

the sectaries are wrenched and broken branches. History gives the birthdays of the founders of the sects; it also marks the unbroken lines of the Popes from Peter to Pius. The Professions of Faith, the liturgies, the writings of the Fathers, the decrees of Councils, all attest the unbroken continuity of Catholic teaching; and our opponents attest the same, seeing in it a reproach. But truth is always one, in the twentieth century as in the first. She alone has been able to preserve

its unity inviolate, who shows that her authority to teach is derived from the Apostles themselves. "The proudest royal houses are but of yesterday," writes Macaulay, "when compared with the line of the Supreme Pontiffs. . . (The Catholic Church) saw the commencements of all governments and of all the ecclesiastical establishments that now exist in the world, and feels no assurance that she is not destined to see the end of

them all. She was respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca; and she may still exist in undiminished vigor, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand upon a broken arch of London Bridge, to sketch the ruins of St. Paul's."

### Unto Us a Son is Given

Given, not lent,  
And not withdrawn—once sent,  
This Infant of mankind, this One,  
Is still the little welcome Son.

Even as the cold  
Keen winter grows not old,  
As childhood is so fresh, foreseen,  
And spring in the familiar green.

New every year,  
New-born and newly dear,  
He comes with tidings and a song,  
The ages long, the ages long;

Sudden as sweet  
Come the expected feet.  
All joy is young, and new all art,  
And He, too, Whom we have by heart.

—ALICE MEYNELL.



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