her from *The Idylls of the King*, and she sat with her hands folded in her lap, gazing dreamily in the distance, the lamp-light turning her chestnut tresses into a mass of glinting gold. But his eyes were fixed on her fair face with a look of increasing tenderness and yearning in their dark depths, until suddenly he leaned over, and catching her hands in his, exclaimed passionately:

"Oh, Marguerite, why can't we get married? I can't wait any longer, I love you so! Oh, why did I have to lose my position?"

An answering tenderness was in the girl's eyes, as she turned toward him.

"You are not the only one who has lost his position these days, dear," she said gen-

erally. "Surely you will be able to secure another one soon. Haven't you heard of anything these last days?"

He shook his head despondingly.

"Not a thing," was his answer. "I've been out of work now for two months and can't see any prospects. All my plans are shattered. As you know, I intended giving you a diamond ring for Christmas, the visible token of our betrothal, and I had hoped we could be married right after Easter. But now!"

Marguerite Kent laid her hand caressingly on the bowed dark head.

"I know it's hard, Warren dear," she said soothingly. "But we aren't the only engaged couple who will have to wait; there are hundreds in the same position as we are. I, too, had hoped that we could be married in the spring, but you know, Warren, that I love you and will wait for you forever, if necessary."

Marguerite, my own!" he whispered.

"Warren," said Marguerite, "you know this is the month of November, the month of the Holy Souls. If we help them with our prayers and Communion and by gaining indulgences for them, they will assist us, I am sure. Let us start this very day, helping them all we can."

Maurice Coughlan

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"I am with you," answered Warren. "My mother (God rest her soul!) had great devotion to the Holy Souls and often declared she received many favors through their intercession. I hope they will help us."

When Warren left a little later, he felt more hopeful than in many weeks. Warren Stuart had held a very good position as head of a department in a large export concern, but when dull times compelled the firm to reduce its help, Warren, who drew a high salary, was laid off, while his assistant was promoted to his position at a much lower salary.

Marguerite started her campaign with the Holy Souls the next day by hearing Mass. In the course of the morning, as she went about the house doing her work (she kept house for her father) she recalled that the Forty Hours' Devotion was being held in a neighboring town and decided to avail herself of the opportunity to gain indulgences for the Holy Souls. Shortly after dinner she set out. First there was a tiresome trolley ride and then a long walk. It was still raining and the cold wind chilled her to the bone and made it a difficult task to manage her umbrella. She breathed a sigh of relief, when the church was reached at last.

It was like Heaven coming from the cold, wet storm into the warm flower-scented sanctuary where upon the altar, surrounded by ruby vigil lights and snow-white lilies, was enthroned the Word made Flesh dwelling amongst us under the humble guise of the Blessed Sacrament. Marguerite knelt down in the first pew, and after having made her intention of gaining all the indulgence possible for the suffering Souls in Purgatory, was absorbed in prayer. Gradually a wondrous peace stole over her and with it came the conviction that her request would be granted.

Warren had spent a morning in fruitless search for work and was at that hour slowly walking along the crowded city street to a restaurant to get a bit to eat, when, passing a Catholic church, he stepped in to say the Stations of the Cross for the Holy Souls. He left the church strangely elated and hopeful. Walking buoyantly down the street, he turned the corner quickly and collided with a young man.

"I beg your—" began Warren, then cried out: "Jim Wallace!"

"Warren Stuart, of all people!" ejaculated the other and they shook hands cordially.

Warren and Jim had been classmates at St. Bernard's, but it was several years since they had last met.

"Well, this is fine," said Jim. "Had your dinner yet? No? Then come along with me. I know a nice little place where we can get a quiet corner and talk things over. It's just around the corner."

A few minutes later they were seated at a table in a secluded corner of a select cafe.

"Thought you were still in Philadelphia," began Warren, as he attacked the steak and mashed potatoes with vigor.

"I was until last year," was the answer.

"You know I always had a hankering for travel and there was no chance of my ever being sent away by Smith & Smith, so, having a desire to explore South America, I took up Spanish in earnest (was pretty punk

at college) and have been holding a fine position with a South American trading corporation for the last year, and now they are sending me to Buenos Aires to be assistant to the manager down there. I sail next Wednesday."

"Congratulations," said Warren cordially, shaking hands over the table. "I wish you success from the bottom of my heart. Lucky chap, getting your wishes so quickly."

"Yes, I realise that I'm a lucky man. But now, enough of myself! What have you been doing? Not married yet, eh?" looking quizzically at Warren.

"No, not yet," was Warren's answer. "But I'm engaged to the dearest girl in the world and we had planned to get married this spring, but I lost my job about two months ago and can't seem to get anything worth while. Even if I do land a job, it will be at a salary far below what I have been getting. So that sort of smashes our plans," he added dejectedly.

"Well, of all things! See here, stop worrying this very minute," said Jim. "You were in the export field, weren't you? And you know Spanish? I remember you were the best scholar at St. Bernard's. Ever use it?"

"I rather think so," said Warren smiling. "Seeing I had charge of the South American Department."

"Then you're just the fellow they want! You see, they will need some one to take my place and need one who knows the language well. You'll just fit the job. I'll speak to the manager this very afternoon. By the way, why not come along with me? That is, if you want the position."

"If I want it! Jim Wallace, if I get that job, I'll be eternally grateful to you."

"Well, if you've finished, come along and we'll get this little matter settled this very hour."

Marguerite was ironing in the kitchen later in the afternoon when the telephone rang. It was Warren's voice that vibrated joyously over the wire.

"Can I see you to-night? I've got wonderful news."

"Sure thing! And a better one than I lost. More money and everything. Tell you all about it to-night."

"All right. Come as early as you can. Good-bye."

The afternoon would not pass quickly enough for Marguerite. Her very heart sang for happiness and as she bustled about getting supper, her cheeks were like roses and her eyes shone like stars. When Mr. Kent came home from work, he was delighted to hear her singing joyously—something she had not done for the past few weeks.

"Well, well, we've a bird here to-night," he said jocosely, "What's happened? Warren got a job?"

Marguerite nodded her head.

"He's coming over to tell us all about it to-night," she said.

"H'm. I suppose that means I'll be losing my girlie this spring, after all."

Marguerite flew to him and threw her arms around his neck.

"Now you know you won't do anything of the kind," she said. "You know we are going to keep on living right here in our own little house. The only difference will be

that you'll have a son as well as a daughter, who will take care of you when you are old, because Warren has no one dependent on him, as you know."

"Well, I'm glad he's not going to take you away from me, any way. Guess the three of us can get along without cracking each other on the head, eh?" Then he added seriously, "I'm as fond of Warren as though he were my own son and I don't see why we three can't be as snug as three birds in a nest."

"Yes, and I guess I can take care of two men just as well as one," added Marguerite archly.

After supper, when the dishes were done, Marguerite ran up to her room to prink up a bit for the occasion. She brushed her beautiful hair until it was a mass of fluffy gold-tinted waves and then put on her dark brown satin dress which was vastly becoming. She was fastening the amber necklace he had given her for her birthday, when the bell rang.

It was a radiant, shiny-eyed Warren who entered.

"Congratulate me, Marguerite, darling," he said, taking both her hands in his. "The Assistant Sales Manager of the W. South American Trading Corp., at your service! If I make good—and I will make good, with the help of God—there will be a wedding in the spring after all."

"Oh, Warren, didn't I tell you the Holy Souls would assist us if we helped them?" said Marguerite, carnation-cheeked and star-eyed.

"Yes, you little saint, you were right, as you usually are." Holding her off a little so that he could look at her, he added: "You're perfectly bewitching to-night. All dolled up to celebrate, I see."

"Sure we're all going to celebrate," answered Mr. Kent, entering the room. "Come out here, Margy, and dish out the cream. I think it's the cocoanut layer cake you and Warren are so fond of, isn't it? Seeing this is prohibition and we can't celebrate with wine, I thought ice cream and cake would be a pretty good substitute," and he winked at Warren.

The cream was dished out and served with the delicious cocoanut cake and as they sat gaily around the table, Warren related how he had come to his new position. And later, when dad had retired to his favorite spot before the fire in the kitchen with his beloved pipe, the young couple sat in the parlor making plans for the future. They did not forget the Holy Souls but arranged to send Mass offerings to the missionaries in the Far East, thus helping not only the souls in Purgatory, but the foreign missions as well.

Warren Stuart made good and his position was firmly established. And Christmas Eve, as they stood beside the glittering Christmas tree, Warren slipped the diamond engagement ring upon Marguerite's finger.

A few months later, on Easter Monday, Marguerite and Warren realised their dream, as before God's holy altar they were joined together in the Sacrament of Matrimony and received Holy Communion together as man and wife at the Nuptial Mass that followed.—Gertrude Cecilia Pfeiffer, in *Messenger of the Sacred Heart*.

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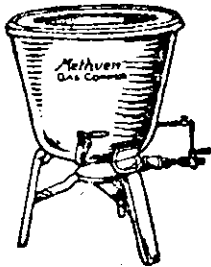
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# What Is a Liberal Education?

(By MARGRICE FRANCIS EGAN, in America.)

A liberal education to-day has ceased to have the meaning it had in England, for instance, when education was limited practically to the nobility and gentry, and when a young man was fully educated when he could quote Horace without too many mistakes in quantity, ride to hounds, and talk of the sights of the grand tour of Europe. In France, somewhat more was required; and the results of the system of education fostered by the Jesuits, which was really a development of the new learning of Sir Thomas More and Erasmus and Dean Colet, deflected in England after the Reformation, produced that marvellous literary flowering which made the age of Louis XIV so radiant.

## Systems Compared.

Nobody doubts the brilliancy of the mind of Voltaire, its penetrating power, or its consummate technical training; and these qualities were very largely due to that system by which the Society of Jesus synthesized the best in pagan learning with the theses and dogmas of Christianity. Very recently a very clever Frenchman who had lived long in this country and in England, declared that, in a mental way, he was more at home with the great writers of France, of the periods of the seventeenth and eighteenth centuries, than with any man brought up in our modern system of university education in England or the United States. He admitted the value of the sciences—that is, the natural sciences, of the practical economic and social courses which fit men for meeting the exigencies of everyday life, but he regretted, having been brought up in France under the system of the Jesuits, and having lived at Oxford when Dr. Jowett reigned supreme, that the classics of the Greek and Latin languages no longer offered a basis for men of cultivation who wanted to speak the same literary language. And he added that, in his experience, which had been great, the minds of the young men brought up under the older philosophical system were better trained than the minds of those who revelled in the elective system so much in vogue in some of our universities. He admitted that, under the older system, the minds of the students were not so plastic, so alert or alive to the practical things of life, so intensely interested in actual movements, but that they had a greater reasoning power, a better taste and fixed canons of judgment which made them surer judges of the value of the essential things of life.

## Loss of Knowledge.

It is not the loss of the ponderous quotations of Greek and Latin that formerly ornamented the orations of Congressmen, or other popular orators, that one misses; for sometimes they were borrowed from that great treasury of erudition, Burton's *Anatomy of Melancholy*, and very often were tags, or rather *éclats*, from Catiline or Cicero or Virgil; but what is lamentable is

the result of a loss of the knowledge of those half-divine fables of the Latins and Greeks that made a man of culture speak the same language as other men of culture.

This loss is looked on by most of our American contemporaries as of little importance compared with the breadth and practical value of the new systems. I say systems because we have no fixed system of education. Each college and university in our country is, after the entrance requirements are settled, a law unto itself. Harvard once ran wild in the matter of elective courses. The present authorities, in that distinguished seat of learning, have changed this in a great degree.

Under our present systems it is not too much to say that the doctorate in philosophy has become merely a teaching degree, and its requirements are so nebulous that almost any study, followed with or without a philosophical method, may lead to it. Nothing is more indicative of the decay of the teaching of philosophy, or, rather, of the study of philosophy in our American institutions of learning than the degradation of this degree, which should only be given, under modern conditions, for original research work, conducted in a really philosophical manner.

## What is a Liberal Education?

But, after all, the question of the requirements for the doctorate of philosophy has no part in the answer to the question, What is a liberal education? The doctorate of philosophy is a thing apart, rightfully intended for the student in pure philosophy or for the scholar who follows research work in the manner which the German universities introduced and which was first copied in our country by Johns Hopkins University. Its notorious degradation is quite another matter.

Every man with the degree of bachelor of arts or a baccalaureate in letters or science, or who has followed equivalent studies, is supposed to have a liberal education, but it would be difficult, taking the great mass of bachelors together, even by a process of elimination, to deduce any canons from these great groups which would enable us to define what a liberal education is to-day.

One of the greatest faults under the older system, the value of which in training minds was undoubted, is that the study of modern languages had no effective place in it. French, Italian, Spanish or German were considered as rather ladylike ornaments, merely decorative fringes of a system whose whole force was put into the classics, into philosophy, or into mathematics; but in which neither philosophy nor mathematics ever occupied the great place of the literature of Greece and Rome.

## Natural Sciences.

No blame can be attached to the old system for not paying more attention to the

natural sciences. Any man whose education was begun fifty years ago can remember how unimportant their practical application to life seemed to be, or how adequate a smattering of physics and chemistry seemed to be for normal cultural purposes, or for the uses of practical life. Some of us can recall the great day, in 1876, when Mr. Alexander Graham Bell made his first struggle to bring the telephone to the serious attention of students and to practical business men. The development of electricity, as applied practically, is a very modern thing indeed. And, consequently, outside of mathematical preparation for civil engineering, let us say, or a perfunctory series of disputes on the scientific finding of Wallace and Darwin and the theories of Herbert Spencer and Tyndall and Huxley and Virchow, universities had very little need of chairs of advanced science. The Jesuit colleges in the United States, especially Georgetown, made a specialty of astronomy and its cognate studies; but these were not, as a rule, part of the course; they were confined to the research work of eminent professors.

Now all is changed. The classics are no longer the basis of a liberal education; in fact, the study of Greek is rapidly becoming a thing of the past; and, if Homer is made part of a cultural group of books his work—if one may speak of Homer as one man—is read in English. Latin, even in preparatory schools, is no longer looked on as even an etymological necessity; and that facility of making Greek verses, which still obtains at Eton and Harrow and Beaumont and Oscott, is looked on to-day as rather a waste of time.

## The Classics in Modern Education.

In consideration of the demands of the time one must revise those ideas of what a liberal education is, as held by our fathers and grandfathers. There is a serious movement in this country to restore the classics to a higher place in the changed system of modern education; and it does seem strange that a student who takes a baccalaureate degree at the age of twenty-two or twenty-three finds his course so crowded that he must leave out the study of Greek and give the study of Latin a merely casual glance. When I was a boy, I can recall my father's speaking of men of his acquaintance who had been graduated with the degree of Bachelor at the age of sixteen and seventeen, and I think the New Englanders who fathered Yale and Harvard would have been amazed if a youth approached the age of twenty-four before he received his diploma.

It seems hopeless to think of standardising the requirements of what is called a liberal education to-day. And any attempt to standardise it, in the present attitude of our people, toward the making of antiochic laws, might result in an educational condition much worse than we have at present. However, if the parents of the freshmen should have the force to decide what they consider to be a liberal education, the right kind of colleges and universities would be crowded with students who have a fixed object in life, and not with young men on most



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of whom what is called a college education produces a detrimental effect, the effect of retarding their mental growth through the constant dissipation of time.

#### Deciding Between Right and Wrong.

No education ought to be considered liberal to-day that does not give a man the power of deciding between what is right and wrong, and that does not strengthen his will and his power of reflective choice. He must have fixed ethical canons, and added to this his sense of honor must have been cultivated as a safeguard to the development of his character. Again, it is difficult to know how one of the first requisites of a liberal education can be cultivated without a knowledge of those great masterpieces of the pagan world which are necessary to the cultivation of thoroughly good taste. A man cannot be liberally educated unless, quite apart from his social position, he has the mind of a gentleman, unless he speaks the common

language of gentlemen all over the world; and this cannot be effected by the mere study of mathematics, natural sciences, theoretical or applied, or by slavish adherence to the received formulæ of writers who are largely popular because they are new. In my opinion, no education can be considered liberal which does not include a speaking, not only a reading, knowledge of a modern language. Any man who has lived abroad cannot help noticing the self-conceit and egotistical ignorance generated by some of our systems of education in the minds of English and Americans who, whatever may be said to the contrary, are, through their systems of education, the least plastic, the least comprehending, and the most condescending of all the people in the world towards men who do not speak the language of their own countries. Perhaps an answer to this question needs to be more detailed; I have simply given the best answer that occurs to me, rather by suggestion than by definition.

Christendom to which all Catholics and very many of their brethren outside the Church looked forward as the only hope of society. Father Maples, after his ordination by Cardinal Manning, had worked for many years amongst the poor in London, and it was characteristic of him that when the Cardinal had asked him to open a new mission in one of the poor and most squalid parts in the great Metropolis saying, "there is no money there and I have none to give you, will you go," Father Maples had unhesitatingly replied: "Yes." Of course he went, obedience to the wish of his ecclesiastical superiors was to him a duty, and his obedience to lawful authority was a standing reproof to the spirit of insubordination so rampant in this age when authority was belittled.

The zeal of Father Maples for the Christian education of youth was mentioned, and the preacher went on to speak of the large school which, out of his own private purse, he built in Petone. That school was by some thought to be larger than necessary at the time of its construction, but Father Maples had been far-sighted, and it was now filled to its utmost capacity. In fact, it was being enlarged, and on Sunday last, the anniversary of the day when the foundation stone had been laid, his Grace had had the honor of carrying out a similar ceremony for the addition of a new infant school.

The help and personal advice given by the deceased would be cherished by many throughout their lives. His charity was a household word, and persons or creeds mattered not to him, for he regarded money as merely a means to an end, and that end was the doing of good. There were many men now priests who had to thank the advice of Father Maples for their vocation. While in the Old Country, Archbishop O'Shea had met a Bishop who had risen high in the service of the Church, who had informed him that he owed all to the counsel of Father Maples. Father Maples was also a great classical scholar, and a poet, who could write with equal ease in English, Greek, or Latin. He had also written many devotional works of a high order.

Throughout the long life which he had just laid down, he had loved his God, and as was befitting in a true Catholic he loved his country dearly also. The true Catholic is always a true patriot, not of the blind, fanatical, "my-country-right-or-wrong" type but of the kind who glory in their country's virtues, but deplore, and try to remedy, any shortcomings she may have.

"We want more men like Father Maples," he said, "men who will put the spiritual before the material, the supernatural above the natural, for only thus will society be cured of the evils which are eating into her very heart. The evils of to-day are the result of giving way to the fundamental impulses of our fallen natures, and we might as well try to stem the tide with a broom as to attempt to keep in check those impulses, by the purely natural means the world suggests. No, the only hope is for society to return to the religion which made such a saint and such a true lover of his fellow-men as Father Maples. He loved the beauties of nature as he loved everything made by the Creator and it is pleasing to think

## THE LATE FATHER MAPLES

### SOLEMN OBSEQUIES AT STRATFORD.

To-day (says the *Stratford Evening Post* for October 20), when snow-capped Mount Egmont stood out against the blue skies as Nature's sentinel, proclaiming Purity, Truth, and Faithfulness, there was laid to rest a Christian gentleman beloved of the people—the Rev. Father Maples, whose Christian charity will ever remain in loving and affectionate memory of the people of Central Taranaki.

The funeral of the late Father Maples took place to-day, and was one of the largest ever seen in Stratford. There were 96 cars in the procession when it left the church, and many others joined later on. The cortege took eighteen minutes to pass a given point. The traffic arrangements were very complete, and were carried out under the supervision of Councillor S. Ward, Sergeant Reid, Inspector Jenkins, and Mr. Davis (Borough Foreman). Page Street was closed to traffic, and all cars were parked on the Opunake Road, along which they extended in a long line. At the cemetery gates the arrangements were again well carried out, and there was no hitch or confusion.

Prior to the funeral a Solemn Requiem Mass was celebrated at the church, which was crowded in all parts. There were present the Mayor and Mrs. McMillan, who together with Mr. P. Skoghund, Town Clerk, occupied a pew on the left of the aisle. In front of the altar reposed the coffin. Here pews were placed for the visiting clergy, of whom there were a large number. Further back and at the side were pall-bearers and the Hibernians in regalia, and on the right of the church were the Sisters of the Missions, the Children of Mary, and the school children. His Grace Archbishop O'Shea presided in the sanctuary. In the midst of a silence which could be felt there entered the Rev. Father Linehan (an old pupil of Father Maples, who sang the Mass), and Fathers Butler and Klemick, deacon and subdeacon respectively. The responses were sung by the assembled clergy.

### THE PANEGYRIC.

The panegyric, which was a most eloquent one, was preached by his Grace Archbishop O'Shea, who for his text took the 11th chapter, verses 25 and 26, of St. John: "He that believeth in Me, although he be dead shall live, and everyone that liveth and believeth in Me shall not die for ever." These words of Our Lord (said his Grace) are especially applicable to the departed priest, whose loss we all mourn so much, for Father Maples' whole life was ordered and influenced by his strong faith and belief in God." He made many sacrifices, and all he did throughout his long and useful life was actuated by his faith and trust in God. "As was so well said in the account of his life which appeared in the *Stratford Evening Post*," continued the preacher; "he was more interested in man's immortal welfare than in his mortal one. He was a man whose purpose in life was first, to save his own soul, and secondly to devote all his energies to help his fellow men to do the same. Nothing else counted with him, and anything material was valued by him, only so far as it would contribute to the one thing he considered necessary. That was the secret of his life, which was a long one, and passed the three score and ten years allotted to man by more than a decade.

His Grace then gave a short outline of Father Maples' life, and pointed out the success which had attended his studies at Cambridge. He was not then a Catholic, but soon he became convinced that he should submit himself to the authority of the See of Peter.

As he had always done throughout his long life, Father Maples promptly obeyed the call of Conscience and took action in accordance with its dictates. In those far-off days he had been associated with those men who had played such a prominent part in the mighty religious movement that had passed over England in the middle of last century, and which, with God's help, would yet assist to bring about that reunion of

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that he will sleep his last long sleep amid the green fields of this beautiful province and under the shadow of the Glorious Mountain. But he who sleeps beneath the shades of Mighty Egmont is not dead for ever. His soul will live with the God Who will raise him up again on the great Judgment Day. His life was an example and an encouragement to us to discharge faithfully our duties no matter what state of life we are in.

His Grace then extended the thanks of the Catholic community to the mayor and council for the sympathy extended to them on the death of their pastor, and also thanked the council and the police for their assistance in the funeral arrangements.

After the Mass the absolution was given by his Grace and then the Hibernians filed slowly out of the Church, followed by the school children and the Children of Mary. The Sisters of the Missions, clad in their sombre black robes, came next. The congregation remained sitting, the intense silence broken only by an occasional sob from one or other of those who had known and loved the departed priest. Outside the church the Hibernians had formed up in two lines and soon there passed between the lines a procession of visiting priests their white surplices and black cassocks forming a striking contrast to the brilliant scarlet robes of the Monsignori who followed.

The deep notes of the church bell tolled out solemnly and all who stood outside reverently uncovered their heads while the pall-bearers emerged bearing, shoulder high, the coffin, which was reverently placed in the hearse, and the solemn procession slowly moved off.

#### THE FUNERAL.

The funeral cortege was of great length. All the shops and business places in the town were closed, and street traffic was suspended, the only vehicles moving being those in the procession. All sections of the community were represented at the graveside. The clergy who attended the obsequies included Most Rev. T. O'Shea, S.M., D.D. (who officiated at the interment); Right Rev. Mgr. McKenna, V.G. (Masterton); Right Rev. Mgr. Power, V.F. (Hawera); Very Rev. Dean Regnault, S.M. (Wellington); Rev. H. McDonnell, S.M. (St. Patrick's College); Rev. J. Joyce, S.M. (Mission House, Wellington); Rev. Dr. Buxton (Auckland); Rev. L. Daly (Lower Hutt); Rev. P. Quealy (Petone), Rev. T. Walsh (Lower Hutt), Rev. V. Kelly (Upper Hutt), Rev. M. Griffin (Johnsonville), Rev. M. Devoy (Island Bay), Rev. J. Butler (Wellington), Rev. T. Lenihan (Kilbirnie), Rev. R. Hegarty (Carterton), Rev. T. Guinane (Dannevirke), Rev. M. Brennan (Eltham), Rev. T. Cahill (Feilding), Rev. T. McDermott (Foxton), Rev. J. Forrestal (Inglewood), Rev. M. Fitzgibbon (Levin), Rev. M. O'Dwyer (Manaiia), Rev. M. Klemick (Marton), Revs. J. Minogue and R. Moran (New Plymouth), Rev. J. Kennedy (Opunake), Rev. More O'Ferral (Otaki), Rev. M. Cashman (Pahiataua), Rev. E. Phelan (Patea), Rev. F. Devlin (Takapau), Revs.

E. Kimbell, S.M., and C. Lacroix, S.M. (Wanganui).

#### MUNICIPAL CONDOLENCE.

At the Borough Council meeting the Mayor (Mr. J. W. McMillan) made feeling reference to the death of Father Maples. He moved that a vote of sympathy be ex-

tended to the Catholics on the loss of Father Maples. His death, said Mr. McMillan, was a distinct loss to the people in general, for if ever there was a saint, he was one. The death of such a man was to be greatly regretted.

The resolution was carried, the Councillors standing as a mark of respect.

## The Church in New Zealand

### SOME HISTORICAL NOTES.

#### Marist Missioners

In accordance with the designs of the illustrious founder of their Order, the Venerable Father Colin, the first duties (together with the teaching of youths in secondary schools) undertaken by the Fathers of the now world-wide Society of Mary, was the preaching of missions in poor and neglected parishes of France.



VENERABLE JOHN CLAUD COLIN,  
Founder of the Society of Mary.

This feature of the work of the Order is given prominence by the then Holy Father Pope Gregory XVI, who, in his Bull of Approbation wrote:

"Gregory XVI, Pope,  
"For a Perpetual Remembrance.

"The salvation of all nations, the care of which we have received from the care of the Prince of Pastors, and the Bishop of souls, urges us to be ever watchful that we leave no means untried by which, from the rising of the sun to its going down, the name of the Lord may be glorified and the most Holy Catholic Faith, without which it is impossible to please God, may flourish and shine throughout the world. For this our paternal heart is filled with an especial benevolence

for those ecclesiastical men who, united in a society, having in mind their vocation and the purpose of their institute, do not cease, by the preaching of the divine word and the dispensation of the manifold grace of God, to instruct the people in sound doctrine and devote all their attention and all their efforts to produce in the Vineyard of the Lord, abundant fruits of virtue and holiness. Hence it is, that we learned with great satisfaction that our beloved son, Claude Colin, had some years since, laid the foundation of a Society of religious men, with the title of Society of Mary. This Society proposes as its end, to increase the glory of God and the honor of His Most Blessed Mother, and to spread the Church of Rome both by Christian education of children and by missions, even in the remote parts of the world, etc, etc."

"Given at Rome, at St. Peter's, under the seal of the fisherman, April 2, 1836, in the sixth year of our pontificate."

Prior to the founding of the staff of Marist Missioners in New Zealand—those able and eloquent preachers whose earnest work throughout the Dominion and Commonwealth States of Australia has borne such abundant fruit, and endeared the zealous missioners so closely to the multitudes who have benefited by their spiritual ministrations—individual Marist Fathers conducted missions and Retreats from time to time throughout these lands. Those remembered by the present writer as prominent Marist Mission preachers were Very Rev. Stephen Cummings, S.M., who afterwards became the first Vicar-General of the diocese of Christchurch under Bishop Grimes. Father Cummings, a fine preacher and true pastor, while on sick leave and still holding his position, passed away in London. Very Rev. Father Le Menant des Chesnais, S.M., a great theologian, controversialist, and writer (one of his best-known works being *The Church and the World*), a well-known missioner and lecturer, also became Vicar-General of Christchurch, and, like Father Cummings, pastor of the Cathedral parish. He died at Temuka, after retirement, a parish in which much of his life's work had been accomplished. There was, too, Rev. Father James Goggan, S.M., a Missioner who labored long and successfully in the United States of America, and still, happily, with us; the scene of Father Goggan's present labors being the parish of Hastings, Hawke's Bay. Father Goggan's style as a preacher appealed greatly to the devotional feelings

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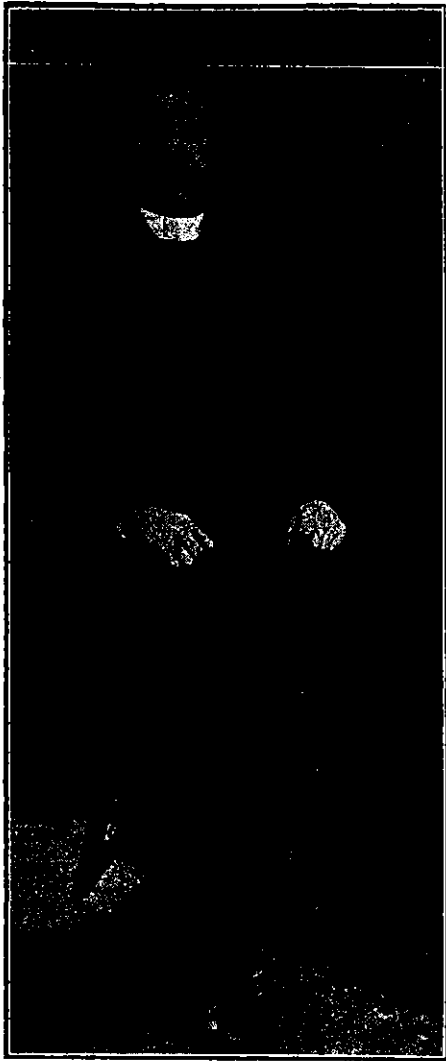
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FATHER JAMES TAYLOR, S.M., former Superior of the Marist Missioners. Father Taylor was the first priest to visit the Chatham Islands, the Catholic residents of which retain affectionate remembrances of him.

of his hearers. During his term of office as Provincial of the Society of Mary in New Zealand, the Very Rev. Dean Regnault, S.M., inaugurated, and incidentally fostered thereby, one of the main objectives of the Society of Mary, the Staff of Marist Missioners, the members of which are so well known. Of the first hand, the only one still "on the mission" is Very Rev. Father Thomas McCarthy (the present Superior), famous as a preacher, and zealous to a degree in furthering the work of his Divine Master.

From the *Marist Mission Record* we have very courteously been supplied with the following interesting details relating to the Marist Mission Staff:—

"In January, 1908, the Very Rev. Dean Regnault, Provincial, determined on the establishment of a permanent missionary staff in the Province of New Zealand. Two Fathers were appointed for the work: Very Rev. Father O'Connell and Rev. Father Kimbell. The first mission preached was at Akaroa, which auspiciously opened on the Feast of Our Lady's Assumption, 1908. In 1910 Father McCarthy was added to the staff. Missions were given by these Fathers in New Zealand, Tasmania, and New South Wales. Father Herring joined up in September, 1915; the late Father Taylor having

been added to the staff in June, 1912. In 1914 Father O'Connell was appointed to the charge of St. Mary's, Boulcott Street, Wellington; Father Taylor being named his successor. The latter (whose photograph we reproduce) continued in office till his untimely death at Townsville, Rockhampton, on July 28, 1919. Since then Father McCarthy has been Superior. In 1924 a band of three missionaries went to Australia at the request of Bishop Carroll, of Lismore. A new House has been opened at Ashgrove, Brisbane, where the following Fathers are in residence:—Fathers Herring, Vincent, Ainsworth, O'Leary, and Kane. Father Eccleton is at present at the Mater Misericordiae Hospital, Auckland, recovering from a serious nervous breakdown. The following constitute the New Zealand staff, whose headquarters are at Golder's Hill, Wellington:—Fathers McCarthy (Superior), Very Rev. Dean Regnault (Vice-superior and Econome); Fathers McGrath, Heffernan, Joyce, and Spillane.

### WEDDING BELLS O'REGAN--WILSON.

An interesting wedding was solemnised in the Church of the Sacred Heart, Addington, on Wednesday, 21st ult., when Patrick, eldest son of Mr. and Mrs. P. J. O'Regan, of Wellington, was joined in holy Matrimony to Helen, only daughter of Mr. and Mrs. J. Wilson, of Spreydon, Christchurch. Miss K. Halpin presided at the organ, and played the "Wedding March" as the bridal party entered the church. The bride, who was led to the altar by her father, was tastefully attired in a cinnamon costume of French repp, and she carried a beautiful bouquet of flame-colored azaleas. Miss Isabel O'Regan (sister of the bridegroom) attended as bridesmaid, wearing a frock of Wedgewood blue, trimmed with grey, and carrying a pink and white bouquet. Mr. Con O'Regan (brother of the bridegroom) was best man, and Mr. J. Wilson (brother of the bride) groomsman. Rev. Father O'Connor officiated, assisted by Father K. McGrath, and during the Nuptial Mass the children of the Sacred Heart Convent School sang. After the ceremony the wedding party assembled at the home of the bride's parents, where breakfast was provided, Father O'Connor (who presided) proposing the health of the bride and bridegroom in a happy speech, and Mr. Halpin the health of the parents. A budget of congratulatory messages arrived during the morning, and the young couple were the recipients of a large number of presents. Mr. and Mrs. O'Regan left by motor in the afternoon *via* Kaikoura and Nelson for their home on the West Coast.

### Catholic Ladies' Re-union and Conference

MISSION CONVENT, CHRISTCHURCH, will take place this year at 2.30 p.m. on SUNDAY, NOVEMBER 8.

As it has been found impossible to send out special invitations, all are asked to accept this notice as a general invitation, and to be sure of a cordial welcome.

### Heroic Nuns of the American Civil War DEATH OF THE LAST OF THEIR NUMBER.

Sister Mary Ignatius Grant, senior member of the community of the Sisters of Mercy, and the last survivor of the heroic band of nuns who went from the old Houston Street convent, of this city, to the military hospital at Beaufort, North Carolina, to devote themselves to the care of sick and wounded soldiers in the Civil War, died here at the Convent of Mercy (says a New York report). She was in her 91st year, and 69 years of her life had been devoted to religion.

June 18, 1857, Sister Ignatius entered St. Catherine's Convent of Mercy, in Houston Street. Born in Ireland of Scotch-Irish parents, she inherited the sterling characteristics and courage of those sturdy races.

"Her eventful career was marked by a deep-rooted faith implanted in her heart by her Irish Catholic mother, whose piety and heroism in bringing up numerous members of her family true and loyal children of the Church won its reward in many religious vocations which resulted later in their lives," said one of the Sisters of the convent.

Nursed Blue and Grey

Probably the most eventful period in the long and active life of Sister Ignatius was the time she spent at Beaufort, N.C., nursing to health both the Blue and the Grey soldiers who fought in the Civil War. She distinguished herself, it is said, by her untiring devotion to the sufferers without questioning their allegiance.

Sister Mary Ignatius gave freely of her services in the founding of the Order of Mercy in America. She was active in the establishment of communities at Worcester, Mass., and St. Louis, and of St. Abhonsus' Convent of Mercy, New Orleans, of which her sister, the Rev. Mother Mary Catherine Grant, was the foundress and first Mother Superior.

Founded Girls' Home.

For many years Sister Mary Ignatius exerted a wonderful influence over young girls whom she met in her charge at the Mission Sodality established at old Houston Street Convent, and in the House of Mercy attached to it, where home and employment were found for all who sought its protection.

With many disappointments and obstacles that would have discouraged a less zealous nature, she established the first home for business girls in the city of New York. The beginning was humble, in a rented house at 69th Street and Lexington Avenue, but the venture soon called for more spacious accommodation, and was transferred to the now flourishing Regina Angelorum, at 112 East 106th Street. Later on homes for business girls were opened in the uptown district. Devin-Clare, at West 120th Street, and Susan-Devin residence, at 199th Street and Grand Concourse, and St. Joseph's residence, 47 East 81st Street, the fourth and last of these homes, the founding of which she lived to witness, were among those which were opened under the guidance of Sister Mary Ignatius.

For more than five years she had been an invalid.



## Current Topics

### Big Business

During the past two years there has been a great deal of preparation and organisation for the New Zealand and South Seas Exhibition, to be opened in Dunedin this month. How to accommodate several thousand visitors is part of the problem that is causing keen anxiety. Perhaps our Exhibition authorities will be comforted if they compare their task with that of the Catholics of Chicago, who are now making preparations to receive 2,000,000 Catholic visitors to their city next year on the occasion of the twenty-eighth International Eucharistic Congress which is to be held there. More than 3000 priests will be required to hear 2,000,000 confessions and to give a like number of Holy Communions. Cardinal Mundelein, Archbishop of Chicago, spoke to the priests of the gigantic nature of the task before them. "Half of the Catholic world," he said, "will empty itself into our city for this occasion. This means that they must be housed, sheltered, fed, and otherwise accommodated. It will be the duty of you priests who have been appointed to the various committees to see that this is accomplished. Catholic writers express the opinion that Chicago is already profiting by the ease with which the vast crowds assembling this year in Rome are being handled, for even at this early date seating accommodation for practically fifty-thousand has been arranged. This, of course, is big business, but the beauty of it is that as it is all designed to glorify God the objectionable features of big business in the secular order will be entirely eliminated. The artists engaged to prepare advertising posters for the Congress are warned that the mammoth undertaking "is to glorify God for and through the great Sacrament of His Love. It is a reception to our Eucharistic Lord and King. Read the hymns of St. Thomas for sound doctrine, figures of speech and comparisons, genuine poetry and devotion. Look up or inquire what happened at Amsterdam, Montreal, London, or Antwerp, where similar programmes were carried out in recent years. Become absorbed in the subject from every angle. And then go to work." There should be something doing in Chicago in the middle of June.

### Bigotry and Birth Control

It would seem that bigotry on occasion may produce good results. Ardent birth controllers in England are torn between their desire for race suicide and their fear of a Catholic majority. In some cases, at all events, fear of Rome proves the stronger. The other day, at the Liberal Summer School, Mr. J. M. Keynes, whose *Economic Consequences of the Peace* created such a furore in Juuker circles after the Versailles Treaty was signed, proposed to make birth control and the regulation of population a plank in the platform of the Liberal Party. The Liberal politicians, however, are not altogether in love with the proposal, not indeed because they dislike the idea of birth

control but because they fear that provision for it in their political programme would prejudice the chances of the party "coming back" at the next General Election. Politicians usually measure all things by votes. Some of them, however, are opposed to the proposal of Mr. Keynes for other equally expedient reasons. For instance, Mr. W. M. R. Pringle, who represented a Yorkshire division in the last Parliament, thus justifies his opposition:—"Birth control is repudiated by the Roman Catholic Church. The result is that while the Anglo-Saxon Protestant population tends to be stationary, the Roman Catholic population, mainly of Irish origin, is growing. Already 27 per cent. of the school children of Glasgow are Roman Catholic. It is not wise to give an official stimulus to this change of the character of the population. The regulation of population would restrict the liberty of people who, on conscientious grounds, abhor contraception. Our knowledge of the whole problem is imperfect. While methods of contraception are well known, the effects of their constant use, both on the individual and on society are not ascertained. In this state of our knowledge the alleged social benefits merely represent a sophisticated justification for immediate comfort and gratification. In every case where restriction of population has been adopted it has been a symptom of racial decadence. The people who are unwilling to sacrifice present comfort and convenience to incur risks and face responsibilities for the future are bound to go down. They have lost faith in progress."

### Catholic Schools and Criminals

Catholics are familiar with the type of bigot who goes to inaccurate prison statistics to prove that Catholic education did not save John Smith, who was confirmed by Father Jones, from becoming a criminal. A correspondent wrote to *America* to say that he had heard of several young men who, after passing four years in a Catholic college, drifted into gaol. Our contemporary is not disposed to dispute the statement, but it ventures to add that if the correspondent were to extend his researches he would find more than "several" Catholic college men in gaol, some of them guests of the State for life. "For no one can be compelled to be virtuous, not even a college student. Four years at a Catholic college confirm no one in grace, and attendance at a Catholic college is not an infallible certificate of high moral character. The best we can do for the young student is to give him, in a decent environment, a training in religion and morality of the kind that is calculated to awaken in him a lasting desire to co-operate with the grace of God and save his soul. The Catholic college does that much, but it can do no more. Nor can the Catholic Church. Further, it does not seem to be part of the Divine economy, as we know it in this present dispensation, to force anyone. God made us free, and He always respects that freedom. If men do not wish

to use the means of grace, and while living as good citizens in the world, to prepare themselves for citizenship in the world to come, Almighty God will not coerce them. They have forged the chains of their captivity, and their loss is upon their own heads. It is quite true that some Catholic college graduates are in gaol, and probably enough that some are in Hell. For them the Catholic college assumes no responsibility. It was no fault of the college that they rejected her teaching, jeered at her laws, and did what they could to change the religious atmosphere they found there into the atmosphere of a den of vice. Some men are adepts in cunning and dissimulation. It cannot be fairly contended that Peter, always in some degree the head of the little band of twelve, was responsible for the fall of Judas; much less can his defection be traced to some defect in the training which the Master endeavored to give him. Judas simply took his fate into his own hands, and went to his place. If among the twelve members of the college of the Apostles, there was one traitor, no one should affect surprise at finding a traitor among the thousands who have come forth from the Catholic college. In what then lies the superiority of the Catholic college? In this: all that can be done to help the student to become an upright man is done by the Catholic college, whereas the secular college does not even pretend an interest in his religious and moral development. In the Catholic college the student will meet with no professor who blasphemes God or scoffs at God's law; he will find, however, men who maintain that the most important aim in life is to praise, revere, and serve Almighty God, and who by precept and example will teach him how this aim may be encompassed. All that the Church can furnish is at his disposal: a clean environment, a training in religion and morality, prayer, easy access to the Sacraments; and for those who seek it, individual spiritual guidance. The difference between the Catholic and the secular school is the difference between Heaven and earth, when it is not the difference between Heaven and hell."

### "The Soul of China"

The Catholic Church is the only power on earth that can with advantage promote even material culture in those countries which are farthest removed from the influence of western civilisation. The reason for this is that the Church was instituted for all nations. Hence, she is at once national and international, and can without the least difficulty or inconvenience become part of the nation in which she finds herself, without forfeiting in the process any of her truths or fundamental characteristics. This truth is graphically illustrated by Mr. Raymond Radclyffe, in a timely article entitled "The Soul of China," which appeared in a recent number of *G.K.'s Weekly*. We have become so accustomed to the stereo-typed misrepresentations of troubles in China, India, Egypt, and elsewhere, which appear with tedious regularity and oppressive sameness in our newspapers, that Mr. Radclyffe's wholesome

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criticism of the western forces operating in China comes like a fresh breeze on a sultry day. For instance, the stock calumny of the press is that China revolts against our humane policy because the Bolsheviks have inflamed her against us. And we, bursting with benevolence, are determined to save her even by force from the Red Hand of Russia so that we may stuff her with good things when peace is restored. There is nothing new in this, for we have used our pose as a kind of international Santa Claus to bolster up every form of aggression of which we have ever been guilty, even including the Black-and-Tan outrages. Mr. Radclyffe, however, points to a more tangible cause of Chinese discontent. He says "it is shocking to find that Chinese are not allowed on the great wall of Peking; that all the foreigners live under their own laws and are guarded by their own soldiery. It does not please the Chinese to find that their customs are administered by foreigners, their salt taxes collected by aliens, and most of their railways run for the financial benefit of other nations." The writer goes on to show that the purse-proud aliens fail to win the Chinese because they have not tried to understand Chinese character and because they openly express contempt for Chinese customs and traditions. He points out that the Chinese are very sensitive regarding art, and that the rich invest their money in rare and beautiful porcelains, wonderful pictures, ancient brocades and silks. "Stocks and shares," he says, "leave them cold. A Chinese gentleman would rather own a Sung vase than a hundred shares in an oil company. But when we fought China we destroyed as many of her art treasures as we could, and in the Boxer troubles we looted like robbers. Do not think China has forgotten this. It was to her an ineffable horror as atrocious as the burning of Louvain or the bombardment of Rheims." The "civilising" process as seen by Mr. Radclyffe is just shameless exploitation under an attractive name. The foreign capitalist despises the people, usurps their authority, dominates their lives, tears them from their independence to make them hewers of wood and drawers of water. The difference between Catholic missionary policy and the policy of the financiers and their Protestant missionary representatives is that the latter tends to destroy Chinese nationality and give the Chinaman the character of a low-class European, while the former raises the Chinaman to the dignity of a Christian Chinaman. The greater the Christian the greater the Chinaman. That the Chinese recognise this difference may be gathered from the tribute which Mr. Radclyffe pays to the Catholic missionaries, "who lead lives of saints, are broadminded, charitable, and beloved by all. I have never heard any Chinese speak ill of the Catholics; I have heard few speak well of the Protestants." The Bombay *Examiner* supplies the reason for this: "The Catholic religion, just because it is the true religion for the whole world cannot be identified with any one nation or race. Though the principle has been lost sight of by some of the missionaries, denationalisation has not only nothing to do with conversion, but it is a positive obstacle to the Church's mission."

### Medical Missionaries

The Church is the handmaid of the Divine Physician, Who went about curing diseased bodies as well as afflicted souls. Hence, her interest in man does not end with his spiritual welfare but it extends to his material and physical welfare. From Catholic sources we learn that what will prove a great benefit to mankind generally was founded in Washington under the auspices of the Church. This is to be known as the Society of Catholic Medical Missionaries. According to the rule of this society, its members, all laywomen, must be trained specialists—doctors, dentists, nurses, pharmacists, etc.—before they can be admitted. They will lead a community life but without the three vows of religious. The aspirants will be bound by a pledge of three years' service renewable at choice. The constitution of the society is modelled on Canon law. It is an ecclesiastical society under ecclesiastical regulation, but without the customary vows and restrictions of religious Congregations. Its foundress and provisional head is Dr. Anna Dengel, an Austrian by birth, who studied in Ireland and served as a Catholic medical missionary in the Punjab. The society will not train members in their medical duties—they must be already trained before they enter. They will be trained, however, in their missionary duties. The society is intended for the foreign missions where its members will work with any religious Congregation that needs their services. In emphasising the need for a society of this kind the *Fortnightly Review* says that amongst the millions of pagans in China, India, and Africa, and the numerous islands, disease stalks almost unchecked, reaping a ghastly annual toll of largely preventable deaths. In addition to diseases found in America and Europe, many epidemic and endemic diseases peculiar to the Orient prevail, such as cholera, plague, smallpox, kalaazar, beriberi, sleeping sickness, oriental sores, eye diseases, and fevers. Lack of cleanliness and sanitation, superstition, fatalism, ignorance, and helplessness all contribute to the reign of the monster disease. To relieve this crying distress is simply Christian charity, and, since it is the genius of true Christianity to be recognised by charity, medical relief is the most practical and the most gracious form through which the missionary can introduce his message to the pagan.

### Tolerance in Ireland

It is on record that Irish Catholics have never attempted to persecute anyone for his religious beliefs. That they still live up to their reputation was admitted the other day by no less a person than the Rev. E. W. McGarvey, County Grand Master of the Orange Lodges in Cavan. A monster meeting was held at Belturbet by the Orangemen to celebrate the relief of Derry 236 years ago. At this meeting the brethren passed a resolution "expressing appreciation of the efforts made by the Free State Government to re-establish law and order in the country, and assuring the Government of their hearty and earnest co-operation in all causes calculated to promote the welfare and prosperity of the country." An Irish exchange says that

those who passed the sensible resolution proclaimed themselves good citizens; their chairman said that "although there had been a complete change in the government of the country, those who were gathered there could not say that they were penalised on account of their religious or old political views, and they formed a not inconsiderable part of the people of the State in which their lot was cast. Our contemporary expresses the belief that the Rev. Mr. McGarvey must regard with detestation and contempt those brethren of his on the other side of the border who spent the same day railing against the people of the Irish Free State, spouting moth-eaten fustian about the iniquities of Rome and terrifying—or trying to terrify—people far away from Cavan, Monaghan, and Leitrim, into the insane and absolutely baseless delusion that their lives, properties, and civil and religious liberties would be taken from them if the country were united. In short, 19 out of 20 "relief" orators were proclaiming that the reverend County Grand Master of Cavan was a false prophet and a liar, even while he was delivering his message to the brethren of his own and the adjacent Free State counties.

### The Nation and Catholicity

*The Nation*, of New York, is a sane paper that invariably supports sane and healthy movements, and condemns crookedness wherever it is found. Therefore, it is not surprising that some of its readers look upon it as a pro-Catholic paper. One of these readers wrote to it the other day, saying: "I admire your political opinions, but I hate and detest your pro-Catholic and race equality propaganda. You lose subscriptions by it. Of course you may gain negro and Catholic readers, but neither is liberal or progressive, and all your writing cannot make them so." The reply of *The Nation* to this common objection is characteristic of that journal. It says: "The reader quoted above is the kind of reader we should like to convert. He regards the Catholic Church as the enemy of human progress, and says he has always found the negro ready to 'seab' on union men. Doubtless, where the Catholic Church is in the majority it tends to control the education and politics, but in this country, where the Catholics are in a small minority, it is often a powerful ally of political liberalism. The Klan and other manifestations of intolerance and bigotry have been an effective demonstration. Through the Dayton trial, for instance, the Catholic attitude was intelligently one of opposition to both sides. The Catholics accept the Bible as the inspired word of God—to be interpreted, however, by the Church, not by the individual or the State. They oppose the Tennessee statute, realising that if the State can proscribe, it can also prescribe, what is to be taught to children. *The Nation* has found among Catholics effective allies in the struggle for individual, political, and even religious freedom; and even if that were not so, it would continue to protest whenever it found the bars raised against men and women because of their religious beliefs—or unbeliefs."

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# Little Sisters of the Poor

ADDITIONS TO THE HOME AT ANDERSON'S BAY.

Extensive additions have recently been made to the home for the aged and poor, conducted by the Little Sisters of the Poor, at Anderson's Bay, and the opening ceremony took place on Sunday afternoon week in the presence of a very large assemblage of those interested in the good work being done by the Sisters. The additions consist of two spacious wings at either end of the main building and are about 88ft by 35ft, and 80ft by 35ft respectively. The ground floor is to be devoted to kitchens and store rooms, and the first and second floors will be utilised for wards. The architects are Messrs. Mandeno and Fraser, and the contractor for the work Mr. D. O'Connell. Members of the Hibernian Society to the number of over fifty acted as a guard of honor. On the platform, which was profusely decorated with hunting, were their Lordships Dr. Brodie, Bishop of Christchurch, Dr. Whyte, Bishop of Dunedin, Fathers Delany, Rooney, and Hally (South Dunedin), Father Monaghan (St. Joseph's Cathedral), and the Rev. Dr. O'Neill (Holy Cross College, Mosgiel); others of the clergy being also present.

His Lordship Dr. Whyte was presented by Mr. Fraser (of Messrs. Mandeno and Fraser, architects) with a gold key as a souvenir of the ceremonial opening of the new wings.

His Lordship Dr. Whyte, who presided, in his introductory remarks, at the conclusion of the ceremony, said:—

Your Lordship, Mr. Mayor, Very Rev. and Rev. Fathers, Ladies, and Gentlemen,—

My duties as chairman this afternoon I expect to be very light. They will certainly be pleasant. My first duty is to tender a hearty welcome to Dr. Brodie who has made the long journey from Christchurch for the sole purpose of showing his interest in the work of this institution. His own city is equipped with magnificent Catholic buildings, not only his beautiful cathedral and commodious schools and the famous Lewisham Hospital, but also Mount Magdala and Nazareth House—institutions in which charity of the noblest kind is displayed as it is here. Dr. Brodie will admit that this extensive building would be an additional ornament to the beautiful city of Christchurch. It would gratify our local vanity if I could truthfully assure him that this is a typical Dunedin day.

I have great pleasure also in telling his worship the Mayor that he is heartily welcome. As chief citizen of Dunedin, he rejoices, no doubt, to see this grand building added to the many fine buildings of this city. The purpose which it so nobly serves will appeal strongly to him as his responsible and lofty position imposes upon him the obligation of interesting himself in the welfare of the needy. We are all glad to have the Father of the City present this afternoon.

We are also pleased to have our parliamentary representative here, that he may have first-hand knowledge of such an important activity as can be witnessed in this

Home for the aged poor. Our Catholic charitable institutions are not as well-known as they deserve to be. The same is true of our educational establishments. If New Zealand, which looks to Scotland for many things, would look to it for guidance in matters relating to denominational schools, we would all cry out "Bonnie Scotland for ever."

The large crowd of friends of the Home—whom I see before me—are very welcome. The work of the Little Sisters is appreciated by all denominations, and the Good Mother wishes me to say that she and her community are grateful to the people of all classes—rich and poor, Catholic and non-Catholic—who make the work here possible. The extensions of the original building which have been made at a cost of nearly £22,000 will greatly increase the accommodation for the old people. The Sisters look to their friends for help to enable them to pay that huge sum.

It will be my pleasant duty later on, as chairman, to tell you when the collectors will be ready to receive your contributions. My more immediate duty, however, is to ask Dr. Brodie to address you.

## BISHOP BRODIE'S ADDRESS.

Addressing the large gathering, his Lordship Dr. Brodie said:—

Our pleasing outlook, with the waters of Dunedin Harbor before us, carries us in thought to the land where the work of the Little Sisters of the Poor had its beginnings. In Brittany, on the western Coast of France, the people have always been remarkable for their attachment to their faith and for their warmhearted and generous charity. At the time, when, in Paris and the more populous centres, the desecration of the French Revolution had created a reign of terror and brought about the degradation of womanhood, the shores of Brittany were unmolested, and the excesses that saddened the main centres of population only served to stimulate the warm faith of the Breton peasant. While tending their flocks on the high cliffs they were reminded of the loss of life among the fishermen of the coast, and the spirit of compassion readily offered a place at the hearth and a night's shelter to those in distress. In Brittany is to be met the type of young woman, of modest demeanor and religious soul from whom the first Little Sisters were, in the designs of God, to be chosen.

God in His sweet Providence brought together three souls, Jeanne Jugan, Marie Janet, and Virginie Tredaniel, all animated with a deep spirit of piety and with a desire to help their neighbors; they were inspired to frame the resolve "to practise all the works of charity within their power, to be kind and gentle to children, the poor, the sick and infirm, and never to refuse their help when it was needed." They were soon to be afforded an opportunity of putting their resolve into practice.

In the winter of the year 1839 a poor old woman, blind, infirm, and destitute appealed for charity; Jeanne Jugan, the eldest of our three heroines of charity, brought the homeless one to her own humble household; she worked long hours to support herself and her infirm guest, till a few months later brought a reward in the form of another homeless woman seeking food and shelter. These two guests suggested the wisdom of a conference with the spiritual director, Rev. Abbe Le Pailleux. This conference took place on the Feast of St. Teresa, October 15, 1840, and from that day the work of the little community was marked by stability and united effort. Within four years the work had so developed that a hospice had been secured with separate wings for men and women, accommodating the great number of 60 infirm and aged poor. To support this great and needy family, the three generous founders went from door to door begging for food and clothing for the needy ones; and the Heavenly Father Who provides for the birds of the air enabled their work of charity to proceed, and provided for the wants of the good old people and for the Sisters in their first home of Saint Servan. While some openly criticised and discouraged the work, God inspired friends to come to the assistance of the little community. In the year 1843 all the workmen of the Guibert dockyards, numbering several hundreds, offered a weekly subscription of a penny each and continued this help for several years.

In the year 1844 an event happened which distressed the Sisters much but which was destined by God to bring to wider knowledge the great work of charity of Saint Servan. The generous workers in the cause of charity thought not of themselves but of their great work; their sole aim was to bring happiness to their good old people. God wished to make known the activities of the little community which was destined in a few years to spread throughout the world. The French Academy administered a fund called the de Montyon prize awarded periodically for works of virtue and charity. The following document may still be read in the archives of the Academy. "The sub Prefect and members of the General Council for the district of San Malo being eye-witnesses of the heroic charity of Jeanne Jugan and her companions, who, for many years, have devoted themselves to the relief of the unfortunate of the town of Saint Servan, believe it to be our duty to call attention to a virtue so generous and to bring it to the notice of the Committee charged with the award of the de Montyon prize for virtuous deeds: this woman and her companions, far from thinking they had merited any prize, begged that no mention be made of the work, but at last consented in the interest of the poor."

Upon the exposition of these facts the Commission of the Academy sent a favorable decision and awarded the prize to the founders of this great work and deputed an illustrious orator (M. Dupin) to pronounce the Oration on the occasion of awarding the prize. He spoke as follows:—"Gentlemen, the greater number of hospices have been founded by the parishes or by the state.

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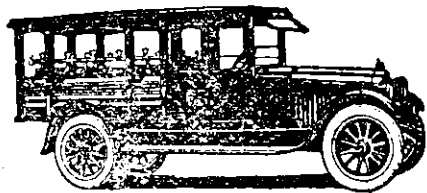
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Other establishments of the same kind have been founded by rich men by testamentary dispositions, by appeals to benevolence, by the help of subscriptions or even by lotteries widely organised. The hospice of Saint Servan has been founded by a poor servant and her companions, who have no riches except their charity."

"There remains a problem which no doubt presents itself to the mind of each one present. How is it possible that Jeanne Jugan and her companions could provide the expense of such a house? How can I explain it? Providence is great; Jeanne Jugan is tireless in her energy, she is eloquent in her appeal, she is confident in her prayers; she has tears of compassion for the infirm, she has a basket which she ever brings back full. Saintly woman, the Academy awards you the sum of which it can dispose at discretion and grants you the award of 3000 francs and commends your work to widespread and generous appreciation."

This recognition by the Academy was in the year 1845, when the little community numbered only five Sisters providing for the wants of some 60 poor and infirm aged people. To the growth of the community the parable of the grain of mustard seed would seem to apply; Our Lord said, "The grain of mustard seed is the least of all seeds but when it is grown-up it is greater than all herbs and becometh a tree."

It will interest you to study the development of the work of the Community in the 80 years intervening between 1845 and the present year—1925. The Little Sisters of the Poor are to be found in every continent of the globe, there are 313 houses with communities totalling 6200 Sisters and providing homes for 48,000 good old people; but perhaps the magnitude of the work is shown most clearly by the record of those who have passed away under the kind care of the Sisters, be it remembered that as a rule the Sisters receive only those who are advanced in years, already facing the west in the decline of life. Up till December 8 of last year no less than 404,000 had received the kind care of the Sisters, their last hours being brightened by the filial devotion, the untiring care of the Sisters of the Poor. Most truly must it be said, that, if in 1845 France acknowledged her debt to the Foundress of this Institute, gratitude must come to-day from every nation on the earth; poor strife-torn Russian being the only known nation not favored with the activities of the Little Sisters of the Poor.

To understand the work of the Little Sisters, or perhaps I might more correctly say, to deepen the mystery associated with their work it is necessary to refer to the method of management adopted by the Little Sisters of the Poor. Finance is a puzzling science, but the Little Sisters seem to have solved the puzzle—the family of the Little Sisters is founded upon Divine Providence. Business men, in founding institutions, depend upon capital and income for their success; the Little Sisters adopt different lines, they trust to the Providence of God the Father of the Poor. The Little Sisters have no income from freehold, investments or endowments: the future is not assured not

even the morrow; to live themselves and to provide a means of livelihood for a multitude of the poor, they have God's Providence always to be relied upon, always required. As a means of appealing for, and of gathering in the resources requisite to their work they have the asking of alms,—that only, charity and always charity. Divine Providence and almsgiving, which is its daily and ordinary channel,—such are the visible means of subsistence of this family. Thus do the works of God mock at human means and ride rough-shod over them by methods manifestly of Heaven. A truly impressive spectacle that of the Little Sisters of the Poor founding 313 Houses, in size like large hospitals in every quarter of the globe, having already received 460,000 old people and all this without income, without resource beyond Divine Providence and Almsgiving—truly do they pray "Our Father Who art in heaven, give us this day our daily bread," thoroughly have they understood the words of their Divine Master: "Seek first the Kingdom of God and His justice and all these things shall be added unto you." The work lives on, works on and grows; for eighty-five years this miracle of love has been renewed; this manna has fallen from heaven and every want of the good old people is provided for.

Another secret is the spirit of the Little Sisters; it is the true family spirit; what nature works in earthly families charity reproduces in this community; herein you find the class of family life as found in honest virtuous homes; but mutual relations take on a higher tone, they are founded upon charity. What a contrast with the sad sorrow-stricken condition of many despised and neglected old people in the world, sore at heart, forgotten and ignored, they have to borrow those sad words of Scripture to describe their fate, "I have brought up children and I have exalted them but they have despised me." How different are the good old people in these favored homes of devotion, love, and charity—if tears do fall, they are tears of loving gratitude to God that He has brightened the closing years of their lives by the filial kindness and untiring devotion of the Little Sisters.

It may be considered a far cry from Dunedin to the rockbound coast of Brittany and from the year 1925 back to the year 1845, but for the inspiration of the work of the Little Sisters and of all our religious communities you must go back to the cradle of Christianity and take your place on the hill of Judea while the Divine Master unfolds the treasures of wisdom in accents which thrilled the people's hearts: He exclaimed, "The Heavens and Earth shall pass away but my words will not pass away"—His words have re-echoed down the centuries and have inspired noble generous souls to consecrate themselves to works of charity; He regards as done to Himself what is done to His least ones and plainly states that our claim to eternal reward will be based on our practice of the works of mercy. "I was hungry and you gave Me to eat, thirsty and you gave Me to drink; Amen I say to you as long as you did it to one of these My least brethren, you did it to Me"

—this is the appeal that has come to the hearts of these devoted Sisters, they have left homes, their native land and all that they hold dear for the sacred purpose of bringing joy and consolation to the declining days of the good old people.

It is my privilege to be associated with your devoted Bishop in the happy ceremony of this day, to endorse the appeal of the Little Sisters for your help in their great work. The magnificent building now completed and dedicated, with the blessing of God, for the use of the good old people, bespeaks the confidence of the Little Sisters in the Providence of God, and the generosity of the people of this province. Would to God that the unselfishness and sacrifice of the members of our religious communities were thoroughly known and understood; what a salutary influence in a world sad and weary from the long conflict rightly designated the suicide of civilisation! What an inspiring thought at a time when the sad effects of the war are accentuated by the gloom of industrial strife, a strife which threatens direst calamities to the British Empire and imperils the very existence of our young Dominion in the vital period of its budding nationhood; may the lessons of the Sermon on the Mount which inspired the generous lives of these devoted Sisters unfold the principles of justice, charity, and mutual consideration, which will provide a peaceful and easy solution for any difficulty which might endanger the peace and progress of our Dominion or of our Empire.

Your fair city may boast of its picturesque setting, you may rejoice in your magnificent institutions for charity and education; you may now point to this magnificent home as one of the greatest ornaments of the city and of the province. Show your appreciation by generously encouraging the noble work.

I appeal to you in the name of the good old people whose grateful blessings will be implored for their generous benefactors; I appeal to you in the name of the devoted Sisters that your help may lessen their anxiety in the noble work to which they have consecrated their lives; I appeal to you in the name of Our Divine Redeemer that you may receive the fulfilment of the reward promised in His sacred words: "As long as you did it to one of these my least brethren, you have done it unto Me," that you may merit the crowning eulogy of sacred Scripture:—"Thy prayers and thy alms are ascended for a memorial in the sight of God." (Acts x, 14.)

The Mayor (Mr. H. L. Tapley) expressed his thanks for the invitation to be present, and said he felt it a great privilege, as Mayor, to be associated with any institution that was for the well-being and welfare of the aged and infirm and those who were sick and afflicted. He had always been very much struck by the splendid humanitarian work being carried out by the Little Sisters of the Poor at Anderson's Bay. He stressed the fact that there were taken into the institution those who were non-Catholics, and all spent their declining years in comfort and in peace. He hoped that the money required to meet the great outlay would be

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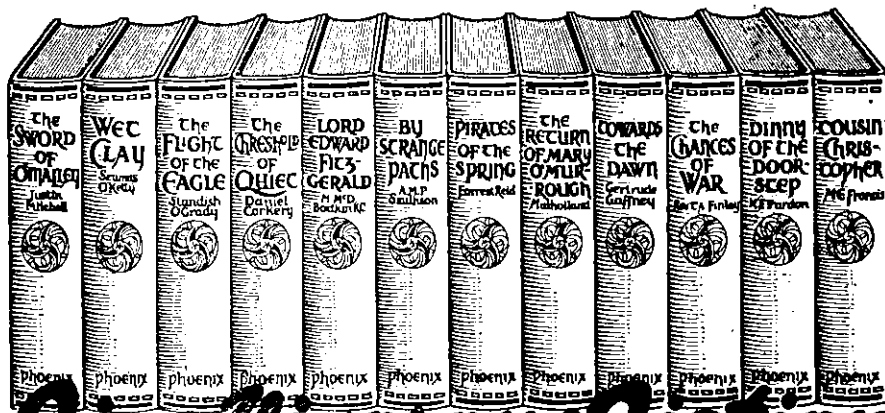
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forthcoming. On behalf of the citizens he congratulated the Little Sisters upon possessing the splendid institution they had.

Mr. C. E. Statham returned thanks for the invitation to be present, and also expressed his appreciation of the masterly address delivered by Bishop Brodie. He congratulated the Little Sisters upon the splendid progress that had been made in the home. He hoped the Sisters would meet with continued success in carrying on their good work. People grew old, but under a Divine Providence there was some compensation in knowing that in a beautiful home like that of the Little Sisters of the Poor there was great consolation for them. It was the bounden duty of their fellow-citizens to stand by these people in their old age. He commented on the fact that the work of the Little Sisters was done quietly and unobtrusively.

Dr. E. J. O'Neill, in the course of a brief speech, said he had worked in all parts of the world, and he was greatly impressed with the devotion of the Sisters. They were calm, courageous, and full of resource.

The Good Mother, on her own behalf and on that of the community of the Home, desires to express gratitude to all who assisted in making the important function such a great success.

## DOES PROHIBITION PROHIBIT?

### CONDITIONS IN AMERICA.

#### COMMENT BY REV. DR. KELLY.

The Rev. Dr. Kelly, who returned to Dunedin on Thursday, after a holiday tour abroad, spent several weeks in America, and in an interview with a *Daily Times* reporter he made some striking comments on the subject of Prohibition as it operates in the United States to-day.

Dr. Kelly said that in Canada light wines and beer were supplied with meals in hotels and restaurants. Spirits could be bought at the stores, not more than one bottle at a time, and it must not be drunk on the premises. Many who were formerly Prohibitionists said that the system was very satisfactory, and a real measure of reform.

"There is no prohibition in the States," Dr. Kelly continued. "During six weeks there I did not meet one person who regarded it as a success, and most of those whom I asked about it said that it had made drinking common among the young people, and had diminished respect for law. Even the Federation of Churches admitted that it was not a success, and further, they confessed that the optimistic statements of prohibitionists could not be taken seriously.

"In California the leader of the dry movement asked for a sum of 30,000,000 to fight rum-running in that one State, which is certainly an eloquent confession of failure after five years.

"Everybody can get drink. The poor get moonshine liquors, and those who are able to pay for it get real whisky and wine in abundance. One can get it in the restaurants, and even the lift men in the hotels can procure it for guests who want it. Most people laugh and say it is a farce, but to say it is a tragedy is nearer the truth.

"On the Cunard boat coming to Canada I saw the smokeroom full all day of young Americans of both sexes who drank without restraint. Several people on board spoke to me regretfully of this, and said it had come in since prohibition.

"A young Californian said to me that nowadays it was considered smart to be able to visit a house and produce a hip pocket flask. 'When I went courting six years ago,' he said, 'I would have been kicked out had I done that.'"

## RETURN OF THE EDITOR

### INTERVIEW WITH REV. DR. KELLY. SOME INTERESTING IMPRESSIONS.

The Rev. Dr. Kelly, who returned to Dunedin last Thursday from a holiday trip to Europe, the United Kingdom, and America, gave an *Otago Daily Times* reporter some interesting details of his observations during his 12 months' absence. Dr. Kelly first went to London on the *Arawa*, and after spending Christmas week there went on to Italy. He had an audience with the Pope, and took part in the celebration of the Jubilee Year. In Italy, he said, the national spirit was growing fast, and, in spite of the unconstitutional methods of the Fascisti, business men would tell them that Signor Mussolini's policy had greatly improved the living conditions, and had saved Italy from Bolshevism. Italy was suffering from over-population, but every foot of the ground, so to speak, came under intense cultivation. The restriction of the quota allowed to enter America was no doubt the cause of the over-population.

In France, Dr. Kelly found things disturbed politically, and the financial situation appeared to be serious. From what he had read since he had left France the financial situation appeared to be worse than ever. The fear of Germany was still prevalent, and there was a hostile feeling towards Britain, but Dr. Kelly could offer no reason for this hostility. It appeared, however, that the French soldiery did not "hit it off" with the English soldiery during the war, but on the other hand they fraternised freely with the Anzacs, and still spoke of them with the greatest admiration. They also admired the Scots and the Canadians.

The cost of living in France was noticeably low to strangers, this being accounted for by the fact that the franc had depreciated very much. It was possible to drive across Paris in a taxi—a distance of, say, two miles—for the sum of 1s, and this would include a generous tip.

In Barcelona, which was the seat of the Labor movement in Spain, things were quiet when Dr. Kelly made his visit, and business was brisk. He could not say that he had noticed any hostility to King Alphonso, notwithstanding the severe criticism written of him by Ibanez. As a matter of fact there was a distinct feeling of hostility to Ibanez for the statements he had made. The financial position was improving in Spain, but the country was under-populated, too many people drifting to the towns—just as was being experienced in Australia. There was a tradition that the hotel accommodation in Spain was poor, but he did not find this to be the case. He stayed in hotels in Barcelona, Madrid, and San Sebastian, and found them quite as good as in any other part of Europe, and far ahead of anything we had in New Zealand. In a first-class

hotel in Madrid the tariff was 30 pesetas per day—equivalent to 18s in English money. The Spaniards were courteous and very friendly. It was rather amusing to find that most of the Spanish people imagined that New Zealand was a part of Australia.

A Catholic visitor could not fail to be impressed with the large numbers of people who attended the church services. In Toledo and Burgos were probably the most beautiful cathedrals in the world, dating back to the fourteenth century.

Dr. Kelly then returned to England. He found that there was a universal condemnation of the dole, that it had a distinctly demoralising effect on the people. He heard of many cases in both England and Ireland where people refused to work, preferring rather to live on the dole. The industrial situation had become very acute. The cotton trade, the coal trade, and the steel trade were all languishing, and European firms were beating them in the world's markets. Holland was becoming a serious rival to Britain in shipbuilding. The feeling seemed to be that the country must have a measure of protection, as had been outlined by Mr. Joseph Chamberlain some twenty years ago.

In Ireland, Dr. Kelly found everything quiet and peaceful. There was a growing tendency for the south and north to come together, this being prompted by economic considerations. The Republican movement had lost ground, and the Free State Government was becoming firmly established. In the south the farmers complained of the heavy taxation, this taxation being required to raise funds for compensation for the property destroyed by the Republicans, and also for the upkeep of a large army. There was still a large standing army. The hard time being experienced in Britain was naturally having its effect on the markets on both the south and north of Ireland. He could see no hope for any great improvement in the conditions in England until such time as there could be brought about a better relationship between labor and capital. Ireland was expecting great things from the Shannon hydro-electric scheme. This scheme was of huge proportions, and it was intended to supply electric power to all parts of Ireland. Recently sugar beet factories were being established in Ireland by Belgian firms, the Irish farmers growing the beet. It was expected that in time this industry would grow to considerable proportions.

Before leaving Ireland Dr. Kelly saw the Dublin Horse Show. In point of attendance it was said to be the most successful show ever held in Ireland. Some 90,000 people had gone through the turnstiles. The prices paid for thoroughbred stock were higher than



had ever been previously realised. He met many New Zealanders at the show, and they, naturally enough, were delighted to meet each other. He accidentally ran across ex-Chief Detective Herbert and Mrs. Herbert, and the pleasure of the meeting was mutual. Earlier in the year Dr. Kelly had met ex-Chief Detective Herbert in Florence. Amongst other Dunedin people he met at the show were Mrs. S. Spain, of Earnscliffe.

The visitors were enthusiastic about the Dublin Civic Guards' Band. The band was of brass and reed instruments, and was under the direction of Colonel Brasi, the ex-Kaiser's bandmaster.

In Scotland Dr. Kelly was very much struck by the beauty of Edinburgh, and he almost felt he was in Dunedin when he heard the familiar Scots accent.

Altogether, Dr. Kelly had a most enjoyable holiday, but he was not at all sorry to get back to his old home again.

### SOLEMN REQUIEM AT TAIHAPE

(Contributed.)

A Solemn Requiem Mass for the repose of the soul of Rev. Father Harnett's mother, who died at Abbeyfeale, Co. Limerick, Ireland, on September 20, 1925, was celebrated at Taihape recently.

The celebrant of the Mass was the Right Rev. Monsignor McKenna, V.G. (Masterton). He was assisted by the Rev. V. Kelly (Upper Hutt) as deacon, Rev. M. Hunt (Te Kuiti) subdeacon, and Rev. M. A. Cashman (Pahiatua) master of ceremonies.

The solemn music incidental to the Mass was chanted by a choir of priests who had come from most of the parishes of the archdiocese to express their sympathy to the Rev. Father Harnett in his sad bereavement.

Among those present were: Rev. E. E. Kimbell, S.M. (Wanganui), who ably conducted the choir; Rev. T. Guinane (Dannevirke); Rev. J. Forrestal (Inglewood); Rev. R. Hegarty (Carterton); Rev. E. Phelan (Patea); Rev. A. Venning, S.M. (Jerusalem); Rev. M. Broughton (Ohakune); Rev. F. Devlin (Takapau); Rev. M. Doolaghty (Palmerston North); Rev. M. Fitzgibbon (Levin); Rev. M. Dillon (Wellington); Rev. M. Brennan (Eltham); Rev. E. Carmine (Taihape). Many apologies for absence were also received.

The church was draped in mourning by the Sisters of St. Joseph. There was an overflowing congregation, many coming from the most distant parts of the extensive parish to express their sympathy with their bereaved pastor. Among those present were many members of other denominations which in itself is expressive of the esteem in which the Rev. Father Harnett is held by the whole community.

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## Diocesan News

### Archdiocese of Wellington

(From our own correspondent.)

October 30.

Forty Hours' Adoration at St. Mary of the Angels' commences to-night. It is over in Buckle Street. The sermons for the occasion were preached by Rev. Fathers McCarthy and Spillane. The church was packed for both sermons. On Sunday evening Rev. Father Spillane preached at St. Mary of the Angels.

The balance sheet for the annual charity dance discloses a most satisfactory result. Ninety odd pounds are the net takings. The dance is given under the auspices of the St. Vincent de Paul Society, of which Mr. J. Scott is president and Mr. R. Dwyer, honorary secretary.

Rev. Father Kelly, who arrived home by the Tahiti was welcomed back by St. Anne's last night. Rev. Father Fallon spoke on behalf of the parish, and Rev. Father Kelly feelingly responded. Mr. Giles spoke in warm terms of the work done during their pastor's absence by Rev. Fathers Fallon and Dillon. Items were contributed by Misses Brown, Darroch, Charles, and Mr. Murphy. Misses Henderson and Guerin were the accompanists. Dancing and supper added to the enjoyment of the evening.

The Buckle Street Tennis Club spent an enjoyable day at the Hutt on Labor Day in friendly matches with the Catholic Tennis Club there.

Art Union tickets will be available until November 11, at the Catholic Supplies. No need to ask which art union. Lewisham is a familiar word to the many hopeful ticket-holders now if it never was before.

Newcomers to the city visit the Catholic Supplies and request information concerning lodgings and rooms. They are in a strange city, and often do not know where to turn for board. The Catholic Supplies very generously has offered to keep a list of suitable rooms and boarding-places, so that folk who desire boarders can simplify matters by handing in their names and addresses there.

There is general regret in the parish of Thorndon, for another of its grand old pioneers has passed away in the person of Mrs. McKeowen, of Goring Street. Their like we shall never see again. Mrs. McKeowen knew Thorndon in its beginning, when Lambton Quay was the beach. She saw the city grow from a small one to a big one. She will be greatly missed from the Thorndon Basilica, where she was and her husband and family are well and widely known. There has not been a church activity with which they have not been associated and they render invaluable assistance to the choir there. Mrs. McKeowen was a woman of faith. Every trouble, every care was submitted to God. Her friends join her family in their grief. It is sad to think of those sturdy faithful figures who used to go up Hill Street every Sunday morning, wet sky or blue sky. Alas! they grow fewer every year—the pioneers. And of those pioneers she was one of the finest types. The kingdom of God to her soul!

Another old resident of Thorndon passed away this week also. This was Mrs. Flanagan, to whose sorrowing family much sympathy has been extended by all the residents who have known them so long. May she rest in peace.

The Lady Correspondent from Australia who recorded for the *Advocate* the events of the Pilgrimage, returned home by the Tahiti, and passed through Wellington this week.

### Wanganui

(From our own Correspondent.)

October 30.

The season of basket ball is now over and the pupils of St. Mary's Convent are feeling very proud of themselves, having beaten the other teams of the Convent primary schools in and around Wanganui. Thereby, they have won the trophy donated by Rev. Father Boyle—an old Wanganui boy—who arrived from Sydney a few weeks ago. The trophy is a beautiful statue of "the Little Flower," which will be placed in the schoolroom.

Among the recent successes at the Royal Academy examinations conducted by Mr. Tidmarsh, was that of Miss Ena Greenwood, who secured L.A.B. Solo Performer's Certificate in singing. Miss Greenwood is a pupil of St. Mary's Convent.

The many friends of Miss Monica O'Neill, Campbell Street, are sorry she is suffering from such a long and serious illness. Miss O'Neill has been in "Belvedere" Private Hospital for ever so many weeks, and is still very ill indeed. We hope and pray that she may soon be restored to convalescence and good health.

The annual general meeting of St. Joseph's (Aramoho) Tennis Club was held at the Convent School, Aramoho, lately. Office-bearers elected were: Mr. J. Cooper (president), and a committee consisting of the Misses E. McDonald, M. Henry, C. Corney, and M. Gourley; Messrs. C. Orange and A. Henry; hon. secretary and treasurer, Miss M. Burr. The club has had the court done up nicely which has cost a lot of money, and they are hoping for a big lot of members this season.

The solemnity of the Holy Rosary was observed at St. Joseph's Church, Aramoho, on Sunday, October 11. In the morning a lot of the parishioners approached the Holy Table, and in the evening the church was as full as it could be, the devotions consisting of Benediction, Rosary, procession of Our Lady, and an appropriate sermon.

A few months back the Aramoho Children of Mary held a "Winter Fair" to provide new vestments for their church. Some of these have now arrived from Home, and were blessed by Rev. Father Kimbell and worn for the first time on Rosary Sunday. The vestments are of cloth-of-gold, and include a beautiful Benediction cope of this material. More vestments have yet to come, and it is confidently hoped that they will be as fine as those already landed.

Congratulations, although a trifle belated, to Miss Maisie Burr, who was successful in obtaining a very good post at the Wanganui Woollen Mills. Like most really energetic

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people, Miss Burr finds time to be one of the hardest workers in the Aramoho Children of Mary's branch, and she manages to do everything so cheerfully and with so little waste of time, that she is never too busy or flustered to do her big share at home, at work and abroad, wherever her duty lies.

At St. Mary's on the first Sunday in October we had Exposition, as usual, but had a procession, the first since away back in the almost forgotten summer. The Sundays have been so wet and miserable that it has been unwise to encourage the children to turn out in the flimsy white frocks. However, we managed to have the procession, and it was good to see the children again in their accustomed places. We are to have the Forty Hours' Adoration very soon, and are looking forward to those special days.

### Palmerston North

(From our own correspondent.)

October 30.

Before these lines appear in print the new convent will have been blessed and opened by Archbishop Redwood. Sunday next will be the third occasion within the last seven months on which his Grace has come amongst us for a great event.

At the recent examinations of Victoria University College, two pupils from the convent school (as exempted students) secured passes:—Cora Bartlett, advanced French and advanced English (first-class pass); Isabel Seymour, French and advanced English (second-class pass). Congratulations!

The events of the present week will live long in the memories of the school children, for they are enjoying nothing less than a Retreat all to themselves. It is being conducted by Very Rev. Father McCarthy, S.M., and of course a Retreat is really a "little Mission." What makes it better still in the eyes of the children is the fact that the Retreat from start to finish is being held in the school. It commenced on Wednesday morning and will conclude after Mass on Saturday; and is being offered for the Holy Souls. The Sisters do all in their power to make the children's school days happy and bright (both spiritually and temporally) so that in after years their minds may travel back and linger long on the pleasures of their school days.

It's not often that the scribe gets an opportunity to "gossip" about the Ashhurst-Raumai portion of the parish, but here's an item of interest. Recently (in view of their approaching marriage, which was solemnised in Feilding last week) Miss Coral Wischnowsky and Mr. Edward Leamy were entertained in the Raumai Hall by the residents of the district. The former (who hailed from Feilding) had been teaching at the local school for the past two years; and the latter is a member of a well-known Raumai family. Nice things were said about the guests: nice things were presented to them. An electric kettle and an electric iron were the residents' gift to them. From the hall committee of which he had been secretary for the last five years, Mr. Leamy received a silver entree dish; while the Pohangina Valley Sports Club handed him a valuable travelling rug. When Miss Wischnowsky severed her connection with the school she

carried away with her not only the good wishes of the pupils, but a nice parcel as well.

### Diocese of Auckland

(From our own correspondent.)

October 22.

The pupils of the Sacred Heart College have been very successful in their proficiency and competency examinations this year. Not a single student who submitted himself to either test has failed. This is a further illustration of the high standard of teaching maintained at this educational institution.

The pupils of St. Mary's Convent are preparing a playlet entitled "Joan of Arc," for production at their annual break-up. The play dealing, as it does, with the life history of the Saint, affords ample scope for the display of histrionic talent, and the performance is being looked forward to with great interest.

The Sisters of Mercy at Epsom are holding a children's plain and fancy dress ball shortly in aid of the schools, and judging by the interest taken in it by the parents, the function should be a great success.

The Rev. Father Lynch, of Puhoi, has been laid up in the Mater, but it is pleasing to announce that he is making very satisfactory progress.

Two and a half years ago the Catholics at Thames built a very handsome rough-cast school at a cost of £3500. Of this amount £2500 has been repaid, and last week a bazaar was held for the purpose of raising the balance of £1000 to free the school. Mr. Benguard (Deputy Mayor) opened the function, and from reports received it is anticipated that the results will leave little owing on the school.

Miss Irene Ainsley, one of Auckland's most brilliant vocal artistes and a great worker in church affairs, has been engaged to sing at the New Zealand and South Seas Exhibition in Dunedin. Miss Ainsley will leave for the south sometime next month, but before doing so will organise a concert to help the good Sisters at Hillsborough, who, by the way, are holding a bazaar on November 21, to help them to carry on the good work they have commenced at the new school.

### Diocese of Christchurch

(From our own correspondent.)

October 24.

Nazareth House was favored with fine weather for the garden fete last Saturday and Monday. The success attending the efforts of the devoted workers will be unfolded when the balance sheet is produced, and that will be immediately after the drawing of the art union. The function was exceedingly well patronised, and there was much to interest the large gathering. Mr. Petersen, controlling the dancing items, was an exceptionally busy man, and organised and carried out his heavy programme faultlessly. The Woolston Band gratuitously gave of its best on Saturday night; Mr. Estall and his bandsmen well earned the hearty appreciation of all concerned. On Monday night Mr. C. Geoghegan provided the band music, and the popular airs performed were

a delight to the crowd. St. Joseph's Orphanage Band played during the afternoons, and did well. The lighting of the grounds on the occasion surpassed all previous work in this line, and Messrs. Cunninghame and Co. (per Mr. Cotter) must have felt proud of the fine effect produced by the clever color arrangement of their electrical bulbs. The stallholders and their assistants worked most assiduously, and it seemed to be the aim of one and all to carry into effect the ideas and sentiments that were so clearly and concisely advanced by his Lordship Dr. Brodie in his speech at the opening of the fete.

On Sunday night last at the Cathedral music for Benediction was sung by the Sistine Choir Soloists. His Lordship the Bishop, in an appropriate address, depicted the history of the Sistine Chapel. He thanked the Soloists for their kindly thought in giving their services, and expressed appreciation of the uplift these singers were giving to the works of the great masters. After the devotions, his Lordship entertained the Soloists at the presbytery, and Signor Casolari expressed the gratitude of his brother artists for the hospitality and cordial welcome given them by the Bishop and his priests.

October 31.

Rev. Fathers Monaghan and Scanlan, of St. Bede's College, assisted the Cathedral clergy on Sunday last.

The parishioners of St. Anne's Church, Woolston, are very busy with jumble sales and socials. A musical evening, followed by a dance, will be held in the Druid's Hall on November 11. The enthusiasm and good feeling existing amongst the various organising parties is a source of pleasure to Father Timony.

On Saturday evening, the 17th inst., the Pier Hall at New Brighton, was crowded, over one hundred couples taking part in a splendidly organised carnival dance in aid of the local church funds. The committee spared no pains in the matter of decorations, supper, and music, this last and very essential factor being supplied by the Bristol Orchestra, the members of which well deserve the praise lavished upon them on the night. The following ladies were to the fore in this function:—Mesdames E. McKenna, Mason, Gray, Rundle, Reddington, Price, and Sanson. Mr. E. M. McKenna was an energetic secretary and Mr. T. Reddington a capable conductor.

### HOLY CROSS COLLEGE, MOSGIEL

In the recent examinations of Otago University the following students of Holy Cross College were successful:—

Advanced History—C. Von Ratter, A. H. Hyde.

History—W. J. Meade, B. A. Quelch.

Latin—B. A. Quelch.

Economics—A. E. Bennett, W. J. Meade, A. H. Hyde.

English—B. A. Quelch.

Logic—W. J. Meade, A. H. Hyde, F. Bennett.

Psychology—W. J. Meade, F. Bennett.

Mathematics—A. E. Bennett.

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## Selected Poetry

### ALIKE.

Whenever skies are brightly blue  
And sunlight fills the air,  
My thoughts, dear Mother, turn to you  
Whose loveliness they share.

The pretty blue is just thy dress,  
The sunbeams are thine eyes,  
And both the world with gladness bless—  
The world that's good and wise.

—NEALE MANN, in the *Ave Maria*.

### THERE ARE SWEET FIELDS.

There are sweet fields that lie  
Under the mountains,  
Where life runs pleasantly  
Like little fountains.

There has the sun forgot  
His cruel fire,  
And the strong air wanders not  
From the Craig-heads higher.

There may the grey heart sing  
How youth was stronger,  
And love a far-off thing  
That hurts no longer.

—JOLO ANEURIN WILLIAMS, in *An Anthology of Modern Verse*.

### THESE WATERS.

Thou shalt not fear these waters.  
Though disappointment, disbelief, ill-health,  
Hatred, or jealousy, or fear of pain  
For some dear loved one cloud thine eyes  
with dread.

Thou shalt not fear these waters:  
There will come  
One precious moment troubling them with  
life  
And dowering them with beauty in the dawn  
That thou may'st bathe and heal thy sores  
and wounds.

Thou shalt not fear:  
Lo, I, who love thee, see  
These bitter waters of Gethsemane  
May be Bethesda's lovely pool for thee.  
—A. DORIS L. WILSON, in the *London Observer*.

### TO ONE ACROSS THE SEA.

I send this song to you across the sea.  
Here in this land of dreams called Italy  
The memory of you is like a song  
Through all the golden hours, as sweet as  
strong.

I hear your voice in dulcet melodies  
Borne by the sea-tinged, blossom-scented  
breeze—  
Your voice and the low whisper of the sea,  
A minor chord of matchless harmony;  
And in the multitudes that come and go,  
Your face and yours alone I see, aglow  
As on that magical remembered day.  
On a bright sea, under the sky of May.

I send this song to you across the sea  
From this fair land of dreams, your Italy!  
—LENA WHITTAKER BLAKENEY, in *Munsey's*.

### BOOKS.

Oh, the clever folk grow weary in making  
books and things,  
To give the world the facts of life, dry  
prose of moons and suns;  
I'd like to learn a spell to keep the flash of  
pixie-wings,  
And make a lasting fairy-tale to give the  
little ones!

The little ones of life are those who long  
and droop and tire  
For something they can never reach, a  
glint of faery gold;  
They leave a waiting hearth behind to watch  
a gipsy fire,  
And chase their frail moon-butterflies with  
fingers blue with cold.

Dear God, Who made the world and all, and  
gave us dreams of fairies,

Who gives us all our love of books, that  
we may read and run,  
Give me to find and learn the spell that  
very deep and rare is.

And leave a little book of songs to please  
some little one!

—ANNE PAGE, in *The Home Magazine*.

### OCTOBER.

Come, forsake your city street!  
Come to God's own fields and meet  
October.

Not the lean, unkempt and brown  
Counterfeit that haunts the town,  
Pointing, like a thing of gloom,  
At dead summer in her tomb;  
Reading in each fallen leaf  
Nothing but regret and grief.  
Come out, where, beneath the blue,  
You may frolic with the true  
October.

Call his name and mark the sound,  
Opulent and full and round:  
"October."

Come, and gather from his hand  
Lavish largess of the land;  
Read in his prophetic eyes,  
Clear as skies of paradise,  
Not of summer days that died,  
But of summer fructified!  
Hear, O soul, his message sweet.  
Come to God's own fields and meet  
October.

T. A. DALY, in *Carmina*.

### REST.

Under green reeds, upon the flowered banks  
Of a low-singing stream I dreamed I lay  
Near to me, very near, were all the friends  
That I have known and loved since time was  
born.

We did not speak each other—yet each felt  
The blessed presence of the silent throng.

Each lay alone, each his own sweet dream  
dreaming.

No need was there for either word or touch—  
And, though at times soft, white hands  
beckoned us,

We lay quite still and would not be dis-  
turbed.

Above us we beheld the countless host  
Of millions who have not yet learned to  
dream;

Yet, knowing they would come to us one  
day,

We only smiled and closed our eyes again.  
We saw and heard, but we were not con-  
cerned.

We lay there quietly; we were at rest.

—JAMES M. WARNACK, in the *Los Angeles Times Magazine*.

### "SWALLOWS."

Blithe swallows winging, gliding on the air,  
Through gate and doorway, e'en into my  
home

Voiced like tiny silver cymbals, now you  
come:

What with your mirth I know not to com-  
pare:

Spring's message 'tis you carry everywhere:  
Skies clear their sullen looks where'er you  
roam

As zephyrs, lightly breathe along the loam,  
You bid our hearts shake off their weight of  
care.

Gaunt labor smiles, luxury brooding sighs;  
Such wisdom, and such folly in us lies:  
Some take this world of change at its just  
worth,

And, like the swallows, jubilant set forth:  
And, whether summer blooms, or winter  
snows,

The sunshine in their hearts its radiance  
shows.

—BERNARD TANSEY, in the *Irish World*.

### OLD SISTER MARY GREGORY.

Like some tried, faithful servant

That has her Master's ear,

Old Sister Mary Gregory

Insists that God shall hear,

She has so much to say to Him

She says it without fear.

For though a convent hid her youth,

And she was no man's bride,

And never heard a baby's feet

Pit-patter at her side,

Yet she has children by the score,

And sends them far and wide.

She's sons that go across the sea—

They write from far away;

She's children sick and children sad,

And children wild and gay.

She tells their names each night to God

Lest they forget to pray.

The devil dreads a mother's heart,

So greatly will she dare;

So fierce she is to evil,

So armed she is in prayer;

And Sister Mary Gregory

Fights boldly for her care.

If she should die before them

And win her golden store,

She'll choose a heavenly mansion

Well furnished for a score;

And there they'll find her waiting

Outside her open door.

—WINIFRED M. LETTS, in the *Irish Catholic*.

**FEATURES OF THIS WEEK'S ISSUE**

Leader—The Dangers of Prohibition, p. 33. Notes—The Golden West; Los Angeles; Santa Barbara; San Francisco, p. 34. Topics, pp. 22-23. Complete Story, p. 11. What is a Liberal Education? p. 15. The late Father Maples, p. 17. The Church in New Zealand, p. 19. Little Sisters of the Poor: Extensive Additions to Home, p. 25. Interview with Rev. Dr. Kelly, p. 29. Faith of Our Fathers (by Mgr. Power), p. 51.

**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, NOVEMBER 4, 1925.

**THE DANGER OF PROHIBITION**

OUR beloved Metropolitan has, in an eloquent and masterly Pastoral, issued to Catholics a solemn warning against Prohibition, and we cannot doubt that his wise words will have weighty influence on the result of the polling to-day. Not only is Prohibition ethically unsound and an unwarranted aggression on the freedom of the people, but, in a country in which bigots have more than once proved their power, it is a menace to our religion. The very centre of our Catholic life is the Eucharist: the Eucharist, by divine institution, depends on the materials of bread and wine, and it is intolerable to think that it might become possible that free access to these materials could be denied us by venal politicians swayed by noisy No-Popery bigots.

Whatever about the question of freedom in the abstract, when we recall that our Metropolitan expresses the matured opinion of the Council of the Archbishops of Australia, over which the Apostolic Delegate presided, we consider that the wisest and safest course is to be guided by their advice, which is set forth plainly in the following document, emanating from the highest ecclesiastical authority we have in these southern territories:

**PRONOUNCEMENT OF AUSTRALASIAN ARCHBISHOPS.**

October, 1918.

We deem it our duty to co-operate with every wisely directed effort to stem the evil of drink in Australasia, and to promote temperance among our people. We have no sympathy with those who oppose well-considered restrictive legislative, or the strict and impartial administration of the laws which regulate the sale of drink. But, need-

less to say we have just as little sympathy with those—and they are very active at present—who do not distinguish between the use and abuse of alcoholic drink; who seem to regard drink as something essentially evil; who, in spite of the comparative sobriety of the people of Australasia, convey to the world by their reckless statements that Australia and New Zealand are drink-sodden lands, and that their people, and especially the soldiers who have risked their lives, are dishonored and degraded by intemperance. No lasting improvement can be based upon false principles and no good cause can be served by false charges and intemperate language.

We frankly admit that drink has done and is doing much evil in Australasia. We are so much alive to the necessity of legal control of the drink traffic that we would regard with sympathy any sane proposal to buy out existing liquor interests, to take the drink out of private hands, and to vest it in some public authority. But we view with misgiving and alarm the crude proposals of those Prohibitionists who, under cover of war conditions demand drastic legislation which would be an unwarrantable infringement on the reasonable liberty of the mass of the people: which would most probably be inefficient for the purpose in view, and which in the end might produce more evil than it would remove.

- ✱ HIS EXCELLENCY THE APOSTOLIC DELEGATE.
- ✱ MICHAEL, ARCHBISHOP OF SYDNEY.
- ✱ FRANCIS, ARCHBISHOP OF WELLINGTON.
- ✱ DANIEL, ARCHBISHOP OF MELBOURNE.
- ✱ JAMES, ARCHBISHOP OF BRISBANE.
- ✱ PATRICK, ARCHBISHOP OF HOBART.
- ✱ PATRICK, ARCHBISHOP OF PERTH.
- ✱ ROBERT, ARCHBISHOP OF ADELAIDE.

That document was issued in October, 1918. Last year, when we were celebrating the Golden Jubilee of Archbishop Redwood, Archbishop Clune, in the course of his eloquent panegyric, paid a magnificent tribute to the wise and fearless guidance which our Metropolitan gave the Catholic people, and the Archbishop of Sydney, as spokesman of the Australian Hierarchy, referred specifically to the great work his Grace had done in fighting Prohibition. We mention these incidents in order to show with what authority he speaks now when once again he raises his voice to warn our people against what might easily be a real danger to the Church.

**A NEW CARDINAL FOR IRELAND**

A cable, published in the daily papers on last Saturday, announced that at the next Consistory the Most Reverend Patrick O'Donnell, Archbishop of Armagh, Primate of All Ireland, would be created cardinal. Irishmen, all over the world, will welcome this new honor done to their race, and those who know the Cardinal-elect, either personally or through his great reputation, will be pleased that the Red Hat is given to him. The Primate was born at Glenties, Co. Donegal, in 1856. He is a member of one of the greatest of the old Irish septs, and

the blood of men whose names are bright on the pages of our history runs in his veins. Some time ago, the newspapers had a report that three Irish Cardinals were to be created. Most people who knew anything about the circumstances smiled incredulously, but many agreed that there would probably be one, and that the most likely churchman for the honor was Monsignor O'Donnell.

The Cardinal-elect is a man of distinguished bearing, tall and stately, with fine features, affable and eloquent. Don Carlos O'Donnell, a scion of one of the Wild Geese, is a Spanish duke, and a kinsman of Dr. O'Donnell's. The latter was educated at Maynooth, where he was afterwards a professor, and, later, Prefect of the Dunboyne Establishment. So conspicuous were his talents that he was chosen as Bishop of Raphoe in 1882, at the early age of 32. He has been Rector of the Catholic University of Ireland, and a member of the governing body of the Catholic School of Medicine. He sat on a Royal Commission, dealing with Congestion in Ireland, in 1906. In 1915 he received the degree of LL.D. from the National University. A couple of years ago he became Coadjutor-Archbishop of Armagh, with the right of succession, and he has ruled that See since the death of the venerable Cardinal Logue at the end of last year.

Dr. O'Donnell was for many years closely associated with the Home Rule movement, acting as Treasurer for the old Parliamentary Party up to the time of its downfall. He took no prominent part in the later movements, and while not identifying himself with any side was honored and respected by all as a true Irish patriot. In this way, his selection shows Rome's traditional wisdom, as it cannot fail to be acceptable to all parties in Ireland. His scholastic record, and his career as a bishop warrant us in foretelling that he will wear the Red Hat with honor and maintain with dignity the high standard of the distinguished Princes of the Church who have preceded him in Ireland. *Ad multos annos!*

**IRISH HISTORY COMPETITION**

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

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## NOTES



### The Golden West

It is a dreary journey across the American continent from Chicago to Santa Fe, but the traveller is cheered and stimulated by the hope of seeing at the end of the long trail the glorious land of California, in which nearly all that is beautiful and romantic in the United States is contained. All day and all night the slow train passes through a lonely, sun-baked country, pulling up now and then at little stations, winding among gaunt brown mountains, and rushing across sandy wastes. On the long trail westward there is one delightful respite—a visit to the marvellous Grand Canyon of Arizona. Up on the mountains, six thousand feet above the sea, the train pulls up one morning at a quiet station on the rim of the deep cross-section which the Colorado River has cut into the earth. The mountain air is delightful, and the color of the Mediterranean is in the skies as one emerges from the train and hurries up the pathway that leads to this wonderful panorama. At the edge of the vast precipice one can see the river winding along, a mile below. Cliffs a mile high tower above it, varied in color, cut into fantastic shapes, and constantly changing as the sun moves across the heavens. All day one moves along the edge of this huge fissure, overwhelmed by the grandeur and the loneliness of the place, discovering fresh marvels at each new point of view, refreshed and exhilarated by this silent communion with nature, and loth to leave it all.

### Los Angeles

Leaving the Grand Canyon the train descends once more into the baked sands of the desert. The heat is intense and dust penetrates even through the double glasses of the windows. The one relieving feature is the color at dawn and sunset—the beautiful lights in the sky which have a charm as subtle as one finds at morning and evening in the Irish midlands. Then the cactuses appear, and soon palms are seen dotted over the landscape. A little later we are among the orange and almond groves, and at last comes the station at Los Angeles. Hotels are good in this new city. Traffic regulations are the best in the United States. One visits the quarter in which the prominent "Movie" artists have their villas. There is a motor ride through the enchanting avenues and gardens of Pasadena, where the millionaires love to linger. Over the sunny sea a fast steamer takes you to the island of Catalina, rugged as Capri in outline, a place of rest and peace where one may dream beside the creaming waves. One can almost see the great city growing, so rapidly does it develop, and in the midst of its noise and bustle one comes on an old Spanish Mission church, eloquent of the good work of the early Franciscan Fathers who carried the banner of Christ all along the Camino Real—the King's Highway—from south to north of California.

### Santa Barbara

The most famous of the old Missions is at Santa Barbara. A few months ago a terrible earthquake visited this little city, shook to the ground its big hotels, and wrought much damage to the towers of the ancient church. Wooden buildings stood the shock well, concrete resisted when well mixed, brick not at all. The builders were at work and the ruins were rapidly disappearing, but traces of the havoc were to be seen everywhere. Below the city is a glorious beach upon which the summer seas made music all day and all night. Above, on the hillside, stood the Mission church. Its towers were damaged, and much of the adobe work had tumbled down during the shock. But the interior of this hallowed sanctuary was untouched, and one could still admire the decoration on the walls, the work of Indian hands, under the guidance of the Franciscans. In the old-world monastery garden the shade was grateful, and walking there was all the more enjoyable because the guide was a Franciscan who came from Killarney. There among the trees and flowers we lingered and spoke of that dear land far away which no son of St. Patrick can ever forget.

### San Francisco

This city of St. Francis is the most beautiful town in America. It has a harbor which is like an inland lake. North of it are mountains and forests of giant trees, and to the south are avenues of palms and fields teeming with corn and wine. Stanford University is a thing of beauty; and its rival across the bay, with its lofty campanile, its Greek theatre, and its noble colleges set in shaded parks, is the last word in efficiency. It is doubtful if the world has a more delightful park than that of Golden Gate, with its art galleries, its aquarium, its herds of deer and buffalos, its lakes and cataracts, and its bosky woods. It is a Catholic city, and it has a seminary and a preparatory college which are worth going a long distance to visit. Among its many churches, that of St. Patrick is the most beautiful and the most interesting. It was destroyed by fire after the earthquake, but has now been rebuilt by its worthy pastor, Monsignor Rogers, who is one of the most ardent of Irish patriots. His love of the old land is not mere lip-service. From far Connemara he brought the wonderful green marbles that line the walls and support the lofty roof. In the stained glass windows you can read the story of Ireland's faith. The decorations are rich in Irish symbolism, and it is an education to study them under his kindly guidance. His altar charts, which are illuminated in ancient Celtic scroll, are framed in gold and silver fashioned in a Dublin school of art; and his vestments, made by loving hands in the same school, can hardly be surpassed in Italy, France or Spain. One has to go there in order to learn what artistic work can be done at the present day in Ireland. And

hardly less wonderful than all this is the kindness and the hospitality which this genial pastor from the banks of the Slaney extended to a fellow Wexfordman.

### El Presidio

Out there on the heights, looking through the Golden Gate towards the broad ocean beyond stood the old Spanish fortress, called El Presidio. The fortress has gone now but the name still remains. Remains too the romance of the spot, and the memory of Conchita Arguello, the Spanish girl who so many years ago, when San Francisco was only a village, watched and waited here for the coming of Rezanov. Day by day her eyes swept the sea for the sight of his ship coming over the horizon. But no ship came, and at last a chance word from an English visitor told her that Rezanov had perished in the snows of Siberia, on his way back to claim his Spanish bride. And so it was that Conchita gave herself to God, and, taking the name of Sister Mary Dolores, became the first American Dominican Nun.

Looking seaward o'er the sandhills stands the fortress old and quaint

By the San Francisco friars lifted to their patron saint.

Only one sweet human fancy interweaves its threads of gold

With the plain and homespun present, and a love that ne'er grows old:

Only one thing holds its crumbling walls above the meaner dust—

Listen to the simple story of a woman's love and trust.

Turn up your Bret Harte and read the poem in which he tells part of the story which is the loveliest and most romantic story that America has to tell. And when you visit San Francisco go, as another traveller did, and sit on the hill above the sea, with your back to the busy streets, to dream of those old days that are gone for ever, while the angelus bells ring and the autumn sun turns the waves in the Gold Gate into that "countless laughter of the sea" of which the ancient poet sang.

### ACKNOWLEDGEMENT

The Editor of the *N.Z. Tablet* desires to convey his sincere thanks to many friends who sent him wireless messages, telegrams, and letters on his return from Europe.

### DIOCESE OF DUNEDIN

St. Joseph's Cathedral Choir was assisted on Sunday morning by all the members of the Sistine Choir Soloists now on tour of the Dominion; Weber's Mass in G being selected for the occasion. At the offertory Signor Belli sang "Pieta Signor" (Salvator Rosa), followed by Signor Paganelli in "Ave Maria" (Gounod-Bach). The Soloists gave a magnificent rendering of the "Agnus Dei" (Paganelli) with Maestro Casolari at the organ. For Exposition of the Blessed Sacrament the "O Salutaris" (Perosi) was sung by the Soloists, unaccompanied.

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GROUP OF CATHOLIC UNIVERSITY STUDENTS WHO ATTENDED THE ANNUAL COMMUNION AT ST. JOSEPH'S CATHEDRAL ON SUNDAY, OCTOBER 8  
—Photo by Miss Ritchie.

There was Exposition of the Blessed Sacrament after the 11 o'clock Mass at St. Joseph's Cathedral on Sunday. In the evening after Compline, at which his Lordship the Bishop officiated, the usual monthly meeting of the Men's Confraternity of the Sacred Heart was held followed by an impressive sermon on Purgatory preached by the Bishop in the presence of a crowded congregation. Procession and Pontifical Benediction of the Blessed Sacrament then took place.

The Sisters in charge of St. Vincent's Orphanage, South Dunedin, and Mount St. Joseph Boys' Home, Otago Peninsula, desire to thank the ladies of the Maniototo district, Central Otago, for a generous gift of three crates of eggs. Donations of £5 from "Client of St. Anthony," Herbert, and 2/6 from "Client of St. Anthony," South Dunedin, were gratefully received during the month.

On Sunday (Feast of All Saints) fifty-seven little children had the happiness of making their First Holy Communion in St. Patrick's Basilica, South Dunedin. They were afterwards entertained to breakfast, provided by their parents and friends. The ladies of the St. Vincent de Paul Society (South Dunedin branch) waited on the tables which were laid out in the Orphanage dining-room.

On Sunday, the 25th ult., the corner stone of a new church at Woodlands, in the Waikiwi parish, was laid by the Very Rev. Father Hunt, pastor of Winton, assisted by Very Rev. Father Jas. O'Neill, pastor of the district. An extended report of the function will be given in our next issue.

On Monday (Feast of All Souls) the first Mass at St. Joseph's Cathedral was celebrated at 6.15 a.m. The list of names of

deceased parishioners and their friends and relatives was then read, the souls of the departed being recommended to the prayers of the faithful. Solemn Requiem Mass was offered at seven o'clock, Rev. Father Monaghan being celebrant; Rev. A. Gregory, deacon; and Rev. P. Breen, subdeacon. The music was impressively rendered by the Dominican Nuns' Choir, and at the conclusion of Mass the absolution at the catafalque was given by Father Monaghan. Mass was also celebrated at eight o'clock, commencing at seven o'clock, three Masses were celebrated in succession at North-east Valley, Kaikorai, and Mornington, respectively.

The sanctuary and choir boys of St. Joseph's Cathedral were treated on Labor Day to a marine excursion to and picnic at Company's Bay—a beautiful locality across Dunedin harbor. The boys were accompanied by Rev. Father McMahon and the Christian Brothers. Suitable weather prevailing, the outing was most successful and enjoyable. Owing to the generosity of the parishioners and the kindness of a committee of ladies ample provision was made for the entertainment of the numerous party. A sports programme was carried out during the day.

The date of the annual entertainment by the pupils of the Christian Brothers' School has been altered to Monday, the 16th inst., at His Majesty's Theatre. An excellent programme has been arranged, the attractions including an operetta ("The Royal Jester") in which 260 of the boys participate; physical displays, elocution, instrumental and vocal selections, etc. The plan will open at the Bristol on Wednesday, the 11th inst., and intending patrons are urged to secure their tickets without delay, as only sufficient to correspond with the seating accommodation will be sold.

### Otago University Catholic Students' Club

The annual Communion of the Otago University Catholic Students' Club, held in St. Joseph's Cathedral on Sunday, the 18th ult., was the final function of a very successful year. Since its inauguration the club has not ceased to grow until now there are about sixty members. During the past year all the lectures given at meetings were given by the students themselves. The following were the lecturers for the year:—"Latin America: Historical Glimpses," Mr. R. O'Regan; "The Pilgrimage of Grace," Mr. J. Rankin; "Father Damien," Mr. T. G. Fouly; "Cardinal Newman and the Oxford Movement," Mr. C. Hastings; "Hildebrand," Mr. E. W. Campbell; "Catholic French Generals in the Great War," Mr. J. N. Smith. The annual picnic was held at Shephard's Gully this year and was attended by over fifty members; and also two very successful social evenings were held during the past year.

### ANNUAL BALL.

The annual ball of the Catholic Students' Club was held in the Strand Salon, on Friday, September 18. This was the second function of its kind held by the club, and was an unqualified success. Among the number present were Dr. K. Ross and Mrs. Ross, Mr. and Mrs. J. B. Callan, Mrs. E. E. J. O'Neill, Miss Bryant and Dr. C. R. Burns. There were about forty couples present and good music and good dances made this evening one long to be remembered.

### ANNUAL COMMUNION.

The members of the Catholic Students' Club approached the Holy Table in a body at the nine o'clock Mass on Sunday, the 18th ult. Rev. Father Morkane, who was celebrant, addressed the students in a well-chosen and scholarly sermon. After Mass a Communion breakfast was held in the refectory of St. Dominic's Priory, by the kind permission of the Mother Prioress. The great success which attended this function is entirely due to the ladies of the committee. At the conclusion of the breakfast the president of the club (Mr. E. W. Campbell) addressed the members. He spoke of the very successful past year and attributed this success in great part to the ladies of the club, particularly the Misses Simmers and Miss Gouley.

His Lordship Dr. Whyte, in addressing the students, remarked on the urgent need for a Catholic Students' Hostel, and said if the students made this great need known they would undoubtedly receive support from all over New Zealand.

Rev. Father Morkane, who has always taken the greatest interest in the club since it was founded, also addressed the gathering. He reviewed the early years of the club, tracing its gradual growth down to its present position. In conclusion he congratulated the committee on the way they had carried out their duties during the year.

After the breakfast, the students, at the kind invitation of the Mother Prioress were shown over the convent.

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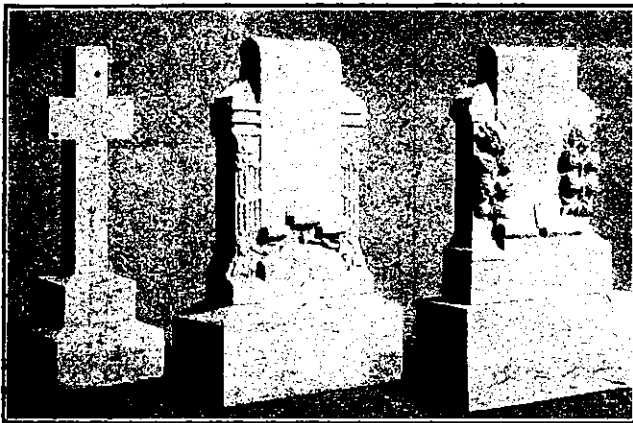
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To those who have had their cemetery plots merely curbed, but owing to the high cost of marble and granite have delayed erecting a headstone, a rare opportunity of having their plots completed at a low cost is afforded.

## "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.

## AFTER THE JAZZ—

### TAKE "BAXTER'S."

How easy it is to catch a chill after coming out from a warm ballroom. The cold air strikes you when you are heated and, alas, you soon become aware of a tickling in the throat and a tightness in the chest. As a precaution take a dose of Baxter's Lung Preserver as soon as you get home. A sure remedy for all coughs and colds. It will ward off an attack, and its unique tonic properties will help to build you up.

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JUST TO HAND

Defenders of the Ford (Concannon)—6/6.  
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My Fight for Irish Freedom (Breen)—5/6.  
Gaelic Pioneers (Gougoud)—7/9.  
Poem Book of the Gael (Eleanor Hull)—6/6.  
Beata Breandain—3/9.  
An Matair—3/-.  
Shan Van Vocht (James Murphy)—3/9.  
Forge of Clohogue (James Murphy)—5/9.  
Green Cockade (Mrs. Pender)—4/-.  
Norah Connor (A. M. P. Smithson)—4/-.  
Scribne Risteird de hIndeberg—5/6.  
Rambles Complete (Bulfin)—6/10.  
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Dear Little People,

Are you all very busy with your end of year work, and do you know that it will be CHRISTMAS before we know where we are? Have you noticed how the days are so much longer now, and do you ever hear the birds singing their morning hymns in the early, early daylight? They're the ones to wake up in good time for breakfast, *their* mothers don't have to call them ever so many times before they'll start to sing! And have you all noticed how beautiful the gardens are beginning to look? There's a little garden just outside my window, only such a tiny one, not much bigger than a good-sized tablecloth, but there are ever so many bright flowers blooming in it. There's a punga fern which fills up an ugly corner, and round about its roots are many other beautiful ferns, as green and as strong as if they were in their own bush home. There are several clumps of white, pink, and yellow daisies, just very ordinary ones, but so pretty and always covered in blooms. There are red, white, and pink geraniums, a little bush of heliotrope, two lavender plants, several Sweet Williams, standing up shiny and bright; a pink rose, two rich red ones, and, if you please, a cheeky blue pea clambering all over another pink briar rose. These two are in flower together, and pretty they are, the blue, and the coppery pink. There's a mignonette too, so fragrant after a shower of rain, lots of snapdragons with little buds on them just ready to show what color they're all going to be; pansies, carnations, lobelia, some bright red bulbs, forget what they're called, but they're not tulips; some big white arum lilies and a patch of blue forget-me-not. These flowers are in a border set about a tiny grass lawn, and from the door there is a red brick path, which leads to a creeper-covered summer-house. The creeper is called *mandevilla volens*, really quite a long name, but the flower is beautiful enough to be worth the trouble of learning its name. It is a white flower, something like jasmine but ever so much bigger and the scent is much stronger too than the jasmine's. It has a fine green leaf, and it grows very easily. I spend quite a lot of my time in the summer-house, and the canaries, close by, are beautiful whistlers. I have no canary now, did I ever tell you that poor little "Paul" died? He was greedy, and I didn't know that he was eating too much, so, between the two of us, he died, which was very sad, and we all missed his

happy song. Well, now, I wonder can you imagine at all what my garden is like and how much pleasure I get out of it? Can anyone tell poor "Anne" a sure and easy way to get rid of snails? Between now and the holidays, I want you to take an interest, a special interest, in gardens. If you have one yourselves, so much the better, but, if not, you must sort out someone else's and take particular notice of it, as you go along, from day to day. We're going to have a COMPETITION about Gardens, during the holidays, and I want it to be THE BEST Competition we've had. So, buck up, and don't go along with your eyes shut, you never know what you may be missing. I'll announce, early in December, just what we're going to do for this new Competition, so, watch out. But, first of all, let's see how we're getting on with

#### THE LADDER WRITING COMPETITION

This is in full swing now, and you needn't be afraid I won't have room on the ladders for you, because I will. Ours are Magic Ladders which stretch out to take as many Little People as want to climb on to them. They never slip, slide, or break, and they're lovely sky blue, with silver rungs. At the top of each there is a hammock, made of strong cobweb and morning dew, and, as these magic hammocks don't ever tip upside down, all the Little People can scramble into them, at the end of each week, and watch from there, the next week's ladder getting judged. When you think of the miserable wet spring we've had, not able to go out even once in the "Daydream," I think it will be rather wonderful to find ourselves up in the clouds once again. Hurry on then, get your Ladder Letters written, enclose your penny stamp, and get the letters away to me, or you'll miss the chance, as sure as my name's "Anne." My word, when I was a little ---, I would have been up to the top of those Ladders mighty quick, if it was only to satisfy my curiosity. And all of you must be a good deal like I was, or, indeed we wouldn't think so much of one another now, would we? Go for it then, and see what we can do. Remember, the prize is to be given for the *best and neatest writing, according to age and standard*. As it is really a WRITING prize, the letters must not be too long. Later we'll have something to say about the BEST LETTERS. That will be another time.

During October several new members join-

ed the L.P.L.C., sent for their badges and had their names put in the Birthday Book. Here is the list, add these names to those you have already:—

Eva Casey, Edendale; Jack Howard, Shield Street, Reefton; Raymond Wilkins, Gladstone Street, Mosgiel; Molly Grimes, 14 Walker Street, Christchurch; Eileen Burke, P.O., Waituna, Southland; Monica McLaughlan, Edendale; Jean Camilla Straka, Tahekeroa, Kaipara Line; Kathleen Rea, Domett Street, Westport; Eileen and Molly Beard, 29 Chambers Street, N.E. Valley, Dunedin; Catherine Venning, 65 Cain Street, Timaru; Roddy O'Connor, Appleby, Nelson; Neva Swann and Nora Swann, "The Highlands" P.O., Aotea; Nellie Cameron, Nokomai.

I hope you're writing regularly to your Letter Friends, although I quite expect that some of you will be very busy now with all the extra work which the year-end brings. Of course, no one must neglect *work* for Letters, but, with a little trying and goodwill, it is possible sometimes, to achieve wonders. Plan out your time carefully and see what a lot you can get done without being a nuisance to others and without being over-worked yourselves. If you make friends, do not lose them for want of a little thought.

#### ADDRESSES.

Looking through my Birthday Book I find a lot of names, some without addresses, of Little People who have not joined our Club. I wonder if every Little Person who wrote to me, and whose name is not in our big L.P.L.C. list, will be good enough to write again. Be sure to give your full name and addresses, your birthdays and age. Also, the Little People who wrote to me from different Convent Schools, and who gave no other addresses, will they write again telling me where they live, and will they join our Letter Club? It is always nice for everybody if your letters are sent to your home addresses, and, also, only Club Members will be given addresses of Letter Friends. It is much more orderly this way.

#### RIDDLE BIN

Before we read and answer our letters I'll give you the answers to our riddles:—

1. What letters of the Alphabet would frighten away any burglar—O.I.C.U. (Sent in by Maura Fitzgibbon).

2. When is a train not a train?—When it is due (dew). (Sent in by Sheelah Fitzgibbon).

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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.

## MARRIAGE

**O'REGAN—WILSON.**—On Wednesday, October 21, at the Church of the Sacred Heart, Addington, by the Rev. Father O'Connor, Patrick Joseph Francis, eldest son of Mr. and Mrs. P. J. O'Regan, Wellington, to Helen Weymss, only daughter of Mr. and Mrs. J. Wilson, of Christchurch.

## DEATHS

**KEHOE.**—Of your charity pray for the repose of the soul of James, beloved husband of the late Margaret Kehoe, and father of Mary A. Faulks, Thomas Edward, and Margaret Kehoe, who died at his residence, 265 Macandrew Road, South Dunedin, on October 25, 1925; aged 76 years.—Sacred Heart of Jesus, have mercy on his soul.

**McKEOWEN.**—Of your charity pray for the repose of the soul of Catherine, the beloved wife of Michael McKeowen, who died at Goring Street, Wellington, on October 7, 1925; aged 78 years.—May her soul, rest in peace, and may perpetual light shine upon her.

## IN MEMORIAM

**HERMAN.**—Of your charity pray for the repose of the soul of Margaret Anna, beloved wife of Albert Herman, who died at Wellington, on November 3, 1922.—Immaculate Heart of Mary, your prayers for her extol; O. Sacred Heart of Jesus, have mercy on her soul.—Inserted by her sorrowing husband and family and her mother, sisters, and brothers.

**KAY.**—Of your charity pray for the repose of the soul of Elizabeth Christine Kay (daughter of Michael Rodden, 77 Melville Street, South Dunedin), who died on November 1, 1921.—R.I.P.

**KELLY.**—Of your charity pray for the repose of the soul of Mary, beloved wife of Patrick Kelly, who died at Timaru, on November 3, 1920.—On her soul, sweet Jesus, have mercy.

**O'BRIEN.**—Of your charity pray for the repose of the soul of Terence O'Brien, who died at his residence, 50 Queen's Drive, Musselburgh, Dunedin, on October 25, 1914.—On his soul, sweet Jesus, have mercy.

**O'BOYLE.**—Of your charity pray for the repose of the soul of Hilda, dearly beloved daughter of Mr. and Mrs. D. Treacy, Feilding, who died at Christchurch, on October 31, 1921.

**SEXTON.**—Of your charity pray for the repose of the soul of Patrick Sexton, who died at South Dunedin, on November 4, 1912.—R.I.P.—Inserted by his loving sisters.

**SULLIVAN.**—Of your charity pray for the repose of the soul of Michael, beloved husband of Norah Sullivan, who died at his residence, "Ashroe," Otaia, on November 5, 1924.—On whose soul, sweet Jesus, have mercy.

## WANTED

**WANTED.**—By lady (engaged during day) with three boys—ages four, seven, ten—BOARD for eighteen months, from end January, 1926 (near Preparatory School and University). Attention wanted for children after school hours. Apply Mrs. Bamford, 102 South Road, Masterton.

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Altered Date—

MONDAY, 16th NOVEMBER, 1925

MONDAY, 16th NOVEMBER, 1925

MONDAY, 16th NOVEMBER, 1925

## CONCERT AND GRAND GYMNASTIC DISPLAY

Including the pretty romantic Operetta, "THE ROYAL JESTER," by Pupils of the School. Two hundred and sixty boys taking part

Dress Circle and Front Stalls, 2/6

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(Box plan for Reserved Seats opened at Bristol 11th November)

HIS LORDSHIP THE BISHOP WILL PRESIDE. The Old Boys of the School, and other friends of the Brothers are expected in large numbers.

Doors open 7.15 p.m.

Commences 7.45 p.m. sharp.

## St. Patrick's College Scholarships

Candidates for the above Scholarship Examination are requested to notify the Rector not later than November 10. The examination will be held at convenient centres on Tuesday, December 1.

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## ART UNION:

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- 2.—1720—No name (sold at door).
- 3.—10073—S. Power, Patea.
- 4.—18185—Eva Fogarty, 9 Chambers Street, North-east Valley.
- 5.—21172—C. Phillips, Mangaweka.

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- Oil Painting, "Bush Scene"—W. Ferguson, Outram.
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- Oil Painting, Ornament—Miss Bunbury, Abbotsford.
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- Fancy, H.W. Traycloth—Mrs. O'Brien, Henley.
- H.W. Table Centre—Mrs. Martin, Mosgiel.
- M. CURRAN, Hon. Secretary, Mosgiel.
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Dear Sirs,—Please tell me, though I assume no obligation in asking, all about your cash offer.

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Catholic Girl's Hostel

Visitors catered for. A Home away from Home. Also a few vacancies for permanent boarders. For particulars apply to THE MATRON, 245 CASHEL STREET,

Christchurch

Answers for the following another time:

1. What is it that goes on for ever and never stops?

#### LETTERS FROM NEW MEMBERS.

NEVA SWANN, "The Highlands," Aotea, P.O., writes sending along stamps for badges for herself and Nora. Neva has four sisters—Mary, Nora, Sally, and Joan; three brothers—Tom, John and Barney. She has a birthday on 27th October. Wants a Letter Friend, and names for two calves. (Welcome Neva and Nora too, what about all the others joining up and making a real family party of it? You've got a birthday mate waiting for you Neva, her name is Brunetta Smith, Port Albert, and she's same age as you. I think "Poppy" would be a good name for the red and white calf, and "Astra" for the white one. Hope you'll like your badges.—Anne.)

P.S. Send in the answer to the riddle, will you dear?

NELLIE CAMERON, Glenfalloch Station, Nokomai, Southland, now sends for her badge and wants a Letter Friend about her own age. Nellie's birthday is on 18th December, she has three rabbits for which she wants names, and is watching four birds' nests without disturbing the eggs. (Glad you sent for your badge so quickly Nellie. You've no Birthday Mate, but will you and Nellie Healey be friends? Nellie's address is 3 Short Street, Palmerston North. Her birthday is just a fortnight before your own, and she's about your age. See now if you can be friends by your birthdays. Suppose you call your rabbits "Tiny," "Puck," and "Noggy."—Anne.)

RODDY O'CONNOR, Appleby, Nelson, wrote two years ago and now he has joined up with a fine new badge. Roddy looks after the ducks, five young Muscovy ones and a good many other ducks, and he shuts them up at night besides feeding them and gathering in the eggs. They are milking 50 cows with machines. Roddy and his brother collect stamps, Roddy has 225 and brother has 730. (Hullo Roddy old man, where have you been all this long time? We're glad to welcome you to the L.P.L.C. and hope you'll make some good friends. When is your birthday, are you going to try in the Ladder Writing? Hope the ducks are a great success.—Anne.)

And we have letters from old Members, amongst them is one which tells us of someone we must remember during the month of the Holy Souls.

ANNA McMILLAN, 80 Young Street, New Plymouth, writes thanking us for her Badge which arrived while she was away in Wanganui where her mother was very ill. Anna's mother is now dead and we must be sure to pray for her soul. It would be very sweet and kind if some of the Members would write a letter to Anna, who, with her sister, is now living with her Auntie in New Plymouth. (So sorry dear little Anna that your mother has been taken from you, but she will get the reward of her great sufferings. And you and your sister must be good to your Auntie, to your Daddy, and to your four big brothers, when you see them.—Anne.)

CATHLEEN LARNER, "Avoca," Wynd-

ham, writes telling us that she liked Mrs. Quinn's suggestion, especially the invitation to fly over to her place in the "Daydream." Cathleen sends a penny for the Orphan Fund. (Glad to hear from you again Cathleen, thank you for penny. I hope you'll be trying in the Ladder Competition.—Anne.)

MONICA KILKELLY, 39 Martin Square, Wellington, liked her Badge and showed it to her schoolmates. Monica sends a penny for the Treasure Box, is writing to Patricia Walsh, Pahiatua, and wants a Birthday Mate. (Glad you like your Badge Monica, and you'll be pleased to know you have two Birthday Mates—Eileen Sheehan, Happy Valley, P.O. Te Fua, Southland, who is exactly the same age; and Mattie Nevin, Westport.—Anne.)

#### STORY CORNER.

Suppose we have a little story now. Do you all know what a WEASEL is? If not, please ask the nearest Grown-Up, or the story will not be half as interesting.

#### THE WIGGLY WEASEL.

There was once a wiggly weasel who lived in a wiggly hole with a wiggly wife.

Now, one wiggly morning, the wiggly wife said to the wiggly weasel "I want some wiggly walnuts."

"Why?"

"To make some wiggly shoes to put on my wiggly feet, to keep my wiggly toes dry."

So the wiggly weasel came out of his wiggly hole and went across to a wiggly walnut tree.

"Give me some of your wiggly walnuts," he said.

"Why?"

"My wiggly wife wants some wiggly walnuts to make wiggly shoes to put on her wiggly feet to keep her wiggly toes dry."

Then the wiggly walnut-tree answered, "Oh, but I only give wiggly nuts away on a wiggly Wednesday."

"When will it be wiggly Wednesday?"

"I don't know."

So the wiggly weasel went to the wiggly water and said, "Oh wiggly water, tell me when will it be wiggly Wednesday?"

And the wiggly water answered, "Wiggly Wednesday is the wiggly day after wiggly Tuesday."

"When will it be wiggly Tuesday?"

"I don't know."

Then the wiggly weasel went to the wiggly wind, and said, "Oh, wiggly wind, tell me, when will it be wiggly Tuesday?"

And the wiggly wind answered, "Wiggly Tuesday is the wiggly day after wiggly Monday."

"When will it be Monday?"

"I don't know."

Then the wiggly weasel went to the wiggly weeping willow tree, and he said, "Oh, wiggly weeping willow, tell me when it will be wiggly Monday?"

And the weeping willow answered, "Wiggly Monday is the wiggly day after wiggly Sunday!"

"When will it be wiggly Sunday?"

"Wiggly Sunday is the wiggly beginning of the wiggly week."

Then the wiggly weasel rubbed his wiggly back against the wiggly weeping willow, and

he said, "Oh! wiggly weeping willow, tell me, when it is the wiggly beginning of the wiggly week?"

But the wiggly weeping willow answered, "don't know."

Then the wiggly weasel crept back sadly to his wiggly hole.

"Have you got my wiggly walnuts?" said his wiggly wife.

"No."

"Why have you not got my wiggly walnuts?"

"The wiggly walnut tree only gives wiggly walnuts away on a wiggly Wednesday."

"When will it be wiggly Wednesday?"

"I don't know. Wiggly water does not know. Wiggly wind does not know. Wiggly weeping willow does not know. Nobody knows."

Then the wiggly wife was angry.

"Oh, wiggly weasel, where is your wiggly sense? I am tired of being the wiggly wife of a wiggly weasel like you. You have no more wiggly wisdom than a wiggly worm. I will go to the wiggly walnut-tree myself, and get some wiggly walnuts to make some wiggly shoes to put on my wiggly feet, to keep my wiggly toes dry."

"You won't get any."

"I know I will."

"So the wiggly wife crept out of the wiggly hole, and went to the wiggly walnut-tree, and said, "Oh, wiggly walnut, pray give me some of your wiggly walnuts."

"Why?"

"I want to make some wiggly shoes to put on my wiggly feet to keep my wiggly toes dry."

"I only give wiggly walnuts away on wiggly Wednesday."

"Yes, I know. That is why I have come to-day."

Then the wiggly walnut-tree thought it must be wiggly Wednesday, so he shook his wiggly branches, and threw down some wiggly walnuts. The wiggly wife picked them up, and made some wiggly shoes, and put them on her wiggly feet, and kept her wiggly toes dry. Then she went home.

"Did you get some wiggly walnuts?"

"Yes, of course I did."

"How did you find out when wiggly Wednesday is?"

"I didn't. There are more wiggly ways than one of getting what you wiggly well want."

"Yes, so it seems," said the wiggly weasel.

Goodnight now, dearest of Little People, and remember, there are more ways than one of doing a thing, if you want very much to do it.—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.

His Lordship Right Rev. Dr. P. V. Dwyer, Bishop of Maitland, left Sydney by the Palermo on Monday (says the *Catholic Press* for October 22) to pay his visit to the Holy Father, and also to try the effect of rest and change of climate after his recent visit. By his desire, no public demonstration or presentation was made to him, but the prayers and good wishes of his priests and flock will go with their revered Bishop, accompanied by affectionate hopes that his holiday will restore him to health and strength, that he may be able to continue the good work which has marked his administration.

On a recent Sunday afternoon the new church, dedicated to Our Lady of Peace, and erected as a memorial to the fallen Catholic soldiers and sailors of Australia, was blessed and opened by his Grace the Archbishop of Sydney. It is an imposing edifice, occupying a prominent and dominating site, and the simplicity and artistry of its design add to its attractiveness.

It is many years since Holy Orders were conferred at Goulburn in connection with the Passionist Novitiate. It was the custom to send the students to the Old Country to complete their studies for the priesthood. On September 27 the practice was revived in SS. Peter and Paul's Cathedral, Goulburn, when Confrater Lawrence Purcell, of Wagga, and Confrater Aloysius Nesbit, of Goulburn, received deacon's Orders at the hands of his Lordship Bishop Barry. The Very Rev. Father Cahill, Adm., acted as archdeacon; the Rev. Fathers Bonaventure, C.P., and Stanislaus, C.P., as chaplains. The Rev. Father Michael, C.P., was master of ceremonies. The other students assisted in the sanctuary.

## VICTORIA.

The Very Rev. Dean Carey, of West Melbourne, who has celebrated his golden jubilee of ordination, is the senior priest of the archdiocese of Melbourne. The Ven. Archpriest Quilter, of St. Francis's Church, is nearing his golden jubilee as a priest.

Kilkenny is not unmindful of her distinguished sons (says the *Catholic Press*). The address presented to his Grace Archbishop Mannix recently, states: "When your Grace proceeds to inscribe your illustrious name upon our grand Roll of Freemen you will find there the names of other distinguished dignitaries of the Church well known to your Grace, and no fewer than three of whom are Kilkenny-born. We refer to the late Archbishop O'Reilly, of Adelaide; Bishop James Whyte, of Dunedin; and Bishop William Hayden, of Wilcannia-Forbes."

Melbourne's fine ecclesiastical buildings are to have an important addition to their number. A new church is being built at Preston, one of the northern suburbs, at a cost of £13,000. The foundation stone ceremony was to be performed on a recent Sunday by the Right Rev. Dr. McCarthy, Bishop of Sandhurst.

Catholic singers won further distinctions

at the Ballarat Competitions this year (says the *Melbourne Tribune*). Miss Pauline Gallagher, principal soprano at St. Patrick's Cathedral Choir, covered herself with glory by carrying off the *Sun's* handsome prize for the best singer of an opera aria. Miss Gallagher is a pupil of Mr. E. Allen Bindley, director of St. Patrick's Choir. The Abbotsford Christian Brothers' Boys' Choir, under the direction of Brother Fenwick, won the champion juvenile choral contest by one point from the Flinders School Choir, Geelong. Brother Fenwick's choir has an Australian reputation. It has won previously at Ballarat, and the singing of the boys attracts numbers of visitors to 10.30 Mass at St. John's, East Melbourne, on Sundays. The boys have charmed vast audiences at St. Patrick's Cathedral, and at innumerable Catholic functions. Brother Fenwick and his talented pupils are to be congratulated on their latest splendid success. Commenting on Miss Gallagher's success, Mr. Thorold Waters, the *Sun's* musical critic, says: "Dazed by the smiles of fortune and opening vista of fame as she stood facing the cheering thousands after having been declared winner of the *Sun-Pictorial* prize for the best singer of an opera aria, Pauline Gallagher had further blushes and embarrassments in store for her when Gustav Slapoffski pronounced a supplementary judgment. "She's a fine, handsome girl," he said, "and that is another essential for an opera singer." It was another big feather in the cap of the veteran teacher, E. Allen Bindley, when Pauline Gallagher won. I think his memories must have rushed back to those days more than a quarter of a century ago when another of his pupils jumped in a night or so into sensational celebrity. Amy Castles was the girl, and her age then was sweet seventeen. Although Pauline Gallagher has been singing for some time in the choir of St. Patrick's Cathedral, she has only figured in a few small concerts around Melbourne. She might have remained hidden for years had it not been for this big chance at Ballarat of coming within the enthusiastic notice of an expert like Gustav Slapoffski.

## QUEENSLAND.

Rev. Fathers Herring, S.M., and Answorth, S.M., opened a three weeks' mission in St. Joseph's, Kangaroo Point, on a recent Sunday. Rev. Father O'Leary, S.M., later arrived to assist at Kangaroo Point. He will give a week's mission in St. Benedict's Church, East Brisbane.

The silver jubilee of the Sisters of the Good Samaritan, Charters Towers, was recently celebrated. The functions were graced by the presence of his Grace the Archbishop of Brisbane (the Most Rev. Dr. Dubig), his Lordship the Bishop of Rockhampton (the Right Rev. Dr. Shiel), and his Lordship the Bishop of Cooktown (the Right Rev. Dr. Heavey, O.S.A.). Dr. Dubig delivered the jubilee sermon and blessed and unveiled in the convent grounds a beautiful memorial

statue of Our Blessed Lady—a present from the past pupils.

## SOUTH AUSTRALIA.

The Rev. Brother P. Boehmer, S.J., who has been stationed at "Mantresa," Norwood, for the past three years, left (says the *Southern Cross* for October 16) by the Katoomba on Thursday en route to the Catholic Mission, Shuishing, West River, China. Brother Boehmer is German by birth, but he joined the Jesuit Order in Portugal, and is attached to the Portuguese Province. He was sent to the Mission on the Lower Zambezi, South Africa, but was, like other Jesuits, expelled when the revolution occurred in Portugal. He came to Australia, and was attached to the Jesuit House at Sevenhills for eleven years, and then came to Norwood. He has now been recalled by his Provincial, and ordered to the Shuishing Jesuit Mission in China, where there are 16,000 Catholics, and catechists are short. He will join the Japanese mail steamer for Hongkong in Sydney.

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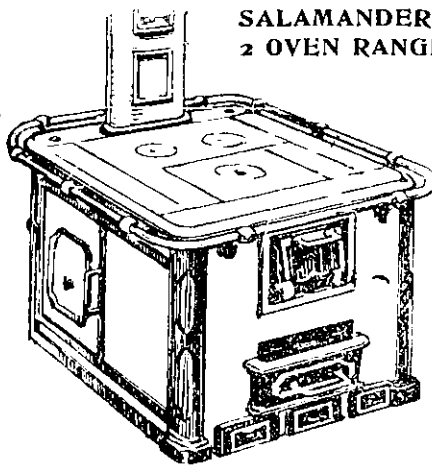
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# Sports and Entertainments

## M.B.O.B. Association, Christchurch

On Sunday morning week a special general meeting of members of the above association was held in the schoolroom to discuss various matters relating to the association. Rev. Brother Phelan presided whilst cricket matters were under discussion, Mr. C. Baker presided for the queen carnival business, and Mr. F. Smythe for that of League football.

After much discussion it was decided to enter several teams in the various grades of the City and Suburban Cricket Association. The cricket club has made a good start, and with men so enthusiastic and capable as Mr. P. Greenlees at the helm, should soon be on a firm basis and worthily uphold the old boys' good name both on and off the field.

Various matters were arranged re club representation at the Canterbury League's carnival at Monica Park on Labor Day, and the programme was found to offer wide scope for the athletes of the different clubs. The members are confident that the club will be worthily represented on that day, and that this final effort on behalf of the various club queens will result in the return of the Marist candidate (Miss Joan Coffey) by a large majority.



MR. DENIS KEHOE.

tions can hold its own with the flood of problem and sex dramas, to which the public is often imagined to confine its demands." Literary pundits may argue as to which school of writers—Yeats, Synge, Lady Gregory, Dion Boucicault, Bernard Shaw, or Charles Lever—best expresses the stage sentiment of the Irish people, but there is no gainsaying that Maurice Wehlen, author of "Mother Machree," has written a thoroughly interesting and humorous play, which intrigues the interest of the auditor and leaves him or her the better for seeing it. His characters are racy, full of the saving grace of humor, and the love interest is piquant. Music both incidental and vocal punctuates the action and enlivens the dialogue. Denis Kehoe's contribution in this respect is several tuneful ballads, of which he possesses a goodly store, and a couple of Moore's best-known melodies sung to the accompaniment of the Irish harp. His supporting company is versatile and well graced. Frances Kayher comes with a reputation as one of the best-favored comedy actresses of the younger school. Helen Fergus has made countless friends in the character from which the play takes its name, and Ronald Riley is a light comedian of outstanding ability. Their efforts, added to the valuable support afforded by the other principals—Tom Buckley, Lester Carey, Maurice Lynch, Gwen Dorise, Aline Dunu, Charles Keegan, and Bernard Beeby—complete a cast which gives a well-balanced performance in every respect. Plans for "Mother Machree" will be opened at the Bristol on Thursday morning.

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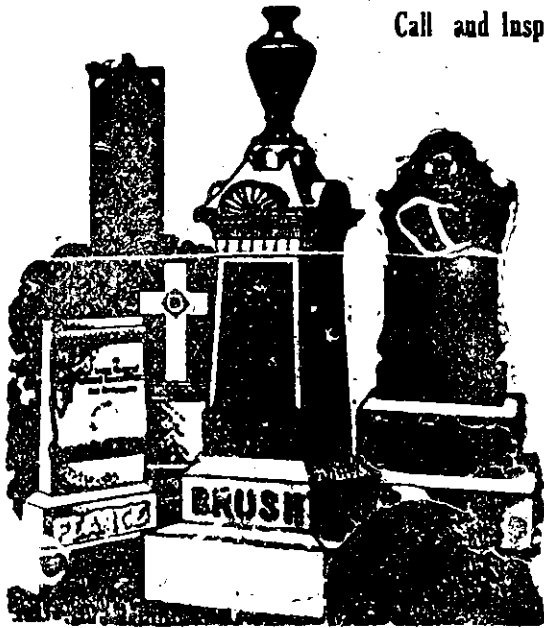
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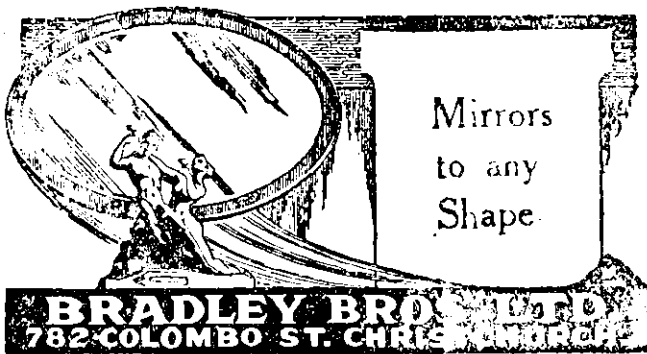
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## Here and There

**A Successful Irishman.**—The estate of the late Mr. J. B. Mulholland, Milbrook, Putney, S.W., London, is returned in the daily papers as amounting in the gross to £148,533. Mr. Mulholland was a prominent theatre owner in London, having been for many years proprietor of the King's Theatre, Hammersmith, and also of the Wimbledon Theatre, the Metropole Theatre, Camberwell, and the Grand Theatre, Nottingham. He was a County Derry man, hailing from Swatragh, near Maghera, and, like Barry Sullivan and other stage magnates, he was in early years a drapery shopman. Taking to the stage over 40 years ago, he quickly got "on his own" as a dramatic author and actor-manager. Eventually settling down in London, he rapidly attained to a foremost position in theatre management, and enjoyed for many years past a career of unchecked prosperity. He was loyal and faithful in friendship, especially to the associates of his youth.

**"Dan Boyle's Light Railway."**—The much lamented death of Mr. Daniel Boyle, ex-M.P., recalls the fact that he was for a number of years Chairman of the Manchester Corporation Tramways Committee. Facetious critics in Manchester at that time were accustomed to say that the Manchester Tram Service attracted an undue proportion of recruits from Mr. Boyle's native district in the West of Ireland, where service on what they called "Dan Boyle's Light Railway in England" was much sought after by young West of Ireland aspirants. The story went that one of these youths, securing an appointment before he became familiar with the stopping places on the Manchester Tramway system, found himself nonplussed on reaching the stopping station at All Saints, and so was unable to call out the name of the station. Not to be outdone, he put his head inside the tram, and in a stentorian voice inquired—"Is there anybody there for here?"

**France's Poet-Patriot.**—Theodore Botrel, the Breton poet, whose lyrics are sung throughout France, died recently in his native Finisterre, among the hardy toilers and sailors immortalised in his strong and tender verse. Son of a blacksmith, Botrel was practically self-educated, but he rose to the heights of literary success. His works were crowned by the French Academy, and he was an easy victor in the patriotic ode competition for the Universal Exhibition of 1900. A volunteer in the Great War, he heartened his countrymen at the front, and he received French military decorations, as well as the Cross of St. Gregory the Great. Botrel was a fine poet, a true Celt, an excellent Catholic, and an honor to Brittany and to France.

**A Notable Catholic Aeronaut.**—A good deal of concern was felt in England recently with regard to the fate of Princess Lowenstein-Wertheim, the celebrated aeronaut, who had been reported as missing. The Princess,

who is a Catholic, left Lympne, and should have arrived in France in the course of a few hours. Later papers brought the news that the missing aeroplane arrived safely at Le Bourget, after a journey of over 24 hours. A forced landing had to be made some hours after the start and repair effected which accounted for the delay. The Princess, who is the daughter of the late Earl of Mexborough and a sister of the present Earl, was married in earlier life to a German Prince, who was killed two years later in the Spanish-American War. Her marriage altered her nationality, and during the war she incurred penalty at Manchester under the Aliens' Restriction Order, although a born Englishwoman and guiltless of any disloyal action. Since then she has resumed her English nationality. The Princess took to flying about ten years ago, and is a very keen aeronaut.

**The Elwes Family: Pioneers of Faith, Fatherland, and Music.**—Mr. Aubrey Valentine Denis Cary-Elwes, the fourth son of Lady Winefride Elwes, and the late Mr. Gervase Elwes, of Billing Hall, Northampton, is shortly to join the Carthusians (says the *Edinburgh Catholic Herald*). The Bishop of Northampton (Right Rev. Dudley Charles Cary-Elwes), who was consecrated by Cardinal Bourne, is his uncle. His grandfather, Mr. Valentine Dudley Henry Cary-Elwes, was a gallant man of arms, and served in the 12th Lancers in the Kaffir War. He was also a Deputy-Lieutenant for the county of Northamptonshire.

Also a military man was Mr. Dudley Christopher Elwes, of whom the Bishop of Northampton is a namesake. This Dudley was christened at Billing, and was a Captain, and served with the Welsh Fusiliers, and the King's Dragoon Guards. He was the third son of Mr. Robert Cary-Elwes, who in 1799, bought Billing Hall from Lord John Cavendish.

Other male members of the family to be connected with the Church appear to have been Mr. Alister George Francis Elwes, whose mother was the daughter of a vicar. He became a Benedictine monk, and his brother, Mr. Cuthbert Richard Joseph Elwes, was in Holy Orders, as a member of the Society of Jesus.

Lady Winefride Elwes is a daughter of the eighth Earl of Deubigh. Her husband was a talented musician, especially as an interpreter of Brahms and Elgar, and it had appropriately fallen to this great Catholic singer to realise the ideal interpretation of "Gerontius," in the joint masterpiece of Elgar and Newman. His death was, indeed, a serious loss to the world of music.

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## Irish News

EX-R.I.C. INSPECTOR BECOMES A CATHOLIC—NEW IRISH NOVITIATE—  
CHOOSING IRISH BISHOPS—LAND FOR THE LANDLESS—GLEN DALOUGH—  
A NATIONAL MEMORIAL.

Mr. Richard Barrington, ex-District Inspector in the R.I.C., was received into the Catholic Church at Loyola Hall, Rainhill, Lancashire, by Father Hassan, S.J. For a period Mr. Barrington served as a Head Constable in Derry, and on promotion to the higher rank he served in Wexford.

Four Sisters of Charity from the Convent of the Incarnate Word, Galveston, Texas, the Mother-house, have arrived in Ireland. They are opening a Novitiate in the mansion of Carrigoram, County Clare, the former residence of Lady Clare Fitzgerald. The mansion is surrounded by some 70 acres of park, and lies between Limerick and Ennis. The four nuns are Sisters Ignatius, Thomas, Ambrose, and Clare, all natives of Munster. They were met by the Mother-General, Mother Placidus Mulcahy, who with Mother Columbus has negotiated the purchase of this new home of missionary enterprise.

The Holy See proposes to apply to Ireland a new method of selecting bishops which will replace the older method that has existed for very many years. Hitherto when a vacancy arose in an Irish See the parish priests of the diocese met together and selected three names, a *dignus*, a *dignior*, and a *dignissimus*—"worthy," "more worthy," "most worthy"). These names were sent to Rome, and usually the *dignissimus* was appointed, although sometimes it happened that all three names were ignored by the Holy See, and the appointment made of some dignitary not included in the trio. Now a new method is to prevail. Under the new system the bishops will be called upon to form a panel of priests suitable for promotion to the episcopate. This panel will be revised every three years and brought up to date. From this list the new bishops will be appointed on the selection of the Holy See. Each bishop is to draw up a panel at the beginning of Lent every third year, and before doing so he is urged to consult his Chapter and his parish priests—not collectively, but individually—and to elicit suitable names to place on the panel. Although now applied for the first time to Ireland, the new system has been in operation for some time in a number of countries—Brazil, Mexico, Poland, Canada, United States, and last, if not least, in Scotland.

The latest figures given by the Minister for Lands and Agriculture as to the division of the lands that are being taken over by the Land Commission are:—60,000 out of a total of 120,000 congests will be given enough land to make their present holdings economic; and 20,000 landless men out of a possible 500,000 landless men who are in need of land, or alternatively 45,000 congests and 30,000 landless men. Fully a third of

the congests are hopeless. They are the very poorest material in the whole country. It would be ever so much better if any land that is to be distributed were given to the second, third, or fourth sons of progressive farmers. In addition, it is proposed to deal with 20,000 more congests by reclamation and drainage of wet lands.

A Dublin message under date September 10, says:—

Many visitors recently have made the journey to Glendalough—the valley of the two lakes—where now stand the ruins of the famous monastery founded by the illustrious St. Caomghin, or, as it has been Anglicised, Kevin.

This monastery (says a writer in the *Catholic Herald*) was founded about the year 540, when the Saint was 42 years of age. He died on June 3, 618, after having presided over the monastery for 78 years.

The motor car and charabano have brought Glendalough close to the Metropolis, from which it is distant about 35 miles. There is a desolation and at the same time a grandeur in the surroundings that is rarely met with anywhere. It is easy to conceive when the Wicklow Hills and mountains are such a wilderness to-day, what they must have been in the time of St. Kevin.

Tradition has it that for seven years the Saint dwelt here, communing with God and in the study of the Scriptures, in a very narrow cave on the face of Lugluff. This mountainpeak rises in steep and gloomy grandeur from the floor of the valley, and is almost as steep as a great wall.

It was a fitting preparation for the great mission he afterwards undertook. This Saint seems to hold a place in popular affection next after the great patron saints, Patrick, Bridget, and Columba.

The Board of Works has done everything possible to preserve as much of the ruins as have still survived the vandalism, desecration, and villainy of centuries. The ruins are only a few miles distant from the Vale of Avoca, "that vale in whose bosom the bright waters meet."

Last Sunday (writes the Dublin correspondent of the *Melbourne Tribune*, under date August 19) the Church of Our Lady of Lourdes, built to commemorate the great national pilgrimage to Lourdes in 1913, was dedicated at Toome, Co. Antrim.

The work was commenced five years ago, when the foundation stone, brought from Lourdes, was laid. It has been completed at a cost of £100,000, and standing on an eminence outside the town it is a striking memorial to the national devotion to Our Lady. It has been made beautiful by many works of art, not the least of which is a statue of the Blessed Virgin carved by the famous sculptor, Tomasi, of Munich. An-

other priceless possession is a gift from the Holy Father himself—a great silver monstrance of exquisite design.

The sermon during the dedication was preached by Most Rev. Dr. McNeely, Bishop of Raphoe, who dwelt on the love for Our Lady which the Irish nation had shown in all the great crises through which it passes, and how her children had carried that devotion over the Continent throughout the dark ages.

The Church is all the more a national memorial in that it links the 26 counties with the six, and stands on the site of St. Patrick's most fruitful labors.

A touching letter was written by the Bishop of Tarbes and Lourdes, regretting his inability to be present at the dedication. "Your fellow-countrymen whom I have for a long time loved specially," he said, "will readily believe when I tell them that I will be very near them that day in spirit."

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# Town and Country News

## Gore Notes

(From our own Correspondent.)

October 24.

The result of several months' energetic labor by those interested in the bazaar was artistically displayed in the Town Hall on Friday evening last, when the bazaar in aid of the convent building fund was officially opened by the Mayor (Mr. D. L. Poppelwell). During the course of his remarks Mr. Poppelwell referred to the cramped conditions under which the Sisters were living, and stressed the necessity of providing a spacious convent for them. He also congratulated the committee and various stallholders and assistants upon the attractive appearance of the stalls and the bazaar in general. The speaker concluded by asking all to be generous in support of the undertaking, and thereby assist the committee and workers generally to make the bazaar an outstanding success. There was a fairly large attendance and the business done gave promise of a very successful season. The principals of the stalls are:—Produce stall, Mrs. Windle; "Pierette" stall, Misses N. Richards and L. Delahunt; Forget-me-Not stall, Miss M. McGrath; Sewing Guild stall, Mrs. D. Poppelwell; Refreshment stall, Mrs. J. Daly. Mystery stall, Misses S. Inder and K. Hanley.

## New Plymouth Notes

(From our own correspondent.)

October 22.

On Sunday, October 11, a Retreat was opened for the Children of Mary by the Rev. Father Joyce, Marist Missioner. A full muster of over 80 members attended the morning and evening lectures, many new members being enrolled before the close of the Retreat on Thursday morning.

The devotion of the Forty Hours' Adoration was opened on Friday, October 16, with Solemn High Mass of Exposition at 6.30 a.m., Father Joyce being celebrant; Father Moran, deacon; and Father Minogue, subdeacon. *Missa Pro Pace* was sung on Saturday morning by Father Moran. On Sunday, Solemn High Mass of Reposition was sung by Father Joyce; Father Moran being deacon; and Father Minogue, subdeacon. The choir, under the baton of Mr. J. Dobson, with Mr. Ralph Crawshaw at the organ, rendered the Mass of Our Lady of Loreto (Mentzel) on Friday and Saturday mornings, and the Mass of St. Mary Magdalen (Turner) on Sunday morning, with "Ave Verum" (Elgar). The attendance of the faithful throughout the Forty Hours' was most edifying, the church being packed night and morning. A sermon appropriate to the occasion was preached each evening by Father Joyce. During the celebrations 1000 people, not including children, approached the Holy Table. The devotion was brought to a close on Sunday evening with solemn procession and Benediction of the Blessed Sacrament.

## OBITUARY

MRS. MARY ANN QUALTER,  
WELLINGTON.

There recently passed away at her residence, Sieverston Terrace, Wellington, Mary Ann, widow of the late Michael Qualter, formerly of Southland and Westport. The late Mrs. Qualter, who had reached her seventy-eighth year, was born in Co. Antrim, Ireland, and came to New Zealand with her parents when a child. A good wife and mother, a kind and generous friend, she was held in high esteem by a wide circle of friends. Deceased was attended during her last illness by Rev. Father Spillane, S.M., and died fortified by all the rites of Holy Church. The late Mrs. Qualter is survived by a family of three sons and five daughters, and fifteen grand-children. A son and a daughter pre-deceased her.—R.I.P.

MRS. MARY McMILLAN, WANGANUI.

With deep regret the death is recorded of Mrs. Mary McMillan, wife of Mr. G. McMillan, who passed away on September 17. The deceased, who was 49 years of age, was the eldest daughter of Mrs. and the late Mr. T. McCann, of Addisons, West Coast, and in her earlier life was a well known and popular school teacher under the Nelson and Wellington Education Boards. Being of a kindly and cheerful disposition she was esteemed by a wide circle of friends. Of late years she had been in failing health, but bore her suffering with Christian fortitude, and her early death has occasioned heartfelt sympathy with her sorrowing husband, four sons and two daughters. She also leaves her mother, four brothers, and four sisters to mourn their loss, and who have sustained a double bereavement within the year. During her prolonged illness deceased was constantly attended by Rev. Father Campbell, and passed peacefully away, fortified by the rites of Holy Church.—R.I.P.

MR. PATRICK DUNNE, OAMARU.

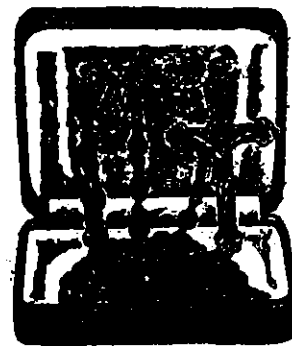
There was laid to rest on Sunday, October 11, in the Oamaru cemetery, a well known identity in the Oamaru district in the person of Mr. Patrick Dunne. The deceased was a staunch Catholic and for many years served at Mass in the Totara School-house. A native of Co. Waterford, Ireland, he was born in 1855, and emigrated to New Zealand in the sailing ship Dunedin, landing at Port Chalmers in 1875. The late Mr. Dunne was then engaged in the Mihiwaki tunnel which was at that time in process of construction. He later took up potato cropping in the Oamaru district, and was one of the early settlers on the Totara Estate, having acquired a freehold property from the New Zealand and Australian Land Company, which he farmed successfully until his retirement about five years ago. Mr. Dunne took a keen interest in sport, especially football. Of a quiet unassuming nature he was known to a wide circle of friends as was shown by the number who followed his re-

mains from the Basilica, headed by members of the Hibernian Society of which he was one of the oldest members. Rev. Father O'Connell officiated at the graveside. He leaves a wife, five daughters and one son, and twelve grand-children to mourn their loss.—R.I.P.

MR. T. MOYE, SEN., TOTARA VALLEY.

The death of one of the earliest Westland pioneers and a very old resident of the Ross district, in the person of Mr. T. Moye, occurred recently, after a short illness. The deceased, who had reached the ripe age of 87 years, was for a long period well known as a settler of the Totara district. It was over 60 years ago that the late Mr. Moye came to New Zealand, he having come in 1862 from the Victorian gold diggings to the Wakamarina rush, Nelson, where he followed the lure of the precious metal with varying success. In November, 1864, he arrived in Greymouth, proceeding southwards to the valley of the Totara River, where he was engaged in mining for some ten months before the opening of the Ross goldfields, where he became interested in many good claims in those golden days. Later he took up a section of land in the valley of the Totara, whilst he at the same time continued gold mining and contracting, doing a lot of pioneering work with the late Messrs. C. E. Y. O'Connor and Clark in the early days, deceased being also noted at that time as a good pedestrian, and a very fair all-round athlete. He always maintained a keen interest in public matters, and was a pioneer of the finest type. Besides his widow, he leaves a grown-up family of three daughters and two sons, the daughters being Mesdames G. Power (New South Wales), Thos. West (Greymouth), and John Manera (Ross), while the sons are Messrs. Tom Moye (Greymouth), and Jim Moye (Blackball). The funeral took place on Sunday at Ross, Rev. Dr. Kennedy (Hokitika) officiating, and there was a large assemblage of residents of the district to pay a last tribute to one of the hardy band of pioneers who opened up the West Coast.—R.I.P.

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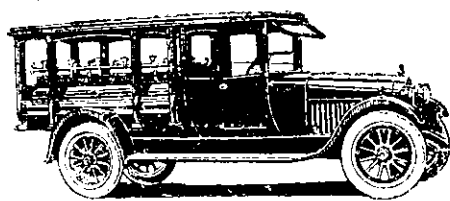
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(By the RIGHT REVEREND MONSIGNOR POWER, V.F., for the N.Z. Tablet.)

### (17) MEMBERSHIP OF THE CHURCH NECESSARY FOR SALVATION.

Adam fell from grace, and through him and in him his race fell also. But the human race was promised a Redeemer Who would come in the fulness of time. Before He came, the hope of Him, and the observance of the covenant entered into with the Almighty would save the souls of men. But this covenant would be temporary: it would be revoked when the Messiah had come, had thrown His new Church open to all nations, and had drawn from these a new people peculiar to Himself. But now Christ has come, and henceforth there is no salvation except through Him: "This is the stone which was rejected by you the builders; which is become the head of the corner: Neither is there salvation in any other. For there is no other name, under heaven, given to men, whereby we must be saved." To the keeper of the prison Saint Paul said: "Believe in the Lord Jesus, and thou shalt be saved." To the Romans he wrote: "All have sinned, and do need the glory of God. Being justified gratis by His grace, through the Redemption that is in Christ Jesus. . . . If thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved."

Now since these words of Saint Peter and Saint Paul, appointed witnesses of the Resurrection, show clearly that Christ and Christianity are our only means of salvation, and since it is equally clear that Christianity is identical with the Church set up by Christ to carry out His own work in the world, it follows that the Church is the means of salvation, and that those who are outside it through their own fault cannot be saved. It is through the Church that we are cleansed, and regenerated, and sanctified, and made God's people, as it was through the Covenant that Israel was chosen. The teaching of the two Apostles is clear, distinct, and emphatic on this point: "Be you also as living stones set up, a spiritual house . . . acceptable to God by Jesus Christ . . . a chosen generation, a royal priesthood, a holy nation, a purchased people . . . who in time past were not a people, but are now the people of God." What Saint Peter thus writes about the spiritual, sanctifying house, Saint Paul also affirms: "Christ also loved the Church and delivered Himself up for her, that He might sanctify her."

What has thus been taught by the Apostles has been the teaching of the Church down to the present day. Saint Ignatius of Antioch writes that "he who joins himself to a sectary, shall have no inheritance in the Kingdom of God." Saint Polycarp calls heretics the "firstborn of Satan." Lactantius says that "he who enters not into (the Church), or departs from her, is so far from the hope of eternal life and salvation." Not to multiply names let Saint Cyprian stand for many: "He who clings not to this unity clings neither to the law of God, nor to the faith in Father and Son, nor to life and salvation. . . . He who has torn himself asunder from the Church must be avoided and shunned. Such a one is subverted, and sinneth, being condemned by his own judgment. . . . He is an enemy of the altar, a rebel

against the sacrifice of Christ, a renegade to the faith, guilty of perjury to religion, a disobedient slave. And does he dare, despised by the bishops and abandoned by the priests of God, to set up another altar, to pray with unhallowed words, and to profane the true sacrifice of the Lord with false sacrifices. . . . He who has not the Church for his mother, neither has he God for his father." Saint Cyprian is the author of the aphorism, "*Extra Ecclesiam nulla salus*"—Outside the Church there is no salvation.

The Athanasian Creed says: "He who wishes to be saved, must first of all hold fast to the Catholic faith. Unless he keep this entire and inviolate, he will surely perish for ever." The Fourth Council of Lateran teaches that "there is but one universal Church of the faithful, and outside it no one at all is saved." Pius the Ninth in one of his Encyclical Letters writes: "For we must hold it to be of faith that no one outside the Apostolic Roman Church can be saved. For she is the one Ark of salvation. He who enters her not, will perish in the flood." Thus we find Tradition from first to last teaching with the Apostles and the Scriptures that there is no salvation outside the Church, and that he who is outside this one visible body of the faithful, through his own fault, cannot be saved.

This teaching commends itself to the minds of all reasonable men. It was a supreme act of love on the part of Our Lord to make us His children by adoption and heirs of Heaven. He cannot permit us to despise and reject this act of His bounty, we must accept what He gives. His will in this regard is clearly made known to us. He sent His Apostles to make disciples of all nations, commanding them to teach all men what He had first taught them; the believer should have eternal life, but the unbeliever should be treated as one who had despised Him and His Father. Our spiritual regeneration has cost Him too much to allow men the option of receiving or rejecting the Sacraments, the Sacrifice, the Priesthood, the Government, through which the merits of His Redeeming Blood would be applied to our souls. If the transgressions of the precepts of the Old Testament were worthy of condemnation, more condemnable far are those of the New Law, which was given not by angels but by the words of Christ Himself. "For," writes Saint Paul in his second chapter to the Hebrews, "if the word, spoken by angels, became steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed unto us by them that heard Him. God also bearing them witness by signs and wonders, and divers miracles, and distributions of the Holy Ghost according to His own will."

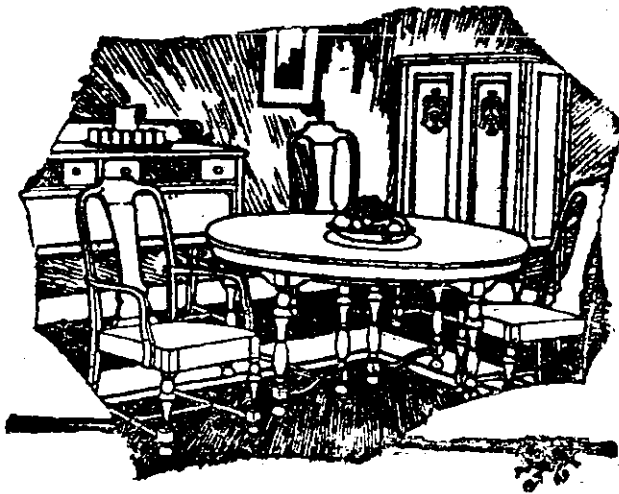
But is it not very unkind to non-Catholics to tell them that there is no salvation outside the Church? No, Christ our Lord is never unkind; He is always merciful and gracious as well as true. But we may be unkind, and often are; and we are unkindest of all when we leave non-Catholics in darkness in regard to this most solemn teach-

ing of Christ. The Prince of the Apostles has told us that we have been called from darkness into His marvellous light by God that we might make known His deeds to others. What should we have to say for ourselves if false fear or shame led us to leave others in the dark? This would be a sin against both God and our neighbor, and would bring upon us the malediction threatened by Our Lord: "For he that shall be ashamed of Me and of My words, in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when He shall come in the glory of His Father with the holy angels." The praise and approval of Christ would be better: "And I say to you: Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God."

Moreover, to hold that there is no salvation outside the Church, is not the same thing as to hold that all Protestants shall be lost. No one will be lost except through his own fault, and some in every social centre are outside the Church not through their own fault; they are in territories where the Gospel has not yet penetrated, or, if living in lands civilised by the Church, they have been for one reason or another kept in ignorance of her. I shall conclude with two questions: Is it possible for Protestants to be saved? Yes, if they are in "good faith" and if they do everything else that God requires of them, if they keep free from mortal sin or have it forgiven by an act of perfect contrition. Those, however, who at any time have had reason to doubt their religious position, and through any motive neglected to make a proper enquiry, cannot be saved; they are in "bad faith," they are outside the Church through their own fault. Will not all Christians who live up to the principles of their various religions be saved? No, not all. For instance a member of a Church whose fundamental principle is "Faith without good works," can be saved only by setting his life against that principle and getting out of that false Church. The same is the case with a person who belongs to a Church that is founded on divorce, and that repudiates the unity of marriage. The Church must be true, that is it must be the one, holy, Catholic, Apostolic, and infallible Church of Christ, in order that fidelity to its principles should save a soul.

Let all men then shake off the principles of unbelief; they have been divinely endowed with intellects to use and free wills to strengthen. Ignorance of Christian teaching is a common cause of unbelief, corruption of morals is another. Pride of intellect, which is ignorance in its blindest form, effectually cuts a man off from God. A man wedded to immorality in any form, a man whose pleasure or interest moves him to a violation of any dictate of the moral law, does not seek to know God, he does not want to know Him. Very often "it is the heart that makes the head ache." The fogs that spring from the valley where the sea and river meet gradually lift themselves till they cover the mountain top, and the vapors of passion rise up from the depths of a wicked heart and hide the sun of truth from the eyes of the soul. Blessed are the clean of heart, for they shall see God."

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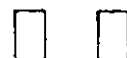
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## On the Land

### MARKET REPORTS.

There was a medium yarding of fat cattle at Burnside last week, 236 head being penned, against 209 head for the previous week. The yarding comprised some very prime bullocks and a sprinkling of well-finished heifers and cows. The market opened at the preceding week's rates, but as the sale progressed there was an easing in values, and taken over all, prices can be quoted at from 10s to £1 per head easier than at the previous market. Extra prime bullocks made to £33 10s, prime bullocks £24 to £28, lighter sorts £14 to £18 10s, extra prime heifers £16 to £19 5s, prime cows £11 to £18. Fat Sheep.—In this section there was a medium yarding, 1765 being penned, as against 1862 on the preceding week. Throughout the offering there were some very prime wethers and ewes penned, with a proportion of medium and lighter sheep. The sale opened at slightly under the previous week's values, and although at times bidding was spirited, values generally can be said to be easier by about 1s per head on the preceding week's rates. The first offerings of newly-shorn sheep were included in the penning. Extra prime heavy wethers 53s to 56s 3d, prime 46s 6d to 52s, medium and lighter sorts 38s to 45s, extra prime shorn wethers 44s 6d, prime 38s to 41s 6d, extra prime heavy ewes 44s to 50s 9d, prime 38s to 42s, lighter sorts 34s to 37s, shorn ewes to 33s 6d. Lambs.—The largest entry to date this season came forward, the quality being very fair to extra good. A proportion were rather light. The demand was fair, and prime lambs sold at from 45s to 51s, lighter sorts from 30s upwards. Pigs.—There were 109 fats and 72 slips. Extra big baconers sold well, and average baconers and porkers were about 6s down.

The sale at Addington last week was a good one, fat cattle and store sheep meeting with an improved sale, while fat sheep were firm. Spring Lambs.—75 were entered. They ranged from 27s 2d to 45s 6d, the market being spirited throughout. Fat Sheep.—Except for small lots from Blenheim and South Otago, the market was of Canterbury origin. They met with a rather irregular sale, but values were fully up to those of the previous week. Extra prime wethers made 57s to 59s 4d, prime wethers 48s 6d to 55s, medium wethers 44s 6d to 47s 6d, light wethers 41s to 44s, extra prime ewes to 50s 1d, prime wethers 41s 6d to 44s 6d, medium ewes 38s to 41s, light ewes 34s 10d to 37s 6d, prime shorn wethers 40s to 44s 4d, medium shorn wethers 35s to 38s 6d, light shorn wethers 29s 10d to 34s. Fat Cattle.—The entry numbered 360 head. There was a firming in values of from 20s to 25s per head. Extra prime beef made to 62s per 100lb, prime 55s 6d to 58s 6d, prime heavy-weight 52s 6d to 57s, medium quality 48s to 52s, light inferior 43s to 46s 6d, rough down to 30s per 100lb. Extra prime heavy-weight steers £26 to £28 7s 6d, prime heavy steers £22 19s to £25 10s, medium-weight steers £18 5s to £21 19s, light steers £15 to £18, rough steers £11 10s to £14 10s, extra prime heifers to £19 7s 6d, prime heifers £14 to £17 5s, or-

dinary heifers £10 10s to £13 10s, light heifers £8 to £10 5s, extra prime cows to £19 2s 6d, prime cows £13 10s to £16 15s, ordinary cows £10 5s to £13, light cows £8 17s 6d to £10, rough cows £6 to £8 6s. Vealers.—Good prices ruled. Runners made £8 5s to £8 15s, good vealers £6 15s to £7 10s, medium £5 2s 6d to £6 7s 6d, calves 20s to 30s. Fat Pigs.—There was a good sale. Choppers made £4 to £7 10s, baconers £4 5s to £6 10s (average price per lb 8d to 9d), porkers 52s to 75s (average price per lb 9d to 10d).

### GARDENING NOTES

#### WORK FOR THE MONTH OF NOVEMBER.

The Vegetable Garden.—The past month was a fairly good one for gardening operations, although the cold snap and heavy rainfall towards the end, beneficial no doubt to early vegetables, may have occasioned a setback to tender seedlings. This is a lesson to gardeners that they should profit by regarding probable weather conditions—not to be in too great a hurry in putting in their tender early crops. It is always advisable to delay putting out plants such as tomatoes, cucumbers, pumpkins, marrows, French beans, or a quantity of early potatoes, and thus be on the safe side. Very often all this class of vegetation gets destroyed by late frosts which frequently occur as late as the first week of November. It is wise, therefore, not to venture too much. A small quantity, however, may be put in, and the chance taken of the weather conditions turning out satisfactory, delaying the main crops until all danger from frosts is past—generally about the middle of November. Most of the plants can be kept growing in pots or boxes, and thus but little time is lost and probably something gained, ultimately. Always keep in mind the rotation of your crops by sowing a supply sufficient for the regular needs of the household; among other vegetables peas, beans, turnips, spinach, lettuce, radish, cauliflower, and all the cabbage tribe—savoy, brocoli, kale, and Brussels sprouts. It is a mistake putting in too much or too many at a time; the supply should be regulated by the demand. Seed plots require to be protected from the small birds, which are very troublesome in the early part of the season especially. Wire netting forms the best protection both for seeds and young shoots, or black thread may be stretched along the rows. Sow kidney beans towards the end of the month or even later if desired as the slightest frost destroys them.

The Fruit Garden.—Newly planted trees or shrubs will be all the better of a good watering if the weather happens to be dry for a lengthy spell. A cavity should be left around each tree to hold the water so that it may penetrate to the roots, otherwise watering is a waste of time. Many people adopt just the opposite course: they pile the soil high up around the stem like a cone which tends to throw all the moisture from rain or other sources away from the tree. If newly-planted trees are blown about they ought to

be staked, as rocking to and fro in the wind will injure them. Late vines should be attended to by stopping the lateral shoots one or two eyes beyond the bunch of berries. Do not attempt to tie back the lateral shoots for some time yet, as they are so soft and succulent that the least handling will cause them to snap; wait until they grow tough and hardy. Keep the floors of the vinery damp in hot weather; give top air and avoid draughts. Keep a lookout for mildew, and if it should appear give the affected parts a dusting of sulphur. Shut up the ventilators early in the afternoon so as to keep in a nice warm atmosphere during the night; and do not open too early in the morning—about 11 o'clock will be time enough—afterwards sprinkle the floor with water which should be left standing in the house all night. There is much work ahead for the fruit-grower in seeing that the fruit is properly thinned out. When trees bear a heavy crop they should be attended to at the proper time. When the fruit is set, spraying for the codlin moth should commence, the eggs being laid in the hollow of the fruit just at the point where the bloom is attached before dropping off. Keep the ground cultivated around the tree, or better still, cultivate all the ground of the orchard.

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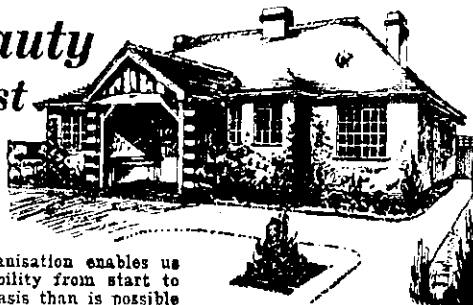
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## Catholic World

### THE CHURCH IN COREA.

Mgr. Devred, Bishop Coadjutor of Seoul, Corea, in a communication to the *Nouvelles Religieuses* of Paris, announces that four native Corean priests are to be ordained this year, and three next years. These priests, Bishop Devred says, will be a great help because of the lack of Catholic missionaries from Europe, and because the work of the native clergy is of inestimable value.

An unusual feature of the Corean Church, Mgr. Devred states, is the fact that it came into being spontaneously, without direct evangelisation, one of the few instances of the kind registered in missionary annals. Some scholars who formed part of the embassy, sent annually to the court of Peking, brought back some Christian books, read them, and distributed them to others, with the result that several persons, becoming convinced of the truth of the Catholic Faith, were converted.



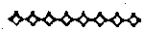
### PRESIDENT PRAISES SAINT.

A Cologne message, under date September 28, says:—

President Hindenburg, Protestant head of Germany, has sent a telegram in which he eulogises a Catholic saint as the great champion of German unity.

The occasion was the celebration of the 700th anniversary of the death of St. Engelbert, Archbishop of Cologne, and one of the powerful figures of Germany in the thirteenth century. Engelbert was a Count of Berg and was administrator of the German Empire during the absence of the Emperor Frederic II in Italy. He was slain in 1225 near Essen for disciplining his own nephew, Count Frederic of Isenbourg, who had oppressed a monastery.

Elaborate ceremonies commemorating the saint's martyrdom were held at the castle of Berg on the Wupper, former residence of the Counts of Berg, and it was on this occasion that President Hindenburg sent his telegram. A historical play entitled "Death of St. Engelbert," was a feature of the celebration. One thousand persons in ancient historical dress took part, and there were thousands of spectators who displayed deep reverence, although most of the inhabitants of the district are now Protestants.

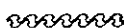


### GERMAN CATHOLICS IN GREAT ASSEMBLY.

The appeal of the journals of Germany, inviting the Catholics of the country to attend the great assembly held during the latter part of August, was answered with enthusiasm by a large number. The ideal set before those who participated in this assembly was the curing of present-day ills according to the methods proposed by the Church. The reaffirming of faith in the Supreme Pontiff, especially during the Jubilee Year, was a strong platform of the meetings.

The assembly took place in the capital of Wuerttemberg. The motto proposed and unanimously adopted was: "Catholic charity as the fountain of salvation in the errors of our times."

Prominent speakers addressed the great gathering on several occasions. Among the subjects treated were the following: "Catholic Charity and the Evils of Our Times," "The Catholic Bishop and His People," "Morality and Catholic Charity," "The Feminine World and Morality," "Catholic Charity and the Perils of Our Youth," "The Apostolate of the Spirit and of Convincing Practice," "More Care of the Catholic Press" and "Catholic Charity and Peace."



### KNIGHTS OF COLUMBUS OPPOSING BIGOTS.

The first case in the Knights of Columbus' campaign to put an end to proscription of Catholics as public school teachers was filed Wednesday in the District Court at Littleton (says a Denver (Colorado) message, under date September 26, to a New York exchange).

Miss Lillian O'Connor, with the backing of the K. of C., has sued the School Board of District No. 69, on the outskirts of Denver, alleging that the Board has violated Section 4, Article 2 of the Colorado Constitution in denying her the right to teach because she is a Catholic. Damages in the sum of \$1100, with interest, are asked.

In the meantime, another legal case is likely to be filed at any time at Platteville based on the reading of the Bible in the public schools. Catholic students in the Platteville public school are daily walking out of the classrooms when a sectarian version of the Bible is read. The Catholics form a fourth of the student body of the high school. If their action is interfered with in any way, a test case will be filed immediately by the K. of C.



### PILGRIMS VIEW FAMOUS AIX RELICS.

The enthusiasm with which the German people have taken up the idea of Holy Year pilgrimages is surprising to those who are in touch with the situation and realise the handicap imposed upon such undertakings by the poor economic condition of the nation. Notwithstanding all handicaps, however, more than 20,000 German pilgrims visited Rome during the first six months of the Holy Year and it is expected that approximately as many more will have made the pilgrimage before the Holy Year ends.

In the meantime the Germans have not been neglecting their local pilgrimages, notably the famous one to Aix-la-Chapelle. While it had been expected that attendance there this year would be somewhat less than in previous years when the famous relics of that shrine were exhibited, it has been found, on the contrary, that the pilgrims are going there in far greater numbers than they did in 1909—the year of the last exhibition prior to the present. During the first four days the pilgrims numbered more than 80,000, counting only those who marched in procession around the choir of the Cathedral. Many thousands more witnessed the exhibition of the relics from the balcony of the Cathedral.

Among the notable groups of pilgrims who visited Aix-la-Chapelle in the early days of the exhibition was a group of 3000 Dutch pilgrims led by the Prime Minister of Holland, Ruys van Beerenbroek. Cardinal Schulte and many other members of the Catholic Hierarchy in Germany and Holland, have attended the ceremonies at Aix-la-Chapelle. The Cardinal delivered a sermon there on the opening day, in which he pointed out that the veneration of the Aix relics has no dogmatic significance but sufficient proofs of their authenticity exist to make it imprudent and impious to deny their character.

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## An Ancient Benedictine Community

### HISTORIC JUBILEE CELEBRATIONS

The Dames of the Abbey of Our Lady of Consolation recently celebrated their tercentenary at Stanbrook, with great solemnity and the liturgical dignity of the Benedictine Order.

Since Stanbrook is the only community of nuns in England under the immediate jurisdiction of the English Congregation of Benedictines—Kilmeain Priory was founded in Scotland in 1892—the Abbot President and all the heads of Benedictine houses, except the Abbots of Fort Augustus and of Buckfast, who were unavoidably absent, were present at the festival solemnities.

The Holy Father sent a special autograph blessing for this occasion.

It was no mere coincidence that the tercentenary was commemorated in the week wherein falls the feast of Blessed Thomas More—a feast which, by special grant of the Holy See, is observed at Stanbrook (says a writer in the *Catholic Times*). For the nuns count as the foundress of their house that Helen More, who was known in religion as Dame Gertrude More, and who was great-great-granddaughter of the martyred Chancellor.

#### Made Solemn Vows.

In 1625 Dame Gertrude and eight other youthful novices, who had been trained and prepared by three nuns from the Benedictine house at Brussels earlier founded by Lady Mary Percy, made their solemn vows and received the habit at the hands of the Archbishop of Cambrai, the fatherly Francis Van der Burgh, a predecessor of Fenelon.

At Cambrai the nuns dwelt in the seclusion of strict enclosure, observing the Rule with fidelity and fulfilling "a high standard of choir duties," for 170 years. They might still be dwelling there, at any rate until the war, but for the great upheaval that followed the French Revolution. Like so many other communities then living in exile the nuns were driven back to the land of their birth by the excesses of the Terror.

Thrust out of their homes in October, 1793, and carried as prisoners to Compiègne, they endured privations with patience and fortitude, narrowly escaping the fate of the martyred Carmelite Nuns who for a while had shared their prison. "Stupefied with grief," in the words of one of the community who passed through those troubled days,

the nuns had been hurried away in such fashion that they had no time to take either box or trunk, but only a few small bundles hastily put together, and some indeed had gone with only the clothes they were wearing.

For eighteen months the nuns remained in prison, suffering physical pain, induced by unwholesome atmosphere and insufficient food, and mental strain consequent on the terrors and uncertainties of their condition.

#### Return to England.

When their plight seemed most hopeless and the outlook at its darkest the clouds lifted, and a chance revealed itself for the nuns to escape to England. Funds were provided by Edward Constable of Burton. Constable, among others, transport procured, made the journey to Calais and across the Channel to Dover, and in May, 1795, the refugees were safe in London. They were befriended by the Marchioness of Buckingham and other warm-hearted helpers, and at the instance of Dom Gregory Cowley the Dames came to Woolton, near Liverpool, where a school for girls was handed over to their charge.

After their sufferings at Compiègne the little house at Woolton which was now the Benedictines' dwelling-place, seemed a haven of peace. And when their generous friend, Mr. Constable, relieved their financial necessities and provided them with a French refugee priest, the Abbe Permez, as chaplain, the nuns faced their future with lightened hearts.

For twelve years or so the nuns remained at Woolton. But they needed more accommodation, and in 1808 were able to move to Abbot's Salford, in Warwickshire, where Salford Hall, a fine old Tudor mansion, was offered them. This the Dames made their home until in 1838 they acquired Stanford Hall on the outskirts of the village of Powick, some four miles or so distant from Worcester. The first Mass at Stanbrook was sung on July 15 in that year; and a handsome Gothic church was built thirty years later and consecrated in 1871 by Bishop Ullathorne. A side chapel erected some years later is in honor of the relic of the Holy Thorn, which is one of the Abbey's treasures.

### A PRIEST'S DEVOTION

#### ON A LONG ERRAND OF MERCY.

A story of fine devotion by a Catholic priest is told by a grateful mother in the *London Daily News* of July 20. The priest travelled from England to a lonely spot in Nigeria to bring home her injured son.

Mr. W. C. A. Sexton, of Battersca, was sent last November to Joss, in Northern Nigeria, for the Bank of British West Africa. One evening in March he fell from a window and fractured his spine. The circumstances of the accident were mysterious, and it was thought by his friends there that the coffee he had just drunk had been drugged.

He was taken to the European Hospital, but nothing could be done for him there, and finally his friends cabled his guardian, the Rev. Father Hackett, of Spanish Place, London, that he wanted to risk the journey home.

Five weeks ago Father Hackett set out for Nigeria, where the young man lay, broken-backed and paralysed, and on Saturday the patient was lying safely in a London nursing home.

"It must have been a terrible journey for both of them," Mrs. Sexton said to the *Daily News*. "I saw my son this morning, and although he is very ill indeed he stood the ordeal remarkably well."

Father Hackett has gone away to rest, but a friend told the *Daily News* something of the journey.

"The patient travelled about 4000 miles on his bed," he said. "Three days and nights were spent in jolting trains, partly in a little tin-mine waggon running on a two-foot track. Every time the patient felt he could bear the jolting no longer, the train was stopped and he was given a rest."

"At Lagos they embarked for Plymouth, and were at sea for a fortnight, during part of which Sexton had fever."

It will be some time before Mr. Sexton will have recovered sufficiently to undergo an operation.

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(Signed) W. E. BUSCH, Storekeeper.

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# Domestic

By Maureen

## Rhubarb Pickle.

2½lb rhubarb, 1 tablespoon salt, 1½ table-  
spoons brown sugar, ½lb white sugar, ¼oz  
each cloves, allspice, and peppercorns, 1 pint  
vinegar. Method: Peel and cut up the rhu-  
barb. Add salt, sugar, and vinegar; tie spice  
in a piece of muslin. Let stand overnight;  
then boil till rhubarb is soft. Store in air-  
tight bottles.

## Meat Soup.

½lb of mutton, pork, or beef, ½ pint of  
split peas, 4 turnips, 8 potatoes, 2 onions, 2  
ounces oatmeal, 2 quarts water. Cut all the  
ingredients into small pieces, and add them  
to the water. Boil gently for three hours.  
Thicken with the oatmeal, and boil for an-  
other quarter of an hour, stirring all the  
time. Season with pepper and salt.

## A New Sponge Cake.

1 breakfast cup flour, 1 teacup sugar, 2oz  
butter, 1 teaspoon baking powder, 2 eggs  
and a little milk, pinch salt. Method: Put  
flour, baking powder, salt and sugar in mix-  
ing bowl. Melt butter and put into a break-  
fast cup and then break the eggs into the  
cup and fill the cup with milk; mix lightly  
with the dry ingredients, and put into a  
greased and floured flat cake tin. Bake  
about half an hour in a moderate oven. This  
mixture may be made into an orange cake  
by adding the grated rind of one orange and  
a little of the juice and ice with orange icing.  
It may also be made into a chocolate or  
coffee cake by using different flavorings and  
icings.

## Meat Pies.

2 cups flour, ½ teaspoon salt, ¾ cup milk,  
4 teaspoons baking powder, 2 tablespoons  
fat. Mix the dry ingredients, and cut in  
the fat; cut through with a sharp knife as  
the milk is added. Cutting instead of knead-  
ing keeps the dough from becoming tough.  
Roll out the size of the pie and slash the top  
so that the steam may escape. Moisten the  
top of the pie-dish and place the covering in  
place, pressing the edges firmly in place.  
Bake in a quick oven. The meat filling is  
made as follows: 3 cups boiled meat, 3 cups  
soup stock, 3 large potatoes, teaspoon salt,  
dash of pepper, medium-sized onion. Any  
sort of cold boiled lean meat may be used.  
Put meat and stock on to boil. Cut up the  
potatoes and onion, and put with the meat.  
Allow them to boil till the vegetables are  
nearly done. Then add the salt and pepper  
and enough flour to stiffen the mixture to  
the consistency of gravy. Allow to boil for  
a moment and it is ready for the oven.

## Cinnamon Rolls.

Mix the dough the same as for the meat-  
pie covering. Roll out to one-third inch in  
thickness and spread with the following mix-  
ture: 1 tablespoon cinnamon, 1 cup sugar,

enough melted butter to spread, 1 table-  
spoon flour, 1 cup currants or raisins. Spread  
on to the dough and roll tightly. Cut in  
half-inch slices and place in greased pan.  
Bake in a quick oven.

## Fruit Dumplings.

Mix the dough the same as for meat-pie.  
Divide in portions that will roll out one-  
third inch thick and as large as a good-  
sized saucer. Place a small apple or peach  
in the centre and pour a tablespoon of sugar  
over it. Moisten the edges of the dough and  
press them firmly together over the fruit.  
Place them close together in a pan that  
does not leak. Pour a cup of boiling water  
over them and bake till done in a very quick  
oven.

## Household Hints.

To brighten the gold and silver ribbon on  
millinery, use a cloth dipped in water that  
has a little ammonia added.

When measuring a fraction or a cup of  
butter or other fat, fill the other fraction  
of the cup with water and add the fat until  
the water reaches the brim. For example,  
if you wish two-thirds cupful of butter, fill  
the cup one-third with water, and add butter  
until water overflows. The measurement will  
be accurate and much time is saved.

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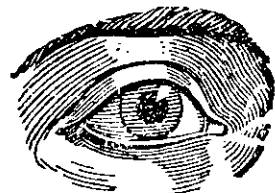
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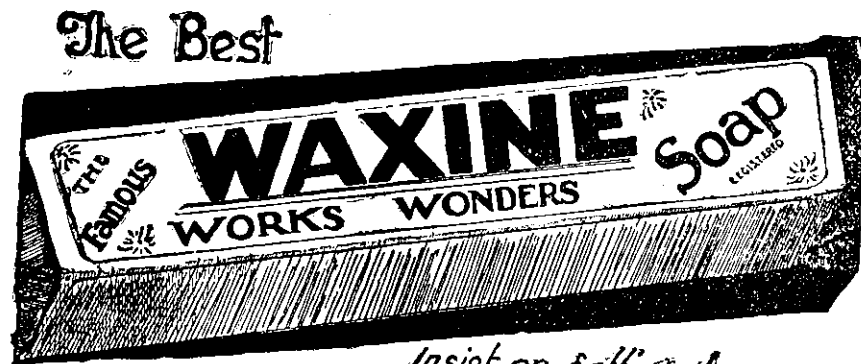
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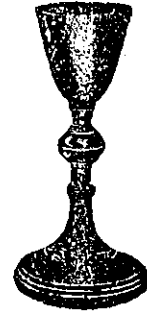
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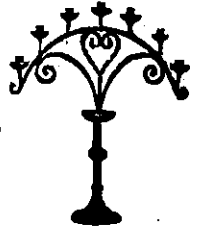
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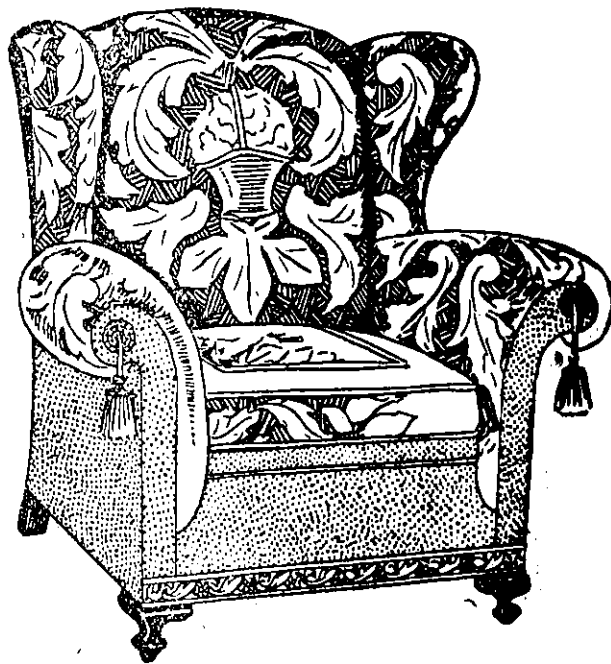
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## THE HOLY SOULS.

(Devotion for November.)

Pray for the holy suffering souls,

O gentle Christian heart,  
So shalt thou in love's holiest work  
Fulfil thy blessed part.

Pray for the great, the low of earth,  
The wealthy and the poor,  
For all alike have sinned, and all  
Sin's penalty endure.

Pray for the soul, the eager soul  
That sees, with longing eyes  
Half oped, that it may enter in  
The gates of Paradise.  
And pray for the many suffering souls  
That all too surely know,  
If ransomed not by pitying prayers,  
Theirs are long years of woe.

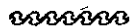
The soul that to God's justice owes  
The heaviest, cruellest debt  
The soul its false friends think not of,  
Oh! do not thou forget.  
For every soul thy prayers and alms  
Shall entrance win to Heaven,  
Know, unto thee, by Mary's hand,  
Sweet guerdon shall be given.

—J. C. DALY.



## SEVEN MISTAKES IN LIFE.

1. The delusion that individual advancement is made by crushing others down.
2. The tendency to worry about things that cannot be changed or corrected.
3. Insisting that a thing is impossible because we ourselves cannot accomplish it.
4. Attempting to compel others to believe and live as we do.
5. Neglecting development and refinement of the mind by not acquiring the habits of reading fine literature.
6. Refusing to set aside trivial preferences in order that important things may be accomplished.
7. The failure to establish the habit of saving money.



## PURGATORY.

St. Perpetua, St. Felicitas, and other servants of Jesus Christ, having been arrested for the Faith, were immured in a narrow prison, where Perpetua had various visions.

In the first, the Lord made known to her that all of them would suffer martyrdom. In the second, she beheld one of her brothers, some time dead. It seemed to her that this child suffered horrible pains, that he was especially tormented by a devouring thirst, without being able to approach his lips to the edge of a vessel filled with water, despite the reiterated efforts he made to procure this assuagement.

The saint, having recognised by this vision that her brother was in Purgatory, gave herself to prayer, as also her companions. Some days after, she again saw her brother, with his body very pure, richly clad, and representing himself in the midst of the plain where the vessel stood.

It is thus that the Lord would make known to us the efficaciousness of prayers when made for the relief of the departed.

—Ecclesiastical History.

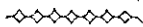
## PRAYER FOR THE SOULS IN PURGATORY.

We have all to gain and nothing to lose by a friendship contracted through prayer with the "Poor Souls," and will be amply rewarded in this life and in the life to come, for all the "Poor Souls in Purgatory" are brethren of Jesus Christ, Who has said: "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me," and "Blessed are the merciful for they shall obtain mercy."

We know not in how short a time we shall also become poor, needy souls in Purgatory, and fortunate will it be for us, if we have these souls praying for us after their release from Purgatory and their entrance into heaven.

Realising the fact that our stay upon this earth is short, why not solace the "Poor Suffering Souls in Purgatory?" They will know best how to repay the sacrifice we make to relieve and abridge their sufferings.

"My child," cries some father or mother, brother, sister, or friend, from the midst of the flames in which they are enveloped, "we suffer incomprehensible pains in this place of sorrows: have pity upon those to whom you owe such great obligations, to whom you owe life and the goods which you possess; allow yourselves to be softened by our sighs, and relieve us in our pains. You can easily do so! Assisting at Holy Mass, an alms, a prayer, or any small privation; these may suffice to rescue us from the torments which we endure, and procure for us the glories of Heaven! Ah! will you be insensible to our ills and forget us in the day of our need?"



## A REFLECTION.

Down a grassy path lined on either side with overgrown graves and mossy tombstones did I make my way, slowly and thoughtfully.

It was dusk, on a cold October evening, just about that time when chill weather is keenly felt and sad memories bear upon us in all their intensity, driven home as it were by the barrenness of the landscape and the swaying of the naked elms and the weeping willows.

Step by step I moved forward contemplating the inscriptions on the different tombstones and forming to myself a mental image of those whom years ago I knew, as youth or maiden, father or mother.

Now they are gone, with only a marble slab left to tell of their existence. Here I read, "Requiescat in pace," "May his soul rest in peace"; there, "In hope of the resurrection," and else, "Gone but not forgotten."

"Gone and well forgotten," would seem more true, if the external appearance of the grave could be taken into account. But let us hope the appearance lied, and that a fervent prayer is ever murmured at home, for the one gone to rest, whose body is now but a handful of dust in a sadly overgrown cell of clay.

It is to recall to mind that we are in the month of November,—the month of the Holy Souls—that this little picture of what really

exists, is here reproduced. It is to remind us that if, in the past, memory has been allowed to grow dim, now, at least during this month, something extra should be done for our dear departed.

Though nothing more than a short prayer or a daily ejaculation, let it be offered up with all the intensity of a loving heart for those who once were among us, and who are now continually beseeching our remembrance with the piteous cry, "Have pity on me, have pity on me, at least you, my friends."

## The Greatest Favor.

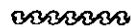
The greatest favor, of course, that we can do for them is to have Masses said for their intention; but whatever form our expression of compassion for their lot may take, let us see to it that during this month especially, the poor souls experience our generosity.

It should not be forgotten that everyone released from this "prison of fire," through our instrumentality, will become one more friend before the judgment seat of God, pleading our cause, obtaining favors for us, and best of all, an active agent in the cause of our eternal salvation. Pray, then, pray for the suffering souls.



## PRAYING FOR THE DEAD.

To pray for the dead is the seventh spiritual work of mercy, and this is encouraged by the words of the holy writer in the II Machabees xii-46: "It is a holy and wholesome thought to pray for the dead that they may be loosed from sins." We believe that nothing defiled can enter heaven. We believe, likewise, that many souls are subject to punishment in Purgatory, where they must suffer for venial sins or for temporal punishment due to the sins forgiven. The length, degree, and kind of suffering is known only to the justice of God. The souls must suffer there until the last farthing is paid. We also believe, as members of the communion of saints, that we are spiritually connected with the saints of heaven and the souls in Purgatory; that we can pray to the saints in heaven and receive assistance from them; that we can help the souls in Purgatory and they can help us. The souls in Purgatory cannot perform any act that would in any degree shorten or lessen their own sufferings. We, however, can perform meritorious acts which, by suffrage, can be transferred to those suffering souls and applied on their debts.



## OUR DEAD.

Grant them rest, for they are weary,

Waiting for Thy promised light;  
Grant them rest, O Lord, for dreary  
Is their banishment in night.  
Loving Saviour, Jesu blest,  
Grant Thy faithful peace and rest.

Grant them peace, for they have striven

Long for Thee: for Thee have borne  
Many a cross which Thou hast given,  
Many a piercing crown of thorn.  
Jesu, bid their sufferings cease!  
Jesu, grant them light and peace!

Grant them light, that they attaining,

Lord, at last Thy dwelling-place,  
With Thy saints forever reigning,  
May behold Thy blessed face.  
Jesu, call them out of night;  
Jesu, bring them to Thy light.

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### QUITE SATISFACTORY.

A boy, whose father had always been a great stickler for etiquette, was sent to a distant boarding school. Upon his departure the father instructed the son to telegraph home "yes," if he found everything satisfactory.

He did so, but the busy parent had forgotten the arrangement, and, being puzzled, telegraphed back, "Yes, what?"

The answer came: "Yes, father."

### SATISFIED.

Mistress (to new maid): "Will you stone those plums?"

Maid: "I don't know how."

Mistress: "Watch me." Taking a plum in her fingers, she split it with a knife, took the stone out, put it on a plate, and at the same time put the plum in her mouth and walked out of the room. In half-an-hour's time she came back to see if the maid had done, but, instead of that, the maid said: "Please, ma'am, I could not possibly eat any more."

### BOTH WERE RIGHT.

Although John and his wife had been married thirty years, it was said that they had never been known to agree upon anything—except once.

John bought a car, and in due course learned to drive it—in a way. When he took his wife for her first ride all went merrily until John attempted to turn a corner.

"John!" screamed his wife, grasping his arm. "You're going to hit that pole!"

"I know it," said John.

And he did.

### SMILE RAISERS.

"I didn't know you knew that man."

"I didn't—but by the time I discovered I didn't, I did!"

She is so mean that she cuts the currants in two when she is making cakes."—Lodger, referring to his landlady, in a Yorkshire court.

"Would you like to take a nice long walk?" she asked.

"Why, I'd love to," replied the young man, joyously.

"Well, don't let me detain you."

Professor (to his old cook): "You have now been in my service for 25 years. As a reward for your true and faithful service I am naming a new bacterium after you."

"I'm not going to school any more, father. The schoolmaster's mad."

"Why, how is that?"

"Yesterday he said four and one made five. To-day he says it's three and two!"

"I say, cook," said five-year-old Marjorie, who was feeling hungry, "let's play that I'm an awful-looking tramp. I'll ask you to give me a piece of pie, and you get frightened and give it to me."

## Science Siftings

(By Volt)

### The Pope's Interest in Science.

It has been revealed, with the publication of two new German scientific works of the first rank, that it was only through the unflagging devotion of the Holy Father to science and his practical aid that the issuing of these works was made possible.

The revelation is the more remarkable in that one of the volumes was compiled by a Protestant professor and is published by a Protestant house.

German scientific reviews, Protestant as well as Catholic, are joining in praising the action of the Pontiff and his devotion to letters. Dr. Hilling, Professor of Canon Law at the University of Freiburg, in Baden, writes:

"Pius XI is, after Gregory XVI, the first learned Pope, and has not denied his former scientific career, but confirmed it by supporting scientific work."

The first of the two works is the *Concilium Tridentinum*, the ninth volume of which has just been issued.

### The World's Winds.

The best-known wind in the world is the trade wind. It is commonly assumed that the word is connected with trade or commerce, because in the old sailing-ship days mariners used to seek this wind that it might blow them steadily in the right direction, be dependable, and not subject to variation or calm. This is a common error.

In Anglo-Saxon it was the *tredde-wind*, a wind with a specific tread, trend, or direction.

The trade wind, then, is one of uniform track. In the northern hemisphere these winds blow from the north-east, and in the southern hemisphere from the south-east, about 30 degrees on each side of the Equator. In some places they blow six months in one direction and six in the opposite.

The mistral is another famous wind. It is a violent north-west wind blowing down the Gulf of Lyons and felt particularly in the neighborhood of Marseilles. The simoom is a hot, suffocating wind that blows in northern Africa and Arabia. The sirocco blows from North Africa over Italy.

### Nature's Disinfectant.

At the seaside there is more ozone in the air than, for instance, there is in a large town or city, where it quickly gets used up. This air is good for us, ozone being oxygen in an intensified form; it is, in fact, so intense that it burns up whatever it comes in contact with.

For this reason, if ozone were ever found in large quantities, it would make the air extremely dangerous, instead of beneficial, for it would burn up our lungs and air passages. The amount found even at the seaside and on mountain tops is infinitesimal.

The ozone in the air destroys the soot and dust which rises up from all big cities, and because it is such a wonderful disinfectant, is manufactured in large quantities for cleansing and ventilating purposes.

It was first discovered in 1785 by du Marum, and fifty years later was named "ozong" by Schönbein, who found that the smell was due to a special gas formed from the air by the electric discharge.

The Commissioner of Taxes draws the attention of taxpayers to the notification appearing in this issue that the due date of payment of Land-tax for the current year is on Friday, the 6th day of November, 1925, and that the demands will be posted on or about the 30th day of October.

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(Lead Kindly Light)

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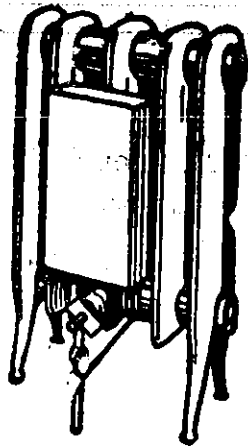
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