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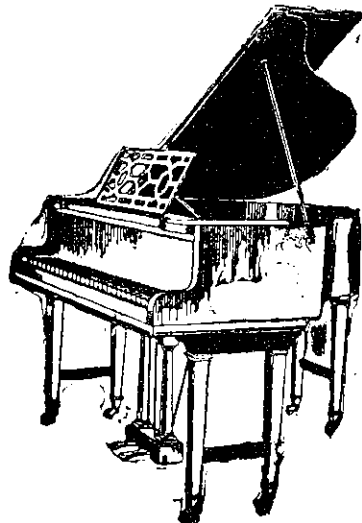
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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- September 23, Sunday.—Eighteenth Sunday after Pentecost.
- „ 24, Monday.—Feast of Our Lady of Mercy.
- „ 25, Tuesday.—Of the Feria.
- „ 26, Wednesday.—SS. Cyprian and Justina, Martyrs.
- „ 27, Thursday.—SS. Cosmas and Damian, Martyrs.
- „ 28, Friday.—St. Wenceslaus, Martyr.
- „ 29, Saturday.—Dedication of St. Michael the Archangel.

Our Lady of Mercy.

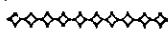
In the thirteenth century, when the Mediterranean was swept by Moorish pirates, a religious Order was instituted under the patronage of the Blessed Virgin Mary for the purpose of collecting alms for the relief and ransom of Christian captives, of visiting them in their captivity, and restoring them,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

SS. Cosmas and Damian, Martyrs.

These two saints were brothers, born in Arabia, and renowned for their skill in medicine. They were remarkable for their charity, and for the zeal with which they endeavored to propagate the Christian religion. They were both beheaded in the persecution of Diocletian, about the year 303.

St. Wenceslaus, Martyr.

St. Wenceslaus, Duke of Bohemia, was remarkable for his devotion to the Blessed Sacrament. His zeal for the propagation of the true faith led to his death at the hands of his brother, A.D. 932.



Grains of Gold

TO MARY IMMACULATE.

O Mother! thou unblemished Eve
Who didst our paradise retrieve;
Redemption's beauteous instrument,
Immaculate, all-excellent;
Lily, whose calyxed purity
Drew, bee-like, Love Divine to thee;
Who art unto the Eucharist
A living Monstrance—may thou list,
O Mother! Thou unblemished Eve,
My faltering minstrelsy receive.
Ah, what of thee may human tongue
Essay, whose glories have been sung
By angels when the world was young?
Fails saintly eloquence that tries
The Saint of Saints to eulogise;
Painters have found no flesh and blood
True model for thy womanhood;
Poets despair a hymn to frame
Fit to extol that sacred name
Of "Mary"—sweeter than the sound
Of summer foliage whispering round
God's Pleasance.

Purest and dearest! Spotless-souled!
Our love is dross beside thy gold;
Yet, stamp of a Queen's countenance
The basest coinage doth enhance;
So deign, my chosen Liege, with thine
To dignify this love of mine.
I know weak words of mortal's song
Thy empery and whiteness wrong,
By number are inadequate—
God is thy Poet-Laureate!
Though my heart's fond imagining
Is but as sea-shell's murmuring
Of the vast ocean, I would bring
All men free vassals to thy throne;
So might thy fame be, too, mine own—
Thine be sole memory of me,
And thine my immortality. Amen.

—Irish Catholic.



The Storyteller



Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER XXXII.—AN OLD CROPPY'S NOTIONS OF SECURITY OF TENURE.

Father Hannigan and Maurice Kearney, with old Phil Morris and Phil Lahy, and a few more choice spirits, drew close together round the social board, and enjoyed themselves in their own way.

"I gave my daughter to Ned Brophy," said old Larry Clancy, in reply to a question of Father Hannigan's—"I gave my daughter to Ned Brophy, because he has a good lase."

"A good landlord is as good as a good lease," said Maurice Kearney.

"I do not know that," returned Larry Clancy, slowly and emphatically. "For my own part, I'd rather have a good lase wud the worst landlord, than no lase wud the best landlord that ever broke bread. Security is the only thing to give a man courage."

"He's right," exclaimed old Phil Morris, striking his stick against the ground. "Security is the only thing. But if every man was of my mind he'd have security or know for what."

"Hold your tongue, you old sinner," said Father Hannigan, who had often combated Phil Morris's views, as to how the land question could be brought to a speedy settlement.

"I have my old pike yet—an' maybe I'd want id yet!" he exclaimed, with a look of defiance at the priest. "An' the man that'd come to turn me out on the road, as I see others turned out on the road, I'd give him the length uv id, as sure as God made Moses."

"And swing for it," said Father Hannigan.

"Ay, an' swing for it," shouted the old Croppy; for it was a musket bullet that shattered Phil Morris's knee in '98. "Ay, an' swing for it."

"And be damned," added the priest. "Don't you know 'tis murder—willful murder?"

"I don't know that," he replied. "But the prayers of the congregation would carry the man's soul to heaven, that'd do a manly act, an' put a tyrant out uv the country, and keep other tyrants from following his example. 'Tis self-defence," he added, striking his stick against the ground; "'tis justice."

"'Tis bad work," said Father Hannigan. "And take my word, luck or grace will never come of it."

"I agree with you," Hugh Kearney observed, who had joined them during the latter part of the discussion.

"You do!" exclaimed old Phil, turning upon him with a scowl. "An' who the devil cares what you or the likes of you agree with? You're well off as you are, and little trouble id gives you to see the people hunted like dogs."

"You're wrong there, Phil," replied Hugh. "I'd like to see that old pike of yours taken from the thatch for a manly fight like that you fought in '98. But that's a different thing."

"Well, I know that," returned Phil Morris, letting his chin drop upon his chest, and seeming to brood over the subject for a minute or two. "But five years ago," he added, "I could count three-an'-twenty houses, big an' little, between the cross uv Liscurrig an' Shanbally-bridge; an' to-day you couldn't light your pipe along that whole piece uv a road, barrin' at wan house—and that's my own An' why am I left there? Because they knew I'd do id," he muttered through his clenched teeth, as if he were speaking to himself.

"Let him alone," said the priest. "There's no use in talking to him."

"There's reason in what he says," said old Larry Clancy in his slow, emphatic way. "I say," he added, looking at the priest, "there's reason in what he says."

"Don't be talking foolish," returned Father Hannigan, who saw that the eyes of three or four small farmers were fixed inquiringly on his face. "Good never came of it."



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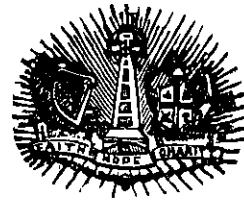
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"Do you hear him?" exclaimed old Phil Morris, turning to Hugh Kearney.

"Well, to a great extent," said Hugh, after a short silence—for he saw they all expected he would speak—"to a great extent I agree with Father Hannigan. But there is no use in denying that the dread of assassination is the only protection the people have against extermination in this part of Ireland."

"I say 'tis justice in the eye uv God," exclaimed old Phil Morris, "to punish the bloody tyrants—the robbers and murderers that rob the people uv their little spots, an' turn 'em out to perish. 'Tis justice to punish the bloody robbers!" And as old Phil struck his stick against the ground and looked around, there was a murmur of applause from the bystanders, who by this time were pretty numerous.

"The man that believes he is robbed or persecuted," said the priest, "cannot be an impartial judge. If every one was to take the law in his own hands, there would be nothing but violence and bloodshed."

"Well, what do you say to giving the exterminators a fair trial before judge and jury?"

"What judge and jury?"

"'Tisn't the judge an' jury in the court-house," returned Phil Morris, "because they're all for the tyrants, an' some uv 'em tyrants themselves; but a fair jury uv the people, an' a fair judge."

"I know what you mean," said Father Hannigan. "But if the judge and jury in the court-house be all for the tyrant, don't you think your judge and jury would be as much for the victim?"

"No; they'd never condemn a man that didn't deserve id," replied Phil.

"Ignorant men," rejoined the priest, "blinded by passion—perhaps smarting under wrong themselves, or dreading that their own turn might come next—couldn't be a fair judge and jury, Phil, even if what you speak of were lawful or just in the sight of God. So hold your tongue."

"Ay, that's the way always. 'Howld your tongue' settles id."

"There is Mr. Lloyd," continued Father Hannigan, as that gentleman returned to his seat; "and if he put out a tenant would you shoot him?"

"The devil a hair uv his head would be touched," replied Phil. "He gives good lases at a fair rent; and the man that does that won't turn out a tenant unless he deserves to be turned out. Answer me this wan question. Did you ever know uv a good landlord to be shot, or a good agent? Answer me that."

"Well, no," replied the priest. "I never did."

"There it is," observed Larry Clancy, as if that settled the question, and Father Hannigan had thrown up the sponge.

"Well, now, Mr. Lowe," said Father Hannigan, "what's your opinion of this matter?"

"I am almost entirely ignorant of it," he replied. "But I confess I came over to Ireland under the impression that the people were lawless and revengeful, particularly in your county."

"You only saw the dark side of the picture," returned Father Hannigan. "We are not so black as we are painted."

"I believe that. And a remark made by an Irish judge, with whom I had the honor of dining a few weeks ago, made a great impression on me, I confess."

"What did he say?"

"He had sentenced several men to be hanged a short time before, and a gentleman present made some severe remarks, while discussing the subject of agrarian outrages, when Judge—said: 'I never met an instance of a landlord being killed, who did not deserve—I won't say to be hanged, as I am a judge—but I do say, a case of the kind never came before me that the landlord did not deserve to be damned!'"

Old Phil Morris looked with astonishment at the speaker.

"Put id there," he exclaimed, reaching his horny hand across the table. "If you were the devil you're an honest man."

"I don't despair of old Ireland yet," said the priest. "The people are good if they only get fair play."

"Ireland will never do any good till we have trade and manufactures of our own," observed Phil Lahy. And a certain thickness of utterance indicated the Phil had forgotten his resolution respecting the cordial long ago.

"Our rulers crushed 'our trade and manufactures," said Father Hannigan.

"Yes," returned Phil Lahy, "but the people are too much given to farming. A beggarly sky farmer that's stuck in the mud from mornin' to night, an' don't know beef from mutton—no, nor the taste of an egg; for if he dare look at a hen's tail, his wife would fling the dish-cloth at him. An' that poor crawler, with his head bald from the rain droppin' on it from the cave from standin' outside his honor's window, waitin' till his honor condescended to talk to him—that beggar would despise the tradesman an' look down on him. Tom Hogan comes in to me this mornin' to know was there any news in the paper. 'There is,' says I. 'I'll read one uv the best articles ever you heard for you,' says I. 'Look at the markets,' says Tom Hogan. 'Ha! ha! ha!'" And Phil Lahy laughed quite sardonically. "'Look at the markets.' Ha! ha! ha!"

"There's some truth in what you say," said Father Hannigan.

"Ay," continued Phil, "an' the big farmer will make doctors an' attorneys of his sons, instead of setting 'em up in business."

"I'm going to bind my youngest son to his uncle," said Mr. Kearney.

"For a wonder," returned Phil Lahy, tasting his punch; and, not considering it up to the mark, adding another glass of whisky.

"That's what I call a *double entendre*, Phil," said Father Hannigan.

"I fear you are forgetting your promise," Hugh observed.

"What promise?" Phil asked.

"Not to drink anything stronger than cordial."

Phil Lahy stared at the speaker for half a minute; and then stared at the *double entendre* for half a minute more.

In fact, Phil Lahy felt himself in a dilemma. Making a sudden dive, however, at the ginger cordial decanter, he filled his glass and carefully added the glass of cordial to the two glasses of whisky in his tumbler.

"Will that please you?" he asked, turning to Hugh, as if *that* didn't satisfy him nothing could.

Hugh rubbed his hand over his face, and did his best to keep from laughing.

"Would you doubt Phil for geting out of a promise?" observed Father Hannigan. "He'd drive a coach-and-six through any promise that ever was made—as old Dan used to say of an Act of Parliament."

"Old Dan said many a good thing," rejoined Phil Lahy, not choosing to notice the reference to the "promise." "But the best thing ever he said," he continued, casting about for something that would turn the conversation away from promises and cordial altogether—"the best thing ever he said was: 'England's difficulty is Ireland's opportunity,'" exclaimed Phil Lahy, as the happy apothegm suddenly flashed into his mind at the very moment that he was about taking refuge in a severe fit of sneezing. "An' you'll see Ireland yet—" Here Phil stopped short, as if he had lost the thread of his discourse; but after a good pull at the tumbler, he seemed to find it again, and added—"when a redcoat will be as great a curiosity as a white blackbird. There's a storm brewin'," he continued, with a portentous scowl. "Columkill's words is comin' to pass. An' the day will come when we can drive the invader out of Ireland—wud square-bottles, as Mat the Thrasher said the other day."

"But I don't like to hear you running down the farmers," observed Father Hannigan.

"I don't run down the farmers—except when they deserve id."

"Manufactures are good," continued Father Hannigan; "and we'll have enough of them when our fine harbors are crowded with the shipping of America—and of the whole world. But for all that I'd be sorry to see the homes of the peasantry disappearing from our hills and our plains and the people crowded into factories."

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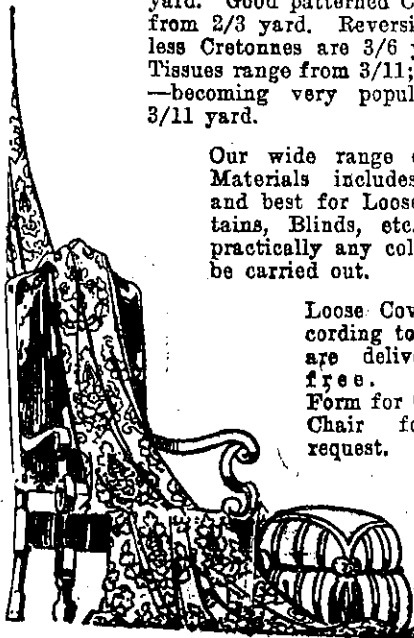
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"You're right," exclaimed Phil Lahy, almost with a shout.

"Princes or lords may flourish or may fade."

Mat Donovan has a new song that touches upon that."

"Come, Mat, give us the new song," said Father Hannigan.

"I'm afeard I haven't id be heart right yet, sir," replied Mat.

"Oh, we'll excuse you; we'll excuse all mistakes," rejoined the priest. "Come, Mr. Hanly," he called out to Lory—who with a dozen others was battering the floor to the tune of "O'Connell's Trip to Parliament"—"We're going to get a song. Give the poor pipers and fiddlers a rest. Come, Mat, up with it!"

There was a general movement towards the table, and all waited anxiously for Mat the Thrasher's new song, of which many of the company had heard.

Mat Donovan leant back in his chair, and with a huge hand resting on the table, and clutching one of the gilt buttons on the front of the blue body-coat with the other, he turned his eyes to the collar-beams, and sang in a fine mellow voice

THE PEASANT-FARMER'S SONG—FOR THE TIME TO COME.

I've a pound for to lend, and a pound for to spend—
And *cead mille faillte* my word for a friend;
No mortal I envy, no master I own—
Nor lord in his castle, nor king on his throne.
Come, fill up your glasses, the first cup we'll drain
To the comrades we lost on the red battle plain!
Oh, we'll cherish their fame, boys, who died, long ago—
And what's that to any man whether or no?

The spinning-wheels stop, and my girls grow pale.
While their mother is telling some sorrowful tale.
Of old cabins levelled, and coffinless graves,
And ships swallowed up in the salt ocean waves.
But, girls, that's over—for each of you now
I'll have twenty-five pounds and a three-year-old cow;
And we'll have *lan na mhala** at your weddings I trow—
And what's that to any man whether or no?

Come here, *bhean na tigha*† sit beside me a while.
And the pride of your heart let me read in your smile.
Would you give your old home for the lordliest hall?
Ha!—you glance at my rifle that hangs on the wall.
And your two gallant boys on parade-day are seen
In the ranks of the brave 'neath the banner of green:
Oh! I've taught them to guard it 'gainst traitor and foe—
And what's that to any man whether or no?

But the youngest of all is the "white-headed boy"‡
The pulse of your heart, and our pride and our joy.
From the dance and the hurling he'll steal off to pray.
And will wander alone by the river all day.
He's as good as the priest at his Latin I hear.
And to college, please God, we'll send him next year.
Oh, he'll offer the Mass for our souls when we go—
And what's that to any man whether or no?

Your hands, then, old neighbors! one more glass we'll drain,
And *cead mille faillte* again and again!
May discord and treason keep far from our shore,
And freedom and peace light our homes evermore.
He's the king of good fellows, the poor, honest man:
So we'll live and be merry as long as we can.
And we'll cling to old Ireland through weal and through woe—
And what's that to any man whether or no?

There was a shout of applause at the conclusion of Mat Donovan's song; and some of the women were seen to wipe the tears from their cheeks with their aprons. Bessy Morris raised her eyes to his; and as she laid her hand upon his arm while turning away her head to reply to a question of Hugh Kearney's, Mat Donovan pressed his hand over

* "*Lan na mhala*"—pronounced lawn-na-wanlyia—"Full of a bag"—i.e., abundance.

† "*Bhean na tigha*"—pronounced van-a-thee—"The woman of the house."

‡ "The white-headed boy"—the favorite.

his eyes, and caught his breath, as if he had been shot through the body.

Bessy Morris resumed her coquettish ways as she went on talking to Hugh Kearney, who was evidently captivated by her. If he had proposed for her on the spot, with or without his father's consent, and if it were arranged that they were to be married that day week, or any day before Ash Wednesday, it would not have surprised Mat Donovan in the least. But while she talked and laughed with Hugh Kearney, her hand remained resting on the sleeve of the blue body-coat. Perhaps this little incident did not mean much. Mat Donovan never for a moment thought it meant anything. But he kept his arm quite still, and would not have frightened away that little hand for a trifle.

"That's a right good song, Mat," said Father Hannigan.

"The chorus," observed Phil Lahy, who seemed in a mood for contradiction, "is as ould as the hills."

"So much the better," replied the priest. "Are we going to get a song from anyone else?"

"Billy Heffernan has another new wan," said a voice from the crowd.

"Don't mind id!" exclaimed Phil Lahy, contemptuously. "'Tis a 'come-all-ye.'" By which Phil meant that Billy Heffernan's new song belonged to that class of ballads which invariably commence:

"Come all ye tender Christians, I hope you will draw near."

"'Tis a come-all-ye," repeated Phil Lahy. "Don't bother us wud id."

The twang of the fiddles, followed by the sound of drone and chanter, however, showed that the dancers were becoming impatient, and had urged the musicians to strike up; and Lory Hanly was immediately on his legs again with his partner, to finish the "bout" which Father Hannigan had cut short so unceremoniously.

Hugh Kearney was about asking Bessy Morris to dance again, when Nelly Donovan came up to him.

"Come into the parlor, sir," said she. "'Tis cleared up, an' Mr. Flaherty is a'fter consentin' to play a few sets for the ladies."

To the great satisfaction of many of the boys, and not a few of the girls, the priest and the "ladies and gentlemen," with about a dozen of the more genteel among the guests, withdrew to the dwelling-house. Mr. Lowe offered his arm to Miss Lloyd, and Miss Isabella evidently expected that Hugh Kearney would conduct her through the yard. But Hugh kept possession of the piquant Bessy, and Father Hannigan gallantly offered his arm to Miss Isabella, who, in spite of her good humor, looked a little vexed. Lory Hanly refused point-blank to accompany them, declaring that he considered the barn "better value"; in which opinion Mr. Robert Lloyd entirely concurred, and pronounced Lory a lad of spirit. And here we have to record a very curious fact. No sooner was the priest's back turned than fully half-a-score of seats round the barn might have been dispensed with; for by some strange chance quite a number of the prettiest girls found themselves sitting on their partners' knees—an arrangement, however, which not a single "matron's glance" attempted to "reprove." And now the fun began in right earnest. But not a single dancer, during that memorable night, so distinguished and covered himself with glory, as Lory Hanly, who tired down all his partners, even Nelly Donovan, who was never before known to throw up the sponge. And Barney Brodherick, too, called down thunders of applause by dancing a "single bout" upon the big table. In the midst of the cheers that greeted Barney's performance, Nelly Donovan pushed her way through the crowd to Billy Heffernan, and asked breathlessly:

"Billy, have you your flute?"

"Why so?" returned Billy, in by no means a cheerful manner.

"Because they want you to play the 'Frolic,'" replied Nelly, excitedly.

"Who wants me to play id?" Billy asked, rubbing his nose.

"Father Hannigan, and all uv 'em. Have you the flute?"

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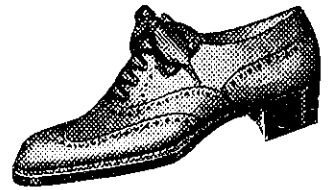
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"Well, I have the flute," said Billy. "But I don't know what to say about playin' the 'Frolic' while Mr. Flaherty is there. Maybe 'tis turned out I'd be like the pipers." Billy Heffernan evidently stood in awe of the great Flaherty.

"Come away," exclaimed Nelly. "'Tis he wants to hear id. Man alive! if you heard the way Father Hannigan praised you to the skies. He said you wor a born janius. Come, before they're up for the next set."

"Are they dancin'?" Billy asked, scratching his head, as if he sought for an excuse to put off the ordeal as long as possible.

"They are, they are," Nelly exclaimed, impatiently. "The strange gentleman an' Miss Lloyd is afther dancin' that new dance they call the polka. An' faith, 'tis no great things uv a daunce. 'Tis all bulla-bulla-baw-sheen. Myse'f don't know how they can stand id—

Tal-tal, tal-tal, tal-tal, tal-tal-la!

all the same, round an' round." And Nelly sang a somewhat monotonous dancing-tune which was then known in those parts as "the polka."

"By my word," continued Nelly Donovan, contemptuously, they'd soon get tired uv id—on'y for the ketchin'."

Billy Heffernan screwed his flute together, and sounded low D.

"Maybe id wants a dhrink," said Nelly, with whom the old flute was evidently an old acquaintance.

"No, 'tis all right," Billy replied. "I iled id yesterday. But sure there's no hurry; an' if I was flustered I'd make a show uv myse'f. Sit down awhile an' tell me who's wudin, an' how they're goin' on."

"Wisha, sure you know the whole uv 'em as well as myse'f," Nelly replied, as she sat down. "Miss Isabella is a darlin', an' she's so pleasant. I must be tellin' Miss Mary to-morrow what an eye she has afther Mr. Hugh. I'd hould my life she'd rather have him than the young landlord, or whatever he is. But had cess to me, Billy, but Bessy Morris has 'em all light about her. I think she must have a fourlaved shamrock or somethin'. She bates the world. An' 'tisn't because she's so handsome. There's Alice Ryan, an' she's be odds a purtier girl—an' faith she don't want to be reminded uv that same, either. If you see the bitther look she gave Tom Daniel, just because he asked her was id long since they had a letter from her brother. An' signs on, the devil a much any wan cares about her, in spite uv all her beauty. An' look at 'em all ready, you'd think, to put their hands undher Bessy's feet."

"Wisha, begor, Nelly," returned Billy Heffernan, "you wouldn't let id go wud any uv 'em yourse'f."

"Arrah, now, Billy, what sign uv a fool do you see on me? Don't think you can come Jack Hannan over me that way. The man that'll buy me for a fool, will be a long way out of his money.

"I'm on'y tellin' the honest thruth," replied Billy, solemnly. "I said id to myse'f when you wor dancin' wud Tom Daniel a while ago."

She looked at him with pleased surprise, but said nothing.

"What way is Phil Lahy goin' on?" he asked. "Is he stickin' to the cordial?"

The question seemed to cast a gloom over Nelly Donovan's face, but rousing herself, she replied laughing:

"Well, yes; he's stickin' to the cordial, but I'm afraid he puts in a drop uv the hardware sometimes by mistake."

"He's all right," Billy remarked, "'till he comes to the holy wather."

"Faith, then, he is afther comin' to id," she replied. "Just as I was comin' out he was tellin' Father Hannigan the ould story, how he never went to bed wudout sprinkling himse'f wud the holy wather."

"He must be looked afther," said Billy Heffernan. "I promised Norah I'd have an eye to him. But he has so many turns and twists in him 'tis hard to manage him. 'Tis 'cuter and 'cuter he gets the more he has taken. No matter what you'd say, he'd have an argument agin you."

"Well, here, come away," said Nelly, taking him by the arm and pulling him to the door. He walked volun-

tarily across the yard, but came to a stand outside the parlor door, and Nelly was obliged again to have recourse to force to get him in.

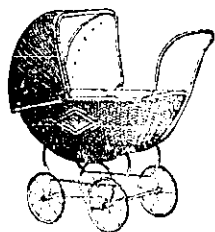
(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XXVI.—(Continued.)

One other incident deserves to be remembered. Mr. Smith-Barry, who with good reason got his peerage as Lord Barrymore from the Unionists as the daring leader of Irish landlordism in its last desperate stand, lived to become the cordial collaborator with his old enemy of New Tipperary in the common endeavor to prevent the Act of 1903, which had already extinguished landlordism over three-fourths of Ireland, from being repealed ere its work was complete, by the Liberal Government and their Irish confederates in 1909, on the pretext of a Treasury economy, which, by the light of subsequent taxation, marked an ineffable depth of meanness on the part of the English Ministers and the Irishmen who joined them in a deed one shrinks from qualifying. The only meeting of Lord Barrymore and myself was on the public platform of the All-for-Ireland League. We met for the sole purpose of supporting amendments of the Bill of 1909 which would long before now have abolished the last trace of landlordism in Ireland, and upon terms which would now be hailed with ecstasy by the hundred thousand farmers whom the Birrell Act of 1909 has condemned ever since to chafe under their old enslavement. That happy union of classes and interests on the Land Purchase platform in Cork would it is not rash to affirm, have been followed by a no less blessed accommodation on the question of National Self-Government with the acquiescence of Lord Barrymore and many thousands of the Unionist country gentlemen of whom he was the sagest counsellor. Sir Edward Carson's "Ulster" was at the time still unborn. The adhesion of Lord Barrymore was counted for my own poor part as a more notable achievement than even the proudest laurels of New Tipperary, since it was the visible completion of Tipperary's triumph, and the rich recompense of her sacrifices. Least of all had it occurred to me that my part in the wrestle with Lord Barrymore when he was the most dreaded man in Ireland was of a kind to suggest any faintheartedness on my part now in welcoming him and his as an inestimable accession to the forces of our nation. Nevertheless, hard as even the most travelled in the miry ways of politics may find it to believe, that which might well have seemed the most benign work of my life for Ireland was reproached to me as some monstrous treason. For years, yells of "Barrymore" were the only answer that saluted my arguments wherever the dominant faction were powerful enough to muster a mob for the smothering of free speech. The astounding spectacle was witnessed of a people offered their last chance of freeing their land with one consent from landlordism and from the rule of England voting down their own dearest hopes in the interest of Irish politicians who released England from the only financial bargain favorable to Ireland she had ever lapsed into, and vetoed that solid union between classes and communions for which Ireland has ever since been vainly yearning. And, to the abounding sorrow of us all, the first author of the "Barrymore" cry was one who ought to have been the last to stain his lips with the dishonesty. Without doubt, the mills of the Lord, if they have ground slowly, have ground exceeding small. The pitiful leaders who started the country on the road to ruin have led their own Party to annihilation at the polls, and have led the shareholders of their sinister newspaper organ into the Insolvent Court, but it was not until they had first slain the great Purchase Act which the Barrymores' might have saved, and shipwrecked beyond repair the Home Rule settlement by consent which a different treatment of the "Barrymores" might long ago have steered into an unruffled harbor. It will yet, I think, be made as evident to all as the sun at noon that it was those who shouted the "Barrymores" off the scene who brought Carson and his "Ulster" there in their stead. To their factious blindness we owe it that Tipperary's magnificent resistance to the Eviction Syndicate, while that was Ireland's



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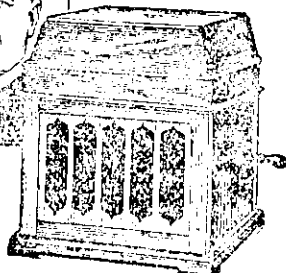
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bravest business, was not even outshone by the glory of uniting Evictor and Evicted (as they might quite certainly have been united at the time) in the sublime reconstruction of a Nation.

The gods or the powers that are not gods decreed it otherwise.

Sometimes in the watches of the night there has come the mocking doubt whether every hour of my life was not wasted that was not spent in war upon England, without truce or ruth. With the morning light and reason there came back the answer, but it was a scarcely more depressing one. It was that the party profligacy, the indecision, the falsity, or the criminal stupidity—however deep a disgrace to the English name—of an Asquith or a Lloyd George, a Randolph Churchill or a Lord Salisbury, were less at fault than the fatuity of men whom Ireland in a luckless hour entitled to call themselves her plenipotentiaries. No Irishmen ever before had such sovereign power over this Empire, or so miserably misused it.

CHAPTER XXVII.—"POPULARITY" (1890).

By this time the writer had reached a bewildering popularity, the intensity of which no words could well exaggerate. Those who in a severer day described it as idolatry would not have been without some justification for the reproach, if they had not been for the most part among the most extravagant of the idolators themselves, up to a certain date when the tide of fortune, which changed the high calling of Irish patriots into that of politicians, made them iconoclasts. As with most of the other notable events of my life, this popularity was not of my own designing, and, it may quite certainly be affirmed, amazed nobody so much as myself. A shy and awkward stripling, whom not even the rough-and-tumble apprenticeship of a newspaper man had beaten out of his distressing diffidence, found himself the darling of crowds, and a social favorite, with some mysterious power of impelling to great deeds and of giving comfort in adversity. It is quite true there was always the consciousness of a certain half-developed gift of touching the Irish heart and imagination by what I wrote—the only gift in the competitions of men of which I suspected myself to be the possessor—but that was one to be exercised in a sensitive solitude of soul, and in regions as cloudy if as high as our Irish heavens; and for the major portion of my life my pen was now to be a sword, to be wielded in the rough excitements of a lifelong insurrection. But the strangest surprise of all was the development of a power of speech of which not the remotest suggestion had ever visited me until, at a date when youth was already past, I was flung as it were naked into the maelstrom of public affairs. Yet here I was startled into the discovery within me of some mysterious fount of rushing words which not only warmed uncritical multitudes, but were not without their effect upon audiences as un-Irish as the Three Judges of the Commission Court, and, on at least eight or ten notable occasions, swayed the House of Commons in its most august moods and in its angriest. A time actually came when a voice whose vehemence I never learned to control had its music for millions of men and women, and when even a shake of the hand seldom failed to convey an exhilarating cordial of its own. And as commonly happens at the first hint of success, the qualities which inspired inordinate personal enthusiasm, inspired a personal hatred no less unreasoning. All this is a phenomenon sufficiently curious to deserve a conscientious study of its nature and causation, for the benefit both of those who may seek popularity and of those who can dispense it. One who has arrived at a time of life when praise and blame alike are all but as airy nothings as the echoes of a theatre where the drama is over, may, at least, have some hope of making the attempt with sincerity.

(To be continued.)

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"The Easiest Way" lung relief to assure
Is easily Woods' Great Peppermint Cure.

The Study of Irish History

IRELAND AND ROME.

There is a special reason for including an article on the subject of Ireland and Rome in our course of early Irish History. The reason is this: Not only did England persecute our fathers for being true to the ancient Faith, but, with a refinement of cruelty, the Protestant historians asserted in the face of history that the old Irish Christians did not recognise the authority of the Pope. Thus, while Protestant English soldiers hunted down our people because they were true to Rome, Protestant English liars told them that they were fools to suffer for a phantom: that Patrick and Bridget and Columcille and the ancient saints of Erin were as really reformers as Luther and that they never owned the supremacy of the Holy See. But the lies were in vain. Even the most ignorant of the Irish peasants were better and truer historians than the Protestants, and they laughed in scorn at the attempts to turn them aside from their Faith, remembering that message left them by Patrick: *As ye are Christians, so be ye also Romans!*

Ireland alone of the western nations escaped the yoke of the Caesars of Pagan Rome; and when she bent her neck to the spiritual yoke of Christ, it was she alone who was for ever faithful to Rome. Yes, even to safeguard that union she was satisfied to suffer death-pangs as a nation and to resign for centuries her proud place among the countries of the world. To Pagan Rome she was indeed defiant and free; but to the Rome of Peter, she was the humble, faithful, self-sacrificing servant, ever ready to leave all things for the sake of her Master.

It was from Rome her Faith came to her; for it was with a mission from Pope Celestine that Patrick landed on her shores with the standard of the Cross. And, in his preaching, as in writings, he exhorted the Irish to be faithful to Rome. He followed the rite of Rome when he said Mass; Roman clerics helped him in his work in Ireland; and when he died he left a Nation firmly united in the bonds of love and obedience to Rome. Long before Ireland was converted to Christ, Rome was the Mother Church from which all the western churches were evangelised. A century before Patrick preached England was in communion with the Pope and subject to his authority. Never were people more true to Rome than the early English Christians, and yet they, in time, received with open arms monks who came over from Ireland even as teachers and bishops. England, too, sent scholars in thousands to study theology in Ireland, so that, thus, England herself is a witness to Ireland's fidelity to the Popes.

We have the ancient Mass-books, and the ancient law-books, and the old theological writings to prove that the Irish Christians were one in belief, in practice, in discipline, with Rome. Among our old laws is one immemorially attributed to Patrick, insisting that cases which could not be settled by Armagh were to be sent to Rome, exactly as might be done in Ireland to-day. We have laws dating from the year 700 laying down the same procedure; and the Brehon Laws considered an injury or insult done to the Bishop of Rome great almost beyond power of atonement. In practice it was the same thing. Columbanus appealed to the Pope against the bishops of Gaul; and Vergil against St. Boniface. In the writings of St. Gall as in the *Book of Doctrines* by St. Mochta of Louth appear the very same teachings which Irishmen hold to-day.

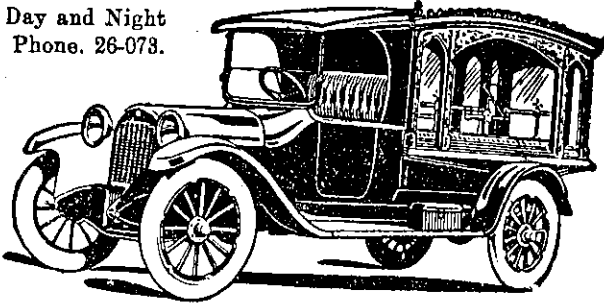
And what of the ancient Irish missionaries? They went forth and taught all over Europe, and that fact alone is enough to show that they taught as Rome taught and were welcomed as Roman teachers were welcomed. In the schools of Clonmacnoise, Muckross, and Ardagh they learned the self-same doctrines as they would have learned in Rome; because of Ireland's union with Rome which sent her Patrick. Here is what St. Columbanus, whose memory Italy is celebrating this year, wrote:

"We are scholars of SS. Peter and Paul, and of all the disciples, subscribing by the Holy Ghost to the divine Canon; we are all Irish habitants of the remotest part of the whole world, receiving nothing save what is evangelical and apostolic doctrine. None of us has been a heretic, none a Jew, none a schismatic, but the Faith, just as it was at first delivered by you, the successors of the Holy Apostles, is held unshaken. . . . We are bound to the

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Church of St. Peter. For although Rome is great and illustrious, yet it is only through this Chair that she is so great and renowned among us.

It was in Rome, where he walked in the footsteps of the Apostles, that Patrick himself imbibed that pure doctrine which he gave to our ancestors; it was in Rome he learned that respect for authority which he transmitted to his spiritual children; it was at the Tombs of Peter and Paul that he was inspired with that zeal and courage which he in turn inspired in the hearts of the Irish race which remained for ever true to Rome, in spite of dungeon, fire, and sword.

Far down in the south of Italy, the cathedral of St. Cataldus to this day commemorates the purity of doctrine of an Irish monk; on the sunny slopes above Florence you will still hear the name of St. Donatus, another Irish monk; Bobbio, this year, proclaims the attachment of Columbanus to the Holy See; the Canton of St. Gall in Switzerland is another monument to the same fidelity.

And, out of Ireland, in all those distant years, went streams of devout pilgrims, who knelt at the feet of the Pope, just as Irishmen do at the present time. Some times they came back, bringing Roman missals and Roman decrees; sometimes they died on the journey and left their bones in Rome; and sometimes the strangers among whom they travelled kept them to become their bishops and to teach them to love Rome as true Christians ought, as the Irish did in accordance with the command received from St. Patrick. From out of the fulness of their hearts the Irish pilgrims often uttered noble apostrophes to Rome, their mother and their queen. Such were the verses of St. Fursey, the magnificent Latin of which can only be haltingly reproduced in the cold English tongue:

O Noble Rome! O Mistress of the World!
O thou of earthly cities perfect flower and crown:
Glowing thy cheeks with martyrs roseate blood,
Radiant thy brow with virgin lilies white.
Hail to thee, Queen, thrice hail, O golden Rome!
Blessing and hail eternal on thee wait,
And countless ages bow to thy behests!

And, as it was in early ages, so it was in medieval times. No nation in Europe was truer to Rome than Ireland. The legates of Rome were welcomed in Ireland with honor. They presided over Irish synods. Irish money helped the Pope in his struggles against the emperors of the thirteenth century. Irish prelates, like Malachy and Lawrence O'Toole, were the most active champions of Papal authority. The Middle Ages in Ireland perpetuated the fidelity of the preceding centuries; and, when England, in her pride threw off allegiance to the Pope, all that her armies and her brides could do were not able to make the Irish follow her ignoble example. Plunder, fraud, forgery, prison, murder, torture, calumny—they were all tried against Ireland by England, and tried for centuries, in vain. For the sake of her Faith, her Roman Faith, Ireland, once the Island of Saints and Scholars, became the Island of Martyrs and Confessors, suffering the most cruel torments ever inflicted on a Christian people by tyrants in all history. She kept the Faith then as she kept it when the London Bible Societies offered Bibles and soup to dying mothers and children if they would apostatise. She kept the Faith. That is her proudest panegyric.

Through the centuries Ireland bravely bore her cross for the sake of Christ. Her tragedy is the sublimest story in the annals of Christendom. She went through it in pain and sorrow, but her martyrs came out of it laden with the sheaves of victory. From the coming of the Danes who burned her churches, down to the Famine, when the mothers kissed the Cross and died rather than accept the food offered by the English proselytisers, for a thousand years, she never flinched in her fidelity to the Faith which Patrick brought her from Rome. And, after that decade of centuries of blood and tears, she was raised up by God and chosen as of old to be the evangeliser of far countries. She brought the Faith again to England, and wherever the English flag flew and the English tongue was heard, she sent her exiled children and her young priests to plant the standard of the Cross, and to preach Christ Crucified, just as Columbanus and Cataldus preached it of old.

She did not, as the lying historians would have it, suffer for a phantom. Better than they, who were cowards and renegades, she knew the value of pure and undefiled Faith; and pure and undefiled she held it through the ages. Children who study the history of Ireland! Try to realise the glory of her heroic victory. Try to realise what that Faith is worth for which Ireland endured so much. You have received through Ireland's heroism the noblest heritage in all the wide world, and you ought to be prouder of it than of anything else that could come to you in life. It is to make you realise that that we go to great pains every year to induce your teachers to devote some time to the earnest study of Irish History, for it is the history of your Faith and it is rich in inspiration for your lives.

Therefore, at the close of our course for this year, we exhort you to remember with pride that for a thousand weary years the men and women of your race died in order that you should be Catholics to-day, in union with the Pope and the See of Rome, as Patrick was, and as the Church of the Gael was in all ages. Bless those who have gone before you, and pray that by their example and their merits you too may be faithful to death to the Faith of Our Fathers.

Through all the world no land more true
Than our own old Catholic land;
Through ages of blood to the Rock she has stood,
Long may she ever stand! Long may she ever stand!

The Uilleann Pipes

(By CHEVALIER GRATTAN FLOOD, Mus.D., in the *Dublin Weekly Freeman*.)

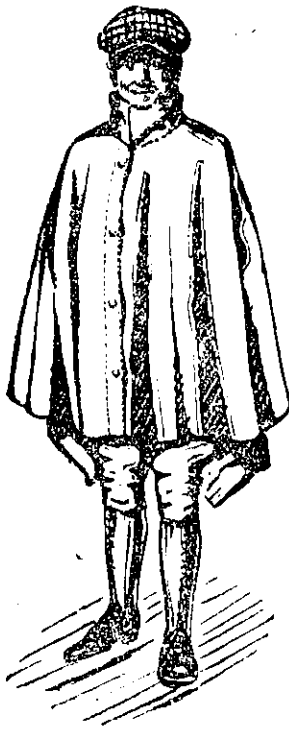
"Oh! the days of the Kerry dancing,
Oh! the ring of the piper's tune."

In my book, *The Story of the Bagpipe* (Music Story Series, 1911), I expressed the hope that the efforts of the Feis Ceoil and Oireachtas would foster a new race of pipers. Here is the concluding paragraph of my chapter on the Revival of the Bagpipes, written twelve years ago:—"Who knows but in the near future the Uilleann pipes may again become fashionable? It would be a real pity if such a fine old instrument should altogether disappear. Doubtless an appeal to national pride in an Irish-speaking, self-governing Ireland, will revive the vogue of the pipes, but at present the outlook is not hopeful." Curiously enough, in a notice of my book in the *Irish Review* (April, 1912), Mr. Seamus O'Cassidy deprecated my "gloomy forecast of the future of the Union Pipes," which, he trusted, "will be falsified despite the apathy created by the systems of education prevalent in Ireland during the last half-century." He added: "Dr. Flood will be glad to learn that John Wayland, of the Cork Pipers' Club, has not yet emigrated to Australia, and that the Dublin Pipers' Club, far from being 'moribund,' has never been in a more healthy condition." Alas! what I wrote is only too true. As a fact, my old friend, Sean Wayland, had to emigrate to Australia a few weeks after Mr. O'Cassidy's review appeared, and the fate of the Dublin Pipers' Club was truly described as "moribund."

After this preamble, the history of the Uilleann bagpipe may be given in a summarised form, although it is sad to reflect that such a beautiful and really characteristic instrument should be allowed to disappear.

First of all, someone may ask, "What are the Uilleann pipes?" And at once let me answer that by "Uilleann" we mean "Elbow pipes"—as distinct from the "Piob Mor," or the Irish War Pipes. Shakspeare alludes to the Irish Uilleann pipes as "Woollen Pipes," in the "Merchant of Venice" (Act IV., Scene 1). In other words, the older Irish pipe, or Piob Mor, was blown through a mouthpiece, whereas, in the case of the Uilleann pipes, the wind is supplied by a bellows placed under the right arm, worked by the elbow, whence the old Irish proverb: "More power to your elbow," as applicable to a good piper. Two centuries later, an absurd corruption of the Irish designation was introduced, namely, the so-called "Union" pipes.

The old Irish Piob Mor is alluded to in the most ancient records, and is mentioned in the Brehon Laws. It was the



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primitive military music of the Middle Ages, and was, in effect, the military band of the pre-Norman period. To its strains Irish troops fought in Gascony and Flanders, under King Edward I., while it is a commonplace of history that the Irish pipes were in evidence at the battles of Crecy (1346), Harfleur (1418), and Rouen (1419), and also in Henry VIII's Tournay campaign (1513), and at the siege of Bologna, in 1544. This association of Irish pipers leading the charge was strikingly portrayed in the "Mask of Irishmen," played before Queen Mary at the English Court, on April 25, 1557. In this Mask there were six "Irish Kerne" and two bagpipers.

There are several descriptions given of the Irish bagpipes in the mid-sixteenth century, notably those by Stanishurst (1580) and Galilei (1581). The latter writer says: "The bagpipe is much used by the Irish. To its sound, this unconquered, fierce, and warlike people march their armies, and encourage each other to deeds of valor. With it also they accompany their dead to the grave, making such mournful sounds (caoins, or funeral marches) as to invite—nay, almost force—the bystanders to weep."

But it is not my intention to trace the history of the Piob Mor, or Irish Warpipes. There is no immediate danger of that instrument disappearing. My theme is a brief sketch of the Uilleann pipes. As has been mentioned, Shakspeare alludes to these pipes under the name of "Wool-len," circa 1594, from which it follows that the instrument had been known some time previously. It is also of interest to note that Ben Jonson, in his "Irish Mask," produced at Court on December 29, 1613, introduces six men and six boys dancing to the Irish bagpipes.

About the year 1715 several improvements were made in the Uilleann pipes, and in the years 1720-1750 we met with several "gentlemen pipers," like Larry Grogan, Rev. Edward Sterling, and Mr. Skean. Without going into a detailed description of these pipes, it may be said that they consist of bag, chanter, drones, and regulators, the wind being supplied by a bellows blown by the action of the elbow. An anonymous writer of 1751, describing a visit to Ireland, tells us that every village had its bagpiper, and that in the evening cross-road dancing was indulged in.

There are some splendid specimens of Uilleann pipes in the Dublin Museum, ranging in date from 1768 to 1790; and tutors for the instrument were published in 1799, and in 1804 by O'Farrell and Geoghegan, respectively. It may be said that the Uilleann pipes are a miniature organ. The Piob Mor is only capable of playing eight notes, whereas the Uilleann pipes are of two full octaves, including chromatic intervals, and are capable of performing most classes of music, added to which the four keys of the regulator on the chanter make for a wonderful effect.

Handel when in Ireland in 1742 was much interested in the Uilleann pipes, for which much dance music was composed by Walter Jackson, of Co. Limerick, between the years 1760 and 1790. In the pantomime of "Osar and Melvina" (1790) the Uilleann pipes were introduced, Pat Courteney being the performer, and a revival of this musical piece took place at Covent Garden Theatre on October 20, 1798, and this piece was also a favorite in Dublin, and at a revival of it at Crow Street Theatre on March 5, 1816. William Talbot played on the pipes.

Among the famous performers of the first decade of the 19th century may be mentioned Spence, O'Farrell, Geoghegan, Fitzmaurice, Crampton (Crump), Cody, Gaynor, Murphy (who played at Mallow in 1790), Talbot, Kelly, Hyland, and Mr. Brownrigg (a "gentleman piper"). Kearns Fitzpatrick (a native of Tullaroan, Co. Kilkenny) played at a command performance in the Dublin Theatre Royal on August 22, 1821, when George IV. was present. Other pipers of the years 1815-1850 were O'Mahony, Cleary, O'Hannigan, O'Sullivan, Gaudsey, Conceely, O'Leary, and Sheedy.

In 1844 Thomas O'Hannigan was one of the attractions at the Abbey Street Theatre, Dublin, and he played the Uilleann pipes for the late Queen Victoria and the Prince Consort in 1846. Between the years 1850 and 1875 flourished a number of excellent performers, including Ferguson, Taylor, Quinn, Stephenson, Cunningham, MacDonagh, Hicks, Dowdall, Henley, and Hogan—as also

"gentlemen pipers" like Butler, Colclough, McDonald, Lord Rossmore, Bishop Tuohy and Canon Goodman.

In more recent times, Ireland could boast some splendid performers on the Uilleann pipes. Need I only mention such names as the following:—Rupert Thompson, Martin Reilly, Turlough MacSweeney, Denis Delaney, Michael O'Sullivan, John Flanagan, John Cash, Patsy Tuohy, Richard O'Meally, Tom Rowsome, Pat Ward, John Reilly, P. O'Gorman, Nicholas Markey, Pat McDonough, James Cash, Pat Keane, John Egan, Michael Hogan, Tom Hogan, William Murphy, Pat Spillane, Tom McCarthy, Pat Whelan, Dick Stephenson (who travelled with Ludwig on his American tour in 1886), John Kingston, Nicholas Burke, Tom Garoghan, Peter Kelly, George McCarthy, John O'Gorman, Samuel Rowsome, Thomas Rowsome, William Rowsome, Michael Flanagan, and William Andrews.

At the close of the last century the outlook for the Uilleann pipes was gloomy in the extreme, but a ray of hope appeared with the founding of the Feis Ceoil. The entries for the years 1897 and 1898 were good, and Robert Thompson won first in both years. Then came along an ardent piper named Leon S. Wayland, of Cashel, Co. Tipperary, who started the Cork Pipers Club in 1898. The Oireachtas, too, had competitions for the pipes, and the Dublin Pipers' Club (founded on February 17, 1900) encouraged the National instrument. A special effort was made by my friend Ned Kent (R.I.P.) to bring together a goodly team of competitors at the Oireachtas of 1915, held at Dundalk, but though prizes of £4 and £3 were offered only half a dozen pipers put in an appearance. At the Feis Ceoil of 1920 only three pipers appeared, when Liam Walsh got first and Leo Rowsome second. The same thing happened at the recent Feis Ceoil (1923) so that I fear nothing short of a miracle will resurrect the dear old Uilleann pipes.

HASTINGS NOTES

An old and esteemed resident of the Wairarapa and Hawke's Bay districts (writes a correspondent under date September 9) in the person of Mrs. Eliza Richards passed away at the residence of her daughter-in-law, Hastings, on the 2nd inst., after a long illness. She was a convert to the Faith, and was an exemplary Catholic. A native of Tring, Hertfordshire, England, she arrived in Napier in 1859, and reached the ripe age of 82 years. She leaves a family of five sons and two daughters. Rev. Father McDonald attended her through her illness, and she died fortified by the rites of the Church.—R.I.P.

His Grace Archbishop O'Shea is to administer the Sacrament of Confirmation at Hastings on September 30.

A large gathering of the Hastings parishioners assembled at the school on last Thursday evening to bid farewell to Father McDonald, who is about to enter on his second novitiate at the Marist House, Fielding. Mr. W. Y. Dennett presided, and in a happy speech eulogised the good work done by Father McDonald. Mr. J. T. Blake, on behalf of the congregation, presented Father McDonald with a silver shaving outfit and a purse of notes, and spoke in glowing terms of the fine qualities of the departing priest. Messrs. F. Pimley and J. A. Gallagher also spoke in a similar strain. Father McDonald suitably replied, and introduced Father N. Maloney, who is to "carry on" during the former's absence.

Father O'Shea, of the Irish Mission to China, is at present in Hastings collecting funds for the mission.

Eighty-six thousand adult conversions in China in 1922.—Have you co-operated in this harvest of souls? "He who causeth a sinner to be converted from the error of his way shall save his soul from death and shall cover a multitude of sins." (St. James v. 20.)

ROSINA BUCKMAN.

Mr. Maurice D'Oisly writes:—"Miss Rosina Buckman and myself have derived the greatest benefit from the use of Fluenzol as a gargle." Mr. Percy Kahn and Mr. D'Oisly have suggested that Fluenzol and Q-tol (for Pianists' hands) should be available on the London market.



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A Beautiful Soul

REVEALED IN THE POETRY AND ESSAYS OF
ALICE MEYNELL.

(By "OLD IAMBIC," in the Belfast *Irish Weekly*.)

When Death claimed Alice Meynell and her dark eyes no longer caught a glimpse of the silent moon rising at eventide, nor at dawn perceived the climbing of the "Silver sun," the world mourned her loss.

The world is fickle in favoring the few who are not seeking pomp and power. It is inclined to look suspiciously on those who cease; they are not searching for fame, but honestly and sincerely work to give out their message, and leave the world better for their passing through it.

Alice Meynell has been acclaimed a great poet. Death has silenced her voice of song. The voice that spoke of "Early Spring" and "The Love Narcissus," and was raised in numerous other poems is still heard and has been preserved in her work.

She had the praise of Dickens, Ruskin, Rossetti, and other great literary people; yet she was reticent and unspoiled by such emulation. Recognition made her humble.

Gems of poetry and prose are the jewels she has bequeathed to the world. They are gems whose brilliance refracts a religious light, a gentle glow that warms, thrills, and satisfies. *They came from the mind of a beautiful soul.*

The charm of her poems increases as one dwells on the power of the keen, sympathetic, and untailing intellect which has left no word unsaid and no picture unfinished. She not only saw the ordinary things of life, but a great deal of detail in the ordinary which other poets have passed by or failed to recognise.

In her poetry she mingled the human with the divine, giving a deep spiritual tone which characterises her work.

WHENEVER SHE WROTE SHE HAD SOMETHING
SIGNIFICANT TO SAY.

and having said it she leaves the reader in deep thought, for she aroused the imagination with the vivid portrayal and interpretation of her thought, and stimulated a heart's desire to go on.

Into every poem there was a conscious perfection which is the obvious result of careful study and the culling of the highest thoughts on her subject, and because she believed in quality rather than quantity; we have perfection in the one hundred poems which represent her life's work, extending over a period of half a century. In the poem "Unlinked" the poet expresses the sole aim of her song:—

If I should quit thee, sacrifice, forswear,

To what, my art, shall I give thee in keeping?

To the long winds of heaven? Shall these come sweeping
My songs forgone against my face and hair?

Or shall the mountain streams my lost joys bear,

My past poetic in rain be weeping?

No, I shall live a poet waking, sleeping,

And I shall die a poet unaware.

From me, my art, thou canst not pass away;

And I, a singer, though I cease to sing,

Shall own thee without joy in thee or woe.

Through my indifferent words of every day,

Scattered and all unlinked the rhymes shall ring,

And make my poem; and I shall not know.

But Alice Meynell did not quit sacrifice or forswear her art, and in consequence,

She has Left a Permanent Landmark in the History of
Literature.

Her heart and mind were bent on attempting and giving the best, and she has given us what we want, but what we are incapable of giving ourselves.

Her poetry awakens ideals, for her sensitiveness to the beauties of life were recorded and interpreted as perfectly as the English language is capable of echoing the thought of the high-minded. There is a wealth of thought in every poem, there is beauty of expression and charity

of meaning in each detail; and her legacy to the literary world will last, because she did not play with the superficial and the extraneous, but she dwelt on serious sentiments to be given thought and study.

In her prose works Alice Meynell is mistress of the choicest English. It is in her essays that she treats with the fine detail in the ordinary. She did not draw on the treasure chest of other essayists, and she purposely avoided the repetition of hackneyed subjects.

This Catholic poet was suggested for Poet Laureate by Coventry Patmore after the death of Tennyson, and England has acknowledged that the laurel wreath belonged to her, but her protegee Francis Thompson requested her to

Teach how the Crucifix may be
Carven from the laurel tree.

Her life taught many things, her works teach many things, her poetry is sincere, her prose is interesting and worthy of study and thought.

Francis Thompson has left a picture of her which matches Sargent's drawing of the balanced grace of her figure:—

There reagent melancholy wide controls,

There Earth—and Heaven—Love play for aureoles;

There sweetness out of sadness breaks at fits,

Like bubbles on dark water, or as flits

A sudden silver tin through its deep infinities;

There feeling stills her breathing with her hand.

And Dream from Melancholy part wrests the wand;

And in the contemplation of those eyes,

Passionless passion, wild tranquillities.

Music Examinations

WESTPORT.

The following numbers of pupils of the Convent of Mercy, Westport, were successful at the practical musical examinations in connection with Trinity College, London, held at the convent on September 6:—Licentiate—Singing, 1 (a member of the teaching staff, with a percentage of 76). Licentiate—Piano, 1. Higher Local—Pass, 1. Senior Division (honors) 3, pass 1. Intermediate Division, pass 3. Junior Division (honors) 2, pass 5. Preparatory Division (honors) 1, pass 2. First steps (violin) 2, piano, 2. Miss J. Milligan was presented for the "Fellowship" examination in pianoforte playing. The examiner's report has been forwarded to London to the Associated Board's examiners, and the result will be known later. The following is taken from the *Westport Times*, and is a glowing tribute of praise paid to the young pianiste by the examiner (Mr. G. Vincent, T.C., London):—

"At the music examinations held at the convent yesterday, Miss Josephine Milligan was the recipient of well-merited praise from the examiner, Mr. G. Vincent, Trinity College, London. The programme for fellowship, for which Miss Milligan entered, was one demanding technique and interpretive skill of a very high order, both of which acquirements were displayed in a remarkable manner by this young lady. To add to the young musician's laurels, the entire programme was memorised and executed, to use the examiner's own words, without the shadow of a flaw, frequently displaying most remarkable brilliancy. The beautiful sonata by Chopin (B flat Minor) was a gem apart. This lovely work introduces the "Marche Funebre," which was played for the first time at the funeral of the great composer (Chopin). The examiner remarked that he had never heard the movement of the great sonata played so beautifully, but her many well-wishers need not be surprised at this since Mr. Vincent has placed her deservedly in the ranks of the *virtuosi*."

The results of the Theory examination to hand at time of writing are as follow:—Intermediate (honors), 1; pass, 2.

There is a working class—strong and happy—among both rich and poor; there is an idle class—weak, wicked, miserable—among both rich and poor.—Ruskin.

Messrs. Jago, Biggs, Limited, the leading cycle and motor mail merchants in Dunedin, have an important announcement on page 34 of this issue.

W. F. Short

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Current Topics

The Failure of Protestantism

It has been said that France won the war, from a military point of view; Great Britain, from a political; the United States, from an economical; the Jews, from a cultural; and the Catholic Church, from a religious. Where does Protestantism come in to the picture? After all the efforts of the P.P.A. and the Orange Lodges, and of the servile daily press which helped them so nobly to spread their calumnies of Catholics and to cause dissension during war-time, it would seem that it comes in where it ought. The Reverend Adolf Keller, a Swiss Protestant pastor, well known in the United States, frankly confesses that Protestantism was among the losers. Considering how certain parsons and the daily papers that published their attacks on us, helped Germany, this seems to be but justice. The Swiss clergyman says it is now on the wane throughout Europe, and, in several countries, almost on the point of extinction. What he tells us of the Continent seems borne out by the recent Presbyterian wail that those awful Irish are capturing Scotland for the Pope.

While he sees "nearly everywhere a tremendous increase of Roman Catholic influence and power," Dr. Keller reports, on the other hand, that the evangelical churches and their welfare institutions are in the most difficult situation since the Reformation. The great distress prevailing in many countries threatens especially the Protestant charitable and benevolent organisations, some of which have already been closed. The religious press is reported to be "rapidly dying." In one country not less than 300 church periodicals have disappeared during the last six months. Church buildings, not only in France, but also in Galicia, and Latvia, are still in ruins, or badly damaged, while in Czecho-Slovakia many of the evangelical parishes formed by the new evangelical movements have no buildings of their own in which to meet. In Saxony, Brunswick, Lippe, and in certain parts of Czecho-Slovakia, Austria, Jugoslavia, Italy, and Hungary, the condition of the Protestant pastors is "acutely alarming." In some countries, such as Austria, Poland, and Hungary, the chief anxiety is for the preservation of the evangelical schools. The general feeling of desertion and desolation is deepened by the physical condition of the people. Dr. Keller reports that four-fifths of the children in certain cities are undernourished, and that nearly half are tuberculous, while the middle class, the most affected by the war, "is vanishing—a social phenomenon of far-reaching significance."

Ignorance of the Middle Ages

The Middle Ages were really the ages of learning and culture. In them science, scholarship, painting, medicine, and architecture flourished wonderfully, and to be uneducated was as rare among decent people as it is for a P.P.A. parson to be educated to-day. Hence, ignorance of the Middle Ages can mean only one thing—the ignorance of rangers of the type of Pötter, M.P., about them. We are glad to see that a learned Protestant professor, Mr. Lynn Thorndike, of Western Reserve University, has been trying to convince his readers that they might well study the Middle Ages and learn much from them. This professor has for twenty-five years, devoted himself to the study of the period of which he writes, and his work, *A History of Magic and Experimental Science During the First Thirteen Centuries of Our Era*, is said to be one of the most scholarly books published in America since the days of Sir Walter Raleigh. He points out that the only reason for misunderstanding the Middle Ages and for the utter misconception of their real import as a great period of development of mankind, is the existence of old fashioned notions and traditions acquired in all

sorts of ways, and retained because of this very conservatism which President Jordan mentions. Professor Thorndike says very frankly:

"We must abandon the absurd prejudices against and ignorance of the Middle Ages which we have inherited and poll-parroted from narrow Italian humanists, from Protestant reformers and Fox's *Book of Martyrs*, or from the eighteenth century deists, Voltaire and Tom Paine; we must correct and expand our notion of 'modern progress,' and subject the period before America was discovered to impartial open-minded scientific investigation. The historians of art have done this and found Gothic architecture first in quantity of noble remains and second to none in quality. The philologists have done this, discerning in the Middle Ages the cradle of our modern languages and literatures."

Manifestly it is time for the scientists of other departments to make similar serious studies.

The most interesting feature of this subject is that the prevalent ignorance of the Middle Ages on the part of scientists is due to religious prejudice. Many of the scientists who are most ready to condemn this epoch have quite given up the positive side of their religion, but they still retain its prejudices as firmly as ever. This is not surprising. These prejudices were fairly drunk in with their mother's milk. They have never had the time to devote to such serious study as would enable them to correct their false notions. Accordingly for them the Middle Ages are simply a blank in the matter of science, and in their ignorance, the Church is made the scapegoat. So the assumed failure of science to develop is set down to Church opposition.

Professor Thorndike is willing to admit that in the earliest medieval centuries there was "a time of retardation in scientific development analogous to the depression which has prevailed in architecture and sculpture since, say the seventeenth century." He would consider this doubtless due to the same reason, a lack of interest, for the moment, in these phases of human achievement. He proceeds: "The remainder of the medieval period has abundant extant materials for the history of science more so probably than for any other side of human life, except religion and perhaps art."

Here is the declaration of a scholar who spent a quarter of a century in the study of the subject. Let us hope that others will come to recognise and appreciate at their proper value the actual facts of history that are behind such expressions. Of course there is no hope that those now above forty years of age will change their minds in the matter. They will cling to their old prejudices and traditions in accordance with the ways of human conservatism at all times. Perhaps the rising generation may be brought up in different traditions. Meanwhile it is important that the older men shall not be allowed to disseminate their curious false notions without immediate contradiction, and there is an abundance of authoritative material in Professor Thorndike's work to furnish arguments for this purpose.

Our Catholic Teachers

People are prone to think that the pioneers of the Church are the priests and bishops ordained by God to rule or to minister to his flocks. A little reflection will show that it is only after the standard of the Cross has been set over a new country that the pastors and bishops are sent to maintain and defend it. By emigrants from old Catholic lands, by exiles driven from their homes, by men who were treated as felons either for their religion or for their love of country, the seed of the Faith is usually first planted and the early harvest watered, often in tears and blood. It was in this sense that von Huebner said that if it was apostolic work to spread the Faith of Christ in foreign lands, there were no greater apostles in the world than the poor Irish peasants who fled beyond the seas from persecutions at home. Once a Catholic population is found in a district, faithful shepherds will hurry to attend to the spiritual wants of the flock; and, in due time, an organised community will appear, churches will be erected, and in every one of them there will

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be celebrated in the universal language of the Church that Sacrifice which from the rising to the setting of the sun is offered to God for the living and the dead. And with the churches, often before them, will grow up schools in which the children will learn that their end on earth is to know, love, and serve God, in order that they may enjoy Him for ever in Heaven, And for the schools there will be forthcoming heroic teachers, who for God's sake and for no human reward, will spend their lives in training the children to be worthy citizens and good Christians. The people bear with them the seed of the Faith; the pastors water it; but under God, its increase is due above all to those devoted and unselfish teachers, both men and women, who leave the world behind them for the sake of the children who will be the future generation of standard bearers of the Cross. A teacher's life is always a noble one. It is always a life of sacrifice. But great as is the nobility and wonderful as is the sacrifice entailed by the lay teacher's profession, above and beyond them are the nobility and the sacrifice of the religious teacher's vocation. It is a real vocation in the highest sense. Only a special calling and a special aptitude could enable the brother or the nun to persevere cheerfully and to find peace and happiness in a lot which but for the support of God's grace might well be termed slavery. The lay teacher retains a large amount of liberty, and he does not give up the pleasures and amusements of the world; he has his home, his family ties, his free time to spend as he pleases. He is well paid for his work; he is in a position to enjoy the amenities of social life; he is still of the world as well as in it. The religious teacher resigns all these things. His heroic labors are not rewarded by the country for whose good he works; he gives up his liberty and places himself under the rule of his superiors; he owns nothing; he has no time he can call his own: worldly pleasures and entertainments do not exist for him. Religion claims him wholly and entirely, and wholly and entirely he gives himself. He has a supreme consolation in the Faith which teaches him that to leave all for God is to find all in God; he has a human consolation in the knowledge that the good Catholic people recognise gratefully what a noble work he is doing for them and for their children; and so, a true apostle. The religious teacher goes forward, day after day, intent only on doing the Will of Christ. For this he lays down his life on the altar of sacrifice to duty, lays it down with love expressed in actions more eloquent than words, in imitation of Him whose last will and testament to His disciples was that they should have love, one for another. We said there was no earthly reward; on the contrary there is earthly persecution. The Governments, composed of men to whom religion is often a reproach, hate the religious teachers and refuse to help them; often politicians attack them openly; a Protestant press and Protestant parsons side with the enemies of Christianity who would allow no considerations of charity or justice to influence their opposition to Catholic schools; nay, Protestant parsons, not unfrequently, are known to utter disgraceful calumnies concerning our teachers; and there is at least one Government which does not refuse police protection to make it safe for those who utter calumnies. Police protection? Yes, for our Catholic people love their teachers; our people resent the infamous slanders directed at our nuns by wretches who are not fit to tie the latches of their shoes. And, so, that the calumnies may be uttered with impunity, the Government of a British Dominion allows its police to be detailed for the protection of such scoundrels. Read the following page from Count Montalembert, who thus describes in glowing language the beauty and the holiness of the sacrifice made by a nun to whom the high vocation comes:

"Is it all a dream? a page of romance? Is it only history—the history of a past which has vanished for ever? By no means: we see it pass before our eyes every day.

"This daily spectacle, we ourselves have seen it, and have experienced its consequences. What we had

only caught a glimpse of across the ages and in books suddenly appeared one day before our eyes bathed in the tears of a father's anguish. Who will not pardon us for prolonging, under the influence of this ineffaceable memory, this page left too long unfinished? How many others also have passed through this anguish and contemplated with a forlorn look the last appearance of a well-loved daughter or sister in the life of home?

"One morning she rises and comes to her father and mother and says: 'Adieu, the hour has come. I am going to die, to die to you, to die to all. I shall never be either wife or mother; I shall no longer be even your own daughter. Henceforth I belong to God.'

"Nothing can hold her back. See her there ready for the sacrifice, sparkling and charming, with her angel smile and her serene ardor, radiant with gracefulness and freshness, the true masterpiece of creation! Valiant and beaming she approaches the altar, or rather she lies to it as a soldier to the assault, restraining with difficulty the passion which consumes her, in order to bow her head there beneath that veil which will be her yoke for the rest of her life, but which will be the crown of her eternity.

"And what, then, is this invisible Lover, Who died on the gibbet eighteen centuries ago, and Who thus draws to Him youth, beauty, and love? Who appears to souls with a splendor and an attraction which they cannot resist? Who suddenly springs upon them and makes them His prey? Who takes while it is still living the flesh of our flesh, and slakes His thirst in the purest streams of our blood? Is He a man? No: He is God. And that is the secret of this sublime and dolorous mystery. A God alone could win such victories and merit such renunciation. This Jesus, Whose divinity is every day insulted or denied, proves it every day, among a thousand other proofs, by those miracles of detachment and courage which we call vocations. Young and innocent hearts give themselves to Him to recompense Him for the gift which He has given to us of Himself; and this sacrifice which crucifies us is only the answer of human love to the love of a God Who has been crucified for the love of us."

The Faith of Spain

The diocesan council of the Apostleship of Prayer of Madrid recently decided to make annual commemoration in solemn manner of the consecration of Spain to the Sacred Heart of Jesus, consummated May 30 in the year 1919 by his Majesty the King, assisted by the Royal Family and the Spanish episcopate. The sad condition prevailing in many parts of the world at the present time has induced the council to adopt this resolution to be carried out on the summit of the hill known as the Madonna of the Angels.

The appeal of the council to all Catholics so far as possible to assist at the Act of Consecration, was answered in a manner highly satisfactory to those in charge. A great throng of Spanish pilgrims came from all over the country to be present on the solemn occasion. The Holy Sacrifice of the Mass was celebrated in the beautiful sanctuary of the Madonna of the Angels, and a great number received Holy Communion at the Mass.

The Bishop addressed the pilgrims, taking for his text the words of "Jesus Christ is Judge, Law-giver, and King," and pronounced a most luminous and fervid discourse. He began by recording the fact that four years before that time, his Majesty the King of Spain, prostrate before the Blessed Sacrament, made the solemn consecration of Spain to the Sacred Heart of Jesus. To-day (said his Grace) his faithful children come to record this act, to ratify it, and to consecrate themselves anew to this Most Sacred Heart, to render to It a recognition of the benefits bestowed on the nation, on families, and on individuals, to express confidence in Its bounty for future benefits, to receive the benediction of the Sacred Heart for their consolation.

After the renewal of the Act of Consecration, the Bishop imparted Benediction with the Blessed Sacrament, and then distributed Holy Communion for over an hour to the great throng of pilgrims.

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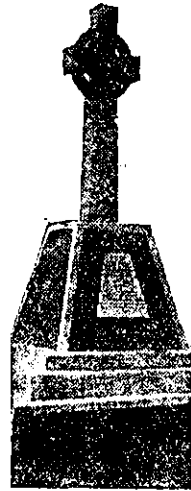
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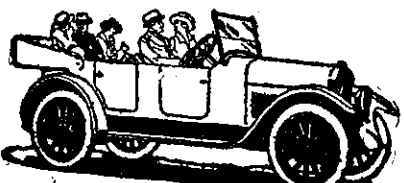
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Making the Countryside Catholic

(By LOUIS VINCENT, in the London *Catholic Times*.)

It has been always a source of surprise and disappointment to me that so little endeavor appears to be made towards enlightening dwellers in the country districts on the great questions of the Faith. Doubtless the various societies which have undertaken the task of winning back England to the Catholic Church feel that they must cast their nets where the biggest hauls are likely to result, and that the large towns, with their clustering populations, offer better opportunities than the small hamlets. This is self-evident, but there is another side to the question which does not seem to have received the consideration it deserves. In the age of faith the English counties, with their numerous monastic foundations and cathedral towns, were strongholds of the Church. Industrialism, that drab daughter of the "Reformation," shifted the centre of gravity to the cities, but, even to-day, the real England, like the real France, is not to be found in the capital or in the towns, but in the plains and on the hillside. It is not the clerk, artisan, or shopkeeper, nor yet the scholar or statesman, who determines in the ultimate sense the destiny of a nation, but the lowly peasant. Give England a Catholic peasantry and you will restore to her the Church of her forefathers. Great figures may rise to influence their generations. Schools and movements come and go, but the pastoral heart of every country remains the real dynamic centre of its existence.

A Straight Appeal.

Let us view this proposition in smaller detail. Not only does the peasant need the Faith as much as the townsman, but one single conversion among the yeoman and agriculturist class, viewed solely from the point of view of results, would equal a hundred such gains in the city. In the towns the conversion of an individual to the Catholic Faith, unless it be that of a person of eminence, means nothing to the public at large. The general effect, apart from the immeasurable spiritual gain, is negligible. A similar happening in a small rural community would be world-shaking, and the moral effect, humanly speaking, out of all proportion to the event. There is another aspect to be considered. The peasant mind is unsophisticated and pagan. What passes for education has not filled his head with half-baked theories and pseudo-scientific trash. Nominally he is a Christian, but in practice he might be an aborigine, so remote from the realities of Christianity is his outlook and habit.

Reviving an Old Custom.

In the thirteenth and fourteenth centuries the monks preached on the roadside to his ancestors. Dealing with religious instruction during this period, Cardinal Gasquet says: "The Dominicans and Franciscans were essentially popular preachers in the truest sense of the word. They went from village to village speaking to the people wherever they could, in public places as well as in churches. They gathered their audiences together on the great roadways as readily as in consecrated spots. For the most part they had to do with the masses, and plain unadorned speaking was their forte. As a rule they made no attempt at set and polished discourses, refraining from elaborate argument or the discussion of abstract questions. . . . Hence their triumph. The people followed them in crowds, hung upon their words, were carried away by their earnest—albeit perhaps rough—eloquence, and made their conquest easy." Why cannot we reconstruct those scenes in rural England and see again the white and brown habit of monk and friar on the hedgeways?

Holiness, Not Culture.

If it ever comes about, I hope the eloquence will be earnest and "rough." We are suffocated with intellectuality. In a novel by a well-known priest-author which I read recently, wherein all the characters were painfully patrician, one of them expresses the hope that Catholic priests will take advantage of the unrivalled and essential cachet of Oxford. I know nothing of the scholastic and cultural limitations of our seminaries. In fact, I am astonished at the implied reflection contained in this state-

ment; but I do know that if we set out to win the countryside it will not be achieved by Oxford scholarship or an Oxford accent. That is all very well for the middle class, to whom it makes an instinctive and irresistible appeal, but for the really uneducated—i.e., the lower and upper classes, so called—we want plain truth and simple sincerity. Let us leave the subjectivism of Kant, the finalism of Bergson, and all the Darwinian backwash to the park tub-thumpers and the philosophic greengrocers, beloved of Mr. Wells. Holiness and sincerity are all we need.

Church Caravans.

Finally, I venture to make a suggestion which I believe to be eminently practical. I am sure there is no lack of willingness on the part of the preaching Orders to take up the task of bringing the Faith to the villages. It is mainly a question of ways and means. If the Franciscan and Dominican tertiaries in every county of England were to organise a movement for the provision of "endowed" caravans the main difficulty would be solved. Is there anything to prevent every county and shire from having a caravan of its own, manned by a monk and a lay Brother or a tertiary? The preaching Orders have shown their willingness by addressing gatherings in the public parks and on the beach. Their zealous co-operation could be assured. I am sure the tertiaries would gladly do their part. Very small individual contributions would suffice, and the organisation of the tours might be left to one of the missionary and propaganda societies.

Catholic Vital Statistics

LATEST FIGURES AVAILABLE.

The total Catholic population of the world (according to the Catholic Directory for 1923, just published by Messrs. Burns, Oates, and Washbourne, Ltd., London) now stands at the huge figure of 316,888,975. This total includes the Latin Rites and Rites other than Latin. It should be noted, however, that it does not comprise the results of the British Empire and other census takings of 1920-21.

Catholic Expansion in the Empire.

The Catholics of the British Empire total 11,439,941, an increase of 253,630 on last year's figures given by the same authority.

The total for the American possessions is 29,015,774 (an increase of 1,829,164 on the total for 1922), while the Empire, for the British Empire, makes a grand total of 13,455,715 Catholics in English-speaking countries.

Archbishops and bishops in England and Wales number 21; priests, secular and regular, 3935; churches, chapels, and stations, 1948.

Archbishops and bishops in Scotland number 7; priests, secular and regular, 601; churches, chapels, and stations, 425.

Progress in England.

The Catholic population of England and Wales (estimated in 1921) was 1,965,787, an increase of 33,796 on the previous year's total; that of Scotland (estimated in 1920), 601,304.

The Catholics of Ireland (indicated by Government returns for 1911 out of a total population of 4,390,219) number 3,242,670.

Conversions in the various dioceses of England and Wales in 1921 reached the grand total of 11,621. Westminster Archdiocese heads the list with 1837. Liverpool Archdiocese comes next with 1638, and the Diocese of Salford shows the very satisfactory figure of 1422.

An interesting commentary on the universality of the Church of especial interest to our many non-Catholic readers is that confessions in the London churches (as in many provincial centres) are regularly heard in Chinese, Dutch, Flemish, French, German, Hungarian, Italian, Lithuanian, Maltese, Polish, Russian, Portuguese, Spanish, and other languages.

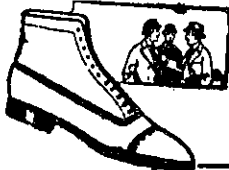
In the Holy Land.

A correspondent in Bethlehem sends us some very interesting information with regard to the official census recently taken in Palestine, says the *Universe*. This, apparently, is the first systematic attempt to obtain the complete returns of the population. In the past there has been considerable opposition on the part of the people

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to any official census. This was largely due to the repugnance of the Mussulmans to give the numbers of their wives and daughters for the fear that the census might be used for the purpose of conscription.

The complete returns give a total population of 757,189. Of these the Mohammedans number 590,890; Jews, 83,794; Latin Catholics, 14,245; Greek Catholics, 11,191; Armenian Catholics, 1271; Maronites, 2120; Schismatic Greeks, 33,369; Schismatic Armenians, 2939; Church of England, 4553; in addition to some smaller groups.

These figures are interesting, proving as they do the great preponderance of the Muslims over the Jews, who form one-ninth of the total population, and whose numbers are only slightly in excess of the Christian inhabitants.

WANGANUI NOTES

(From our own correspondent.)

September 13.

A very successful social was held in St. Joseph's School on August 20, the proceeds (£20 6s) being towards the electric lighting of the church. The euvre prizes were won by Mrs. Curtain (lady's first, 1 ton of coal), Mr. McMenamin (gents' first, a set of military brushes), consolation prizes, Miss Dowdall and Mr. H. Kruse. The dance music was provided by the Misses Wilson (2), who, by the way, are such generous givers that their fine music makes dancing a sheer delight. The Wilson family, who are members of St. Mary's parish, came here within the last year or two from Sydney, and the girls are musical enthusiasts. Coming back to the social, "extras" were played by Mrs. Burton, Miss Law, and Miss Rowlands. Supper was enjoyed by everyone, and a weight guessing competition—a fine iced cake made and given by Mrs. O'Meara—was won by a sea-faring man who happened along when the tickets were being sold. He bore his prize off in triumph to his family in Wellington.

Mr. and Mrs. A. G. McLean are leaving for Auckland, and on Sunday evening after devotions, were entertained by Rev. Father Mahony and the choir at the presbytery. There were speeches, toasts, and the presentation of a rug. Mr. McLean (Peter), has been an active and valuable member of the choir for many years, a good sort generally, and we all unite in wishing him heaps of success in his new venture. Mr. McLean has invented and patented a contraption which guarantees safety to those long extension ladders used by painters and others. People who know something about these things say it is a wonderfully simple and effective contrivance, and all that remains now is for Mr. McLean to get it launched successfully on the market. Hence our special good wishes for the success of our "parochial patent."

Aramoho is on the move again and is getting itself ready for a most wonderful performance. Very likely the information I have is more or less confidential, so I can't say much about it, but I believe there is to be something in the nature of "Girls against Boys," with a prize to the winning team. More later.

St. Mary's, too, is busying itself mentally about the Annual Food Fair to take place in a few weeks. Last year's effort was a great success and this year's will, naturally, be quite as good we hope.

Mr. and Mrs. Packwood and Mrs. Green have come back to Wanganui to live after a short sojourn at Taumararui.

Our latest trouble here is the likelihood of the trams being taken off the Gonville-Castlecliff run, and it is very poor consolation to hear that they will be running *all* the way to the new cemetery as from this week-end. Part of Gonville and all Castlecliff is outside the Wanganui borough, and these districts have their own board which buys its power for the cars from the Wanganui Tramways. It appears the trams are showing a big loss, and the board cannot foot the bill for the power. The residents will not agree to what Wanganui says is the only solution "Just walk into our borough and let's all be Wanganui." So, for the present, we are not worrying about our two war memorials. Even the new station site is forgotten, and we hardly care at all if the cars never climb St. John's Hill. What we do want to know is how are we going to get our salt water swim, and how is Castlecliff going to get its shopping done?

Did I tell you about our new station? We haven't got one yet, we're only worrying about the site, and "sites" are our long suit. It appears we really must have a new station, and it can't be where the old one is because you can't build a new station on top of an old one, and anyhow, the space is wanted for the harbor, or something. Everybody is rushing the Department with "suitable sites," and we are getting "schemes" for breakfast, dinner, and tea. The site most talked about is a lump of some fifteen acres off the racecourse, and this is being strenuously opposed by all who use the racecourse and hundreds who never go near it. As there isn't the least likelihood of the present generation settling the difficulty, it is quite possible that we will end up with a collapsible portable station, to be set down just wherever a tired train stops; or, a successful transplanting of the river to match the chosen "site."

Hibernian Golden Jubilee

ST. PATRICK'S BRANCH, CHRISTCHURCH.

1873—1923.

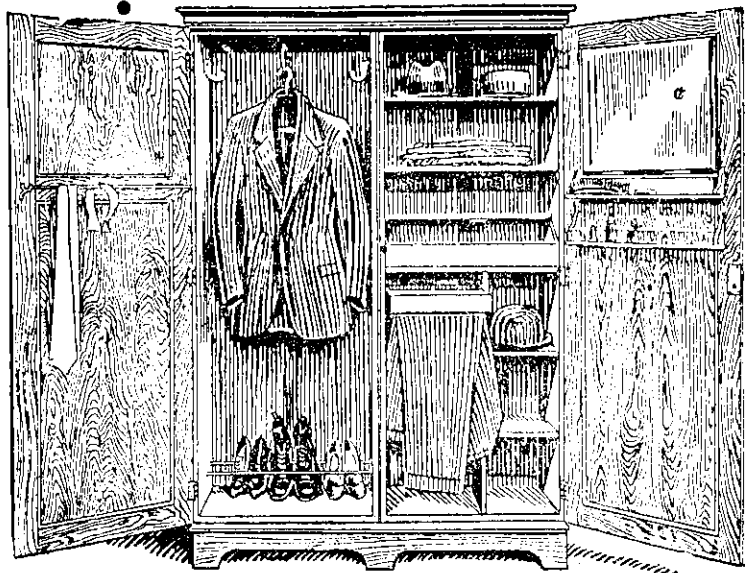
(From our own correspondent.)

A red letter day in the annals of Hibernianism in New Zealand was the banquet to celebrate the occasion of the Golden Jubilee of the establishment of St. Patrick's branch (No. 82), Christchurch, held in the Hibernian Hall, Barbadoes Street, on Monday evening, September 11.

The chair was occupied by the president (Bro. E. Fitzgerald), and there were present his Lordship Bishop Brodie, Rev. Fathers Hanrahan, O'Connell, O'Connor, Eccleton, O'Hare, O'Meehan, Joyce, and Quinn; Bro. J. J. Marlow (District Deputy for Otago and Southland); the president of the Wellington branch (Bro. M. Walsh), and the secretary of the Greymouth branch (Bro. H. McKeowen), also delegates from the Foresters, Druids, and Oddfellows. The president welcomed the visitors, and congratulated the branch on attaining its Golden Jubilee. He also read a large number of congratulatory letters and telegrams from prominent members of branches in various districts.

The proceedings opened with the loyal toast, proposed by the chairman. His Lordship Dr. Brodie, in proposing the toast to the Hibernian Society, said:—"The toast allotted to me embodies a very comprehensive subject. The Hibernian Society with its full title 'Hibernian-Australasian Catholic Benefit Society' stands for lofty ideals. The pioneers of Hibernianism wished to keep alive the memory of their native land, whose history was sacred to them; the prayer of their heart was that the dark days of sorrow would pass, and they would be able to sing again the soul-stirring song, 'A Nation Once Again.' By a happy coincidence the press has just recorded the fact that Ireland has been admitted to membership of the League of Nations; this is a realisation, in some measure, of the prayers and wishes of lovers of Ireland. By the title 'Australasian' the founders wished to acknowledge the liberties they enjoyed in their adopted country. The society was to be pre-eminently 'Catholic,' a society governed by Catholic ideals, inspiring all members to live as sincere practical Catholics. As a Benefit Society the members were encouraged to make provision for sickness and advancing age, and at the same time to foster a feeling of mutual help and neighborly kindness. The Hibernian Society complies with the requirements of the Church by avoiding mysterious secrecy and oaths; the meetings of the society are open; the rules had the approval of public authority as in the case of all registered Friendly Societies in New Zealand. Our assembly was one of rejoicing over the success of the past. The fact that St. Patrick's branch had endured for 50 years was due to the courage, perseverance, and sacrifice of the pioneers; and it must be remembered that future success can be achieved by no other means. Young members must realise the necessity of a life of industry and sacrifice; they must impress upon their minds the fact that in the history of nations as of families luxury and indolence lead only to failure and decay. His Lordship said he deeply appreciated the readiness of St. Patrick's branch to cooperate in all work for the interests of holy Faith. He congratulated the branch on its jubilee and wished it a future of continued success."

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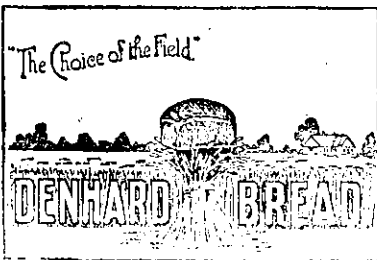
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The toast was replied to by Bro. M. Grimes, District Deputy Bro. J. J. Marlow (Dunedin), Bro. M. Walsh (Wellington), and Bro. H. McKeowen (Greymouth). Bro. Grimes, in the course of his reply, gave a sketch of the early history of the branch, showing the giant work that had been done by the early pioneers, and paid a tribute to the sterling qualities of many of the members, some of whom had the honor of being present that evening. He also read letters of congratulation from the Very Rev. Dean Regnault (Wellington), also from the Sisters of the Missions. Bro. J. J. Marlow (Dunedin) expressed his pleasure at being present, and said he was proud to know that the branch was first opened by a delegate from Otago. He referred to the establishment of the society and the first meeting in Melbourne, when Dr. Gould, Archbishop of that city, made two reservations in its establishment; firstly that the Hibernian Society was to be a Catholic society, and secondly was not to be a secret society. The society was doing useful work otherwise it would long since have gone out of existence.

The toast of "Hierarchy and Clergy" was proposed by Bro. D. Edmonds, P.P., who in an eloquent speech eulogised the good work and helpfulness of the bishops and priests in the interests of the Hibernian Society in New Zealand. This toast was replied to by the clergy present, who, in happy speeches, expressed their pleasure at being present at the jubilee function, and said that the Hibernian Society were always of great assistance to them in any work connected with the Church.

The toast of the "Medical Officers" (Dr. J. C. Pairman, Dr. J. A. Ardagh, and Dr. J. P. Whetter) was proposed by Bro. J. R. Hayward.

The toast of the "Pioneer Members" was proposed by Bro. M. Mannix, and responded to by two pioneer members in the persons of Mr. John Joyce and Mr. Thomas Hynes. Bro. Joyce gave a sketch of the early history of the establishment of the branch, and said he felt grieved at the thought that most of his old associates had departed, together with the early pioneer priests with whom he had had the privilege of many years' intercourse. He told a little story about a Sister of Mercy who, when he (the speaker) was laying out the garden at their convent remarked "hasn't God been good to you to allow you to live such a long time to be able to work," and he replied, "I don't think so Sister; if He was good to me I would I would be in heaven long ago"; but (she said), Mr. Joyce you are much more useful laying out our garden than you would be in heaven." Bro. Hynes also replied to the toast, and thanked the proposer for his references to him (Bro. Hynes).

The toast of "Kindred Societies" was proposed by Bro. J. M. Coffey, P.P., who said he was pleased to see representatives present of the Oddfellows, Foresters, and Druids. Each representative responded, and expressed appreciation of the good wishes extended by the proposer of the toast.

The toast of "The Press" was proposed by Bro. W. P. Daly, who made special mention of the *N.Z. Tablet*. The toast was responded to by the press representatives present.

A presentation of a gold watch to the secretary (Bro. M. Grimes) and a silver tea and coffee service to Mrs. Grimes was made by Bro. O'Rourke, who spoke of the good qualities of Bro. Grimes both as a member and as a secretary, and also to the good work of his wife, who had always helped in any undertaking on behalf of the branch. Bro. Grimes suitably replied, and said he would always remember the present occasion. He would treasure the gift, which would serve to remind him of the many good friends he had in the Hibernian Society. He thanked them for their present to Mrs. Grimes, and their kind references to her.

Medals of the society's emblems were presented to four old members (Bros. John Joyce, Thomas Hynes, Thomas O'Connell, and W. Curtain). Bro. O'Connell presented an enlarged photo of himself to be hung in the meeting room. Rev. Father O'Connell presented an enlarged group of some of the early presidents. In doing so he referred to his long connection with the society; and in receiving the medal on behalf of his father (Bro. Thos. O'Connell) stated that one of the joys his father had was that five of his sons were members of the branch. The president thanked the donors for their gifts, and said they would be treasured by them.

The hall was tastefully decorated under the direction of Bro. P. O'Connell, pot-plants and green and white streamers being suspended from the ceiling, and a large green flag from the main table had a very pleasing effect.

The musical programme consisted of items by an orchestra, and songs were contributed by Miss M. O'Connor, Miss Olga Wacked, Rev. Father Joyce, Messrs. T. Delaney and S. Jamison.

Wedding Bells

FARRANT—VENNING.

At the Church of the Sacred Heart, Timaru, on August 23, a very pretty wedding was solemnised with Nuptial Mass by Rev. Father Augustine Venning, S.M., the contracting parties being James Dundonald Farrant, youngest son of Mrs. Elizabeth and the late George Farrant, of Oamaru, and Zita Cecilia Venning, youngest daughter of Mr. and Mrs. John Venning, Timaru. The bride entered the church on the arm of her brother (Mr. John G. Venning), and was beautifully gowned in white soule satin beaded in pearls and panels of radium lace, gracefully fastened at the side with a cluster of pearls and white satin ribbon streamers. She wore a beautiful tulle veil, and orange blossoms, and carried a shower bouquet of white narcissi, azalias, and maiden-hair fern. There were three bridesmaids (nieces of the bride) — Misses Ethel George (Dunedin), Mary Venning (West Coast), and Madeleine Venning (Timaru). The chief bridesmaid (Miss George) wore a very pretty frock of apple-green satin grenadine, with georgette sleeves, and hat of grey lace with autumn leaves, and she carried a bouquet of asparagus fern and fresias. The other little bridesmaids were dressed in shell pink, black picture hat with pink flowers, and lemon crepe-de-Chine, with hat to match, respectively; and carried posies of violets and narcissi, and fern. The bridegroom was attended by his brother (Mr. Richard Farrant) as best man. Miss Dennehy presided at the organ throughout, and played the "Wedding March." The bridegroom's present to the bride was a pearl necklace, and to the bridesmaids, gold brooches. After the ceremony the guests were entertained to wedding breakfast at the residence of the bride's parents, William Street, the usual toasts being honored. The young couple were the recipients of many valuable and useful presents, including several cheques. Mr. and Mrs. Farrant left by the express for Christchurch, the bride wearing a navy blue braided costume, with hat of kingfisher blue, trimmed with silver brocade.

"Star of the Sea" College, Seatoun, Wellington

As is usual in connection with all their functions (writes a correspondent), the Rev. Mother and Sisters in charge of the "Star of the Sea" Boys' Preparatory College, Seatoun, have very complete and up-to-date arrangements well advanced for the garden fete which is to take place in the beautiful college grounds on Saturday afternoon and evening, September 29, the proceeds of which are intended to augment the fund for the new college chapel, now in the course of erection on the rise overlooking the little township and harbor. No pains have been spared in preparing an excellent programme, and this will be found to contain features both interesting and entertaining. Afternoon tea will be served on the balconies, whilst the adjoining class-rooms will contain side-shows and artistically decorated stalls. Amusing and clever games and novelties will be found a place on the green lawns. Ample provision has been made for the enjoyment of young and old, and, providing the energetic promoters are favored with pleasant weather, a very large attendance is expected. The community have worked particularly hard for the success of the present effort, and trust, as an outcome, that the big expense incurred in erecting the new chapel will be materially lessened. The Sisters of Mercy cordially invite friends and sympathisers with their work to attend the fete and view the structure at the stage of erection it has now reached.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 14.

The M.B.O.B. team won the Debating Championship. We believe a baker's dozen of teams competed. Suas Marists!

Father O'Leary preached an eloquent sermon at Island Bay on Sunday—oh, I forgot!—Dr. Kelly says that's tautology—they're all eloquent! Well this one really was.

Mr. O'Regan has been to the Pioneer Club again—to tell them about the League of Nations this time. The Pioneer Club is out for knowledge and it knows where to go for it.

Father Ryan's lecture on Faith-healing at the Catholic Students' Guild was what Father Ryan's lectures always are. We know exactly where the Church stands with regard to J. M. Hickson and Ratana now. There wasn't a dull moment in it, and didn't the audience smile at Father Venning's terse, characteristically terse statement on Ratana—and on the clients of his he had buried! Verily, "brevity is the soul of wit," and the apostle of Jerusalem and the Never-Never has not changed his motto.

"Highden," the new seminary, was opened quietly on the 12th. Rona Bay is weeping because it loses the visits of Father Segrief, who has carried his brightness off to "Highden." St. Pat's will miss him too. We hear he made a great hit at the Samoan reunion, and the men, who had received his tips, pecuniary and spiritual, showed by their applause that they hadn't forgotten him.

Another feather for Wellington. Guilford Terrace has been distinguishing itself. Congratulations to the Sisters of Mercy! They must be proud of these results. The Begg Challenge Shield at the recent Competitions was won by Guilford Terrace with 170 points. The songs were two old airs—"Oh Hush Thee, My Baby" and "Come Lassies and Lads." "Remarkably fine!" spake the judge of the winners. We note there was a special choir competition for State schools only. Why, oh why? I leave it to you! But we can afford to be generous. In the Children's Chorus Guilford Terrace came second, and in the Children's Song under twelve it "swept the floor" altogether. In fact the judge said, "These children are so much superior to the others that the audience could have done the judging." He gave them 95 out of 100, a record surely. But wait, there's more! Of Lena Higgins, a pupil of the same school, Mr. Foster said, "Mrs. Foster and I consider that this child has the best voice we have heard either here or in Australia!" There's for you! And didn't he do right to put his wife into it, too!

Mr. Grogan gave a lecture on '16 at the Cumann na nGaedheal, Dominion Farmers' Hall, Featherston Street, and everyone was sorry when he stopped. However, he's going to give us the next instalment on another occasion when we assure him of a welcome. Speaking of the Cumann, the grace that's on it is just becoming known to outsiders. Said one who saw the display at Kilbirnie: "Well, that's the dancing for me! There's dignity and beauty in it—not like your jazzes, one foot east, one foot west, and the flat of the sole to the floor, as they do it now." The fame of the dancing has gone farther. Father Quealy sends the Cumann an invitation to come and show Petone how the Irish can dance. And we have a fiddler who could coax the feet off you!

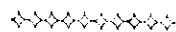
"Good music! Good floor! Good supper!" said those who went to the Children of Mary's dance at Island Bay last Saturday. It was a great success.

We see Palmerston North has its eye on Father Connolly. Well he's a good example! His bazaar prospects are bright. Mrs. Collins's dance was a great success.

Mrs. Dan Burke gave an "at home" for the Marist old boys this week. "At homes" mean a lot of work, both before and after—especially if the week's wet; but Mrs. Dan never shirks them, and is well to the fore in every good cause—and this is a good one.

Another fancy dress ball for children—Island Bay this time, and wasn't Father Devoy in his element, with a Chinaman clinging to his coat-tails and a Negro in the offing! The "grand march" was great, some of the dresses being very picturesque, and the refreshments on the convent lawn made many little mouths glad.

Another item, the last. It's a long list this time, but I can't help it. Wellington is a tornado of energy. Mrs. Ellis and Mrs. Brady were the judges at the fancy dress dance held by the St. Joseph's Stall for the M.B.O.B. bazaar. It was a great night. Miss O'Brien arranged the grand march, and the judges reached the following decisions:—Most effective, Maureen Glavin (Red Cross nurse); most original, Eileen Glavin (shamrock); prettiest, Elsie Barnett (gypsy); and specials, Unice Marshall and Cecilia Skews. The most original of the boys was Teddy Glavin (wounded soldier). The ovation of the evening (and a prize too) greeted Leo O'Gorman. Quite right too, for he was a Marist footballer in panoply complete. That's all I think, except that the committee worked like Trojans and everyone was satisfied.



New Plymouth

(From our own correspondent.)

September 13.

Mr. Pat Clarke, organist and conductor of the St. Joseph's Choir, has been called to Auckland owing to the serious illness of his mother.

Rev. Father Lynch recently dedicated a beautiful statue of Our Lady of Lourdes placed in the church to the memory of a former parishioner (Mrs. E. Whittle) by her husband and family, preaching also on the Sunday following a very impressive sermon on Lourdes.

Rev. Father M. Dillon, who has for the past two years been assistant priest at New Plymouth, was entertained at a social gathering after devotions on Sunday evening, September 2, prior to his departure for Marton. The notice of Father Dillon's transfer being short, an impromptu farewell was the most that could be tendered him. Mr. McHardy, on behalf of the parishioners, presented the departing priest with a small token of the esteem and respect with which he is held by the Catholics of New Plymouth. Messrs. Gillick and Grace eulogised the splendid work Father Dillon had done both in New Plymouth and in the back-blocks, where the work of a priest was beset with great hardship and self-sacrifice. It is hoped to extend Father Dillon more adequate recognition when he visits New Plymouth in about a month's time.

The Rolland Hall was filled to capacity on Monday evening, September 3, when a very successful entertainment was given by the members of the recently-formed choir of St. Joseph's Church, assisted by some friends. A varied programme of songs, duets, and concerted items made up an interesting evening, and met with the hearty appreciation of the large audience, who marked their pleasure by consistently recalling performers. Songs were given by Mesdames J. J. Powell, D. Oram, Clyde Ferrick, Gillick, and Miss Jean Bennett, Messrs. T. O'Connell and Chas. Trehey, while Miss and Mr. Whittle and Mr. and Mrs. Powell sang duets. The humorous element was supplied by Mr. W. Johnston, who gave several clever songs and monologues. One of the most popular items on the programme was a "Flame Dance" cleverly executed by Miss Grace Avery. Members of the choir gave a plantation chorus, and "Sweet and Low," the final number for the choir being omitted on account of the length of the programme. During the interval, the Rev. Father Lynch expressed his pleasure and that of the congregation that a choir had been established in connection with the church, and eulogised the work the members were doing. At the close of the concert, Mr. P. J. Clarke (choirmaster) acknowledged the compliment paid the choir by Father Lynch and also by the audience, in the appreciative manner in which they had listened to the programme, and he expressed the hope that the choir would receive the utmost encouragement from the congregation, and that having now been well established it would never be allowed to languish. He complimented the members upon their ability and enthusiasm for the work.

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DIOCESE OF AUCKLAND

(From our own correspondent.)

September 14.

The Month's Mind for the late Monsignor Hackett will be observed at Ellerslie on the 19th inst.

New schools are springing up all over the diocese. On last Sunday his Lordship Bishop Liston journeyed to Pukekohe, where he officiated at the opening of one of the finest schools in the Auckland diocese. Notwithstanding the inclemency of the weather a large crowd assembled. His Lordship delivered a very instructive discourse on the advantages accruing to the district in the possession of such a fine centre of Catholic education, advantages which would become more apparent as time advanced.

Sir Joseph Ward paid a visit to Auckland during the week to deliver a lecture at the Leys' Institute, his subject being "Some People I Have Met." The hall was crowded and some two or three hundred people were unable to gain admission. Sir Joseph paid a very sincere tribute to the late Mr. John Redmond, whom he considered one of the finest speakers he had ever heard. On the following evening Sir Joseph delivered a very eloquent address in the Town Hall at the League of Nations demonstration.

Great preparations are being made for a dance to be held in the Masonic Hall, Devonport, on Wednesday, the 26th inst., the proceeds of which will be devoted to the furnishing of Mrs. J. P. Wright's stall at the forthcoming bazaar.

On last Wednesday evening a social was tendered his Lordship Bishop Liston and friends by the members of the new Guild Orchestra, at St. Patrick's Convent. Dr. Liston presided, accompanied by Rev. Father Bradley, Adm. The proceedings opened with a musical selection by the orchestra under Miss N. Griffin. Among the vocal items was a delightful *romanza* ("Nita Gitana") by Mr. J. Hogan, and a very charming rendering of "O Solo Mio" by Miss Mary Shehan. Mr. N. Tate gave a clever exhibition of juggling. In responding to a vote of thanks to the entertainers, Rev. Father Bradley remarked that the proceeds from the orchestra performances would be in aid of a noble cause—that of the Catholic "Big Brother" movement. Father Bradley also expressed thanks on behalf of the orchestra for the gift of a xylophone from Dr. Liston. Great credit was due to Miss Nomi Griffin, under whose capable guidance the orchestra has achieved such success.

The funeral of the late Mr. Thomas Mahoney was very largely attended, representatives of the architectural and building professions and other interests being present. Requiem Mass was celebrated at St. Michael's Church, Remuera, by Father Doyle (parish priest). Present in the sanctuary were: Bishops Cleary and Liston, Monsignor Mahoney (brother of the deceased), Monsignor Cahill, Monsignor Ormond, Chancellor Holbrook, and Fathers Furlong, Wright, Shore, Bradley, J. Murphy, Timony, Finn, Skinner, and O'Beirne, representatives of the Marist Brothers and various religious Orders. The interment took place at Waikaraka Cemetery. The obsequies at the graveside were conducted by Bishop Liston, assisted by Fathers Doyle and Timony.—R.I.P.

The effort which has been made during the last few weeks by the Catholics of Hamilton to raise money for schools has concluded. It was announced that £727 had been raised.

DEATH OF MRS. HONORA DEMUTH.

On September 3, at St. Joseph's Convent, Remuera, Auckland, the death of Mrs. Honora Demuth occurred at the ripe old age of eighty-two. Mrs. Demuth was born in King's County, Ireland, and with her mother and the rest of the family emigrated to Australia in 1854; but a few years later the lure of Gabriel's Gully drew them to New Zealand. Eventually they all settled in South Canterbury. They and their children have always been staunch Catholics and strong supporters of the Church in the parishes of Temuka and Geraldine. Mrs. Brophy, of Geraldine (a sister) and Mr. Simon Coughlan, of Kerrytown (a brother), died in recent years. A younger brother, Michael Coughlan, died many years ago. Two sisters—Mrs. Connolly and Mrs. Earl—are still living. It is a remarkable fact and a great tribute to the deep religious

spirit of this excellent Catholic family that there are ten children of the first generation in religious Orders—eight Sisters of St. Joseph, one Sister of the Good Shepherd, and one Marist Brother. For the past fifteen years Mrs. Demuth had been living with the Sisters of St. Joseph at Remuera, Auckland. Although not a religious, she lived a saintly life, forgetting the world, and occupied incessantly in prayer. Her last hours were soothed by the kindly ministrations of Father Doyle and Father Timony, and by the filial devotedness of her two daughters, Sister Joseph and Sister Francesca, helped by her nieces, Sisters Borgia, Germaine, Francis, and Olive. The Requiem Mass was celebrated by Rev. Father Doyle, and the last blessing was given by his Lordship Bishop Liston. Among those present were Monsignor Ormond, Very Rev. Chancellor Holbrook, Rev. Father McGuinness, Rev. Father Murphy, and Brother Borgia (nephew). The chief mourners were Mr. John Demuth and Mr. George Demuth (sons) and Sisters Joseph and Francesca (daughters).—R.I.P.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

September 15.

Mr. and Mrs. J. A. Ormandy held a successful "coin evening" at their residence, 22 Bealey Street, on last Thursday, in aid of the "Zealandia" stall at the forthcoming St. Mary's bazaar. During the evening a progressive euchre drive took place, the ladies' prize being donated by Mrs. Renney and the gents' by Mr. and Mrs. Ormandy. The prizes were won by Mrs. McMullan and Mr. H. Doherty, respectively. Consolation prizes were also presented to Mrs. F. Kisanowski and Basil Murphy. The prizes were presented by Rev. Father Seymour at the conclusion of a very enjoyable evening.

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Timaru

(From our own correspondent.)

September 17.

A very successful "gift evening" in aid of the art stall, in connection with St. Anne's Guild sale of work, was held in the Girls' School Hall on the 13th inst., when there was a large attendance. The hall was prettily decorated with mauve and lemon streamers, which produced a very pleasing effect. The following musical programme was rendered:—Pianoforte duet, Misses M. Young and T. O'Sullivan; songs: Miss B. Meehan, Mr. G. F. Doyle, Masters Leo Hartnon, Maurice Crowe, and Geoffrey Gaw; vocal duet, Misses K. Dennehy and B. Meehan; instrumental trio, Misses Madeleine Venning (violin), Eileen Eliot (cello), and Reilly de Malmanche (piano); cello soli, Miss Eileen Eliot; banjo solo, Mr. W. J. Connors. Catherine Venning, a little tot of eight years, sang an item very sweetly. The accompaniments were efficiently played by Miss Dennehy. After a pleasant hour was spent at cards, and parlor games, a number of young ladies dispensed a very choice supper. A large number of useful and artistic articles also many contributions in cash, were donated. Mesdames Crowe and Venning are very grateful to all friends and well-wishers for their generous response, and to all who assisted to make the evening such an enjoyable one.

A cable message received last week from Japan brought to the Nuns of the Sacred Heart the welcome news "all safe" in their convents at Tokio and Osaka. The Reverend Mother Vicar from Sydney has been visiting these convents, and her return has been delayed by the catastrophe.

Miss Elsie Ives and Miss Eileen O'Meehan, pupils of the Timaru Convent, have passed the qualifying harmony examination for performers' L.A.B. Miss Ives obtained a pass in practical work last December, and has thus secured her letters. Both pupils were prepared by Mrs. N. D. Mangos.

Pupils of Miss N. Scannell were successful in passing the Trinity College theory examination as follows:—Junior (honors) 1, pass 1; preparatory 2.

PROMINENT BANDSMEN.

The recent band contests have once again proved that there is nothing to equal Fluenzol for keeping the mouth moist and cool, and Q-tol for cracked lips.

Hirsuta

Is a guaranteed cure for Dandruff and Falling Hair. Hirsuta promotes the growth and restores premature grey and faded hair to its natural glossy and healthy appearance. Price, 4/6; posted, 5/- any part of N.Z. Order to-day.

Sole Manufacturer
W. E. Taylor
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Selected Poetry

Lake

There's too much selfhood in this lake:
Tho, varying, four streams partake
In amber rushes till they break
When softening confusions shake
Identities into the lake.

I know the four streams, all their ways;
I've paddled in their amber sprays
And flung them into bubbled praise
Of sunlight; but I see too well
The lake complacently will tell
Only selfhood, nor admit
How four streams engendered it.
—BAYARD BOYESEN, in *Broom* (Rome).

¶

Mother

Your love was like moonlight
turning harsh things to beauty,
so that little wry souls
reflecting each other obliquely
as in cracked mirrors . . .
beheld in your luminous spirit
their own reflection,
transfigured as in a shining stream,
and loved you for what they are not.

You are less an image in my mind
than a lustre.

I see in you gleams
pale as a star-light on a gray wall . . .
evanescent as the reflection of a white swan
shimmering in broken water.

—LOLA RIDGE, in *Sun Up*.

¶

Days Gone By

Alone by the grated window,
I mused in the after-glow;
The life I had lived unfolded—
I dwelt in the long ago;
Saw only blight and sorrow,
Roamed only the land of tears,
And never a golden moment came
Out of the buried years

Like unto a cloud it faded,
Yet sadder it left me then;
I had traversed the vale of shadows
In my search for souls of men;
Had bowed at the crumbled ruins
Of my hopes and fears that day,
As I gazed at the dying colors
On the rim of the far away.

—The *Literary Digest*.

¶

A Request

Give me but six foot three (one inch to spare)
Of Irish ground and dig it anywhere,
And for my poor soul say an Irish prayer
Above the spot.

Let it be hill where cloud and mountain meet,
Or vale where grows the tufted meadow sweet,
Or boroen trod by peasants' shoeless feet,
It matters not.

I loved them all—the vale, the hill,
The moaning sea, the flagger lilled rill,
The yellow furze, the lake shore lone and still,
The wild bird's song.

But more than hill or valley, bird or moor,
More than the green fields of my river Suir,
I loved those hapless ones, the Irish poor,
All my life long.

—GENERAL SIR WILLIAM BUTLER, in the *Cork Examiner*.

Down Among the Wharves

Down among the wharves—that's the place I like to wander!
Smell of tar and salted fish and barrels soaked in brine!
Here and there a lobster-crate, and brown seines over
yonder,

And in among them, mending nets, an "old-salt" friend
of mine.

That old-salt friend of mine—how we love to talk together!
Breathless is the wonder of his tales about the sea!

His face is tanned and wrinkled by the roughest kind of
weather,

And he is like a hero in a story-book to me!

Down among the wharves when a stiff north wind is flying,
Schooners rub and bump against the docks they lie beside;
Half-way up the masts, the billowed sails are pulled for
drying;

Hawsers all are straining at the turning of the tide.
The turning of the tide! Time of wonder and of dreaming!

Fishing-sloops are slipping from their docks across the
way;

How our wharf re-echoes when their saucy tugs are scream-
ing!

How the green piles whiten with the tossing of their
spray!

Down along the wharves among a wonderland of shipping—
Rows of shining, slender masts that sway against the
sky!

Every day at flood of tide we watch some schooner slipping
Out among the circling gulls, my old-salt friend and I.

My old-salt friend and I—he will drop the nets he's mend-
ing,

Watch with me each flapping jib, each straining yard
and spar;

How we thrill together when the sails are full and bending—
We who like to wander where the waiting vessels are!

—ELEANORE MYRES JEWETT, in *St. Nicholas*.

¶

Turf Fires

Where glows the Irish hearth with peat
There lives a subtle spell—
The faint blue smoke, the gentle heat,
The moorland odors tell.

Of white roads winding by the edge
Of bare, untamed land,
Where dry stone wall or ragged hedge
Runs wide on either hand.

To cottage lights that lure you in
From rainy Western skies;
And by the friendly glow within
Of simple talk and wise.

And tales of magic, love or arms
From days when princes met
To listen to the lay that charms
The Connacht peasant yet.

There honor shines through passions dire,
There beauty blends with mirth,
Wild hearts, ye never did aspire
Wholly for things of earth!

Cold, cold this thousand years—yet still
On many a time-stained page
Your pride, your truth, your dauntless will,
Burn on from age to age.

And still around the fires of peat
Live on the ancient days;
There still do living lips repeat
The old and deathless lays.

And when the wavering wreaths ascend,
Blue in the evening air,
The soul of Ireland seems to bend
Above her children there.

—T. W. ROLLESTON, in the *Irish World*.

Burn Linton Coal

SOUTHLAND'S BEST

A Trial Will Convince You

DEPOTS, BRANCHES: Riverton, Invercargill, Oamaru, Timaru and
Agents in every Town.

FEATURES OF THIS WEEK'S ISSUE

Leader—Ireland, p. 29. Notes—A Bush Philosopher; The Holy Grail, p. 30. Topics—The Failure of Protestantism; Ignorance of the Middle Ages; Our Catholic Teachers, pp. 18-19. The Study of Irish History, p. 11. The Uilleann Pipes, p. 13. A Beautiful Soul, p. 17. Making the Countryside Catholic, p. 21. Hibernian Golden Jubilee, p. 23.

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.
Die 4 Aprilis, 1900. LEO XIII., P.M.

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



THURSDAY, SEPTEMBER 20, 1923.

IRELAND



THE fact that forty-three of de Valera's party were returned by the electors is an indication that the young men and women of Ireland are to a notable extent dissatisfied with existing conditions. That seventy-three per cent. of the million votes cast were in favor of supporters of the Treaty proves, on the other hand, that the country wants peace, for the time being. It would

be wrong to say that de Valera's supporters were the only Republicans; for it is certain that among those who voted for other parties there are Republicans as sincere and patriotic as their opponents. Hence, if any single fact is plain from the results, it is that there is a very large number of the people of Ireland still fixed in their determination to work on, in the ways that seem best to them, for the freedom from every foreign restraint of an Ireland, one and undivided. Vast numbers of the old members of the I.R.A.—of the men who did the bulk of the fighting against the Black-and-Tans—refused to follow de Valera into civil war against their countrymen and to take a hand in a campaign which has destroyed the lives and property of the people. But these men are still Republicans. They were satisfied that it was best for Ireland to be guided by the voice of the majority and they refused to revolt against the authority of the Bishops, who in discharge of their pastoral duty condemned as contrary to Christian teaching methods of violence employed by an armed minority. Hence, the cause of the Republic is far from being abandoned. It will go on in a constitutional manner; in that way it will perhaps regain much of the strength it lost through the desperate measures in vogue for the past couple of years.

*

That de Valera has at last seen the folly of force is clear from a pronouncement issued by him to his friends in America on the eve of the elections. He says:

"It is not the intention of the Republican Government or the Army Executive to renew the war in the autumn or after the elections. The war, so far as we are concerned, is finished. Our present purpose is to work through the Sinn Fein political organisation. We intend to devote ourselves to social reform and to education and to developing the economic and material

"We hope to organise and mobilise for the work all the best hearts and the best brains of our people. We shall endeavor to secure the co-operation of those of our race in other lands who are willing to help. We hope to prove how much more fruitful as a principle, and how much more potent as an instrument of government, is the loving regard which attracts and inspires and elevates than the domineering brutality which can only disgust and debase."

The press receives his message with coldness and even with doubts as to his sincerity. Thus, the *Freeman's* comment on it is the following:

Mr. de Valera announces that he does not propose 'to renew the war in the autumn or after the elections.' No doubt, like Clive on a famous occasion, he stands astonished at his own moderation. We question if the Irish people will be as much impressed as he imagines. They know Mr. de Valera by this time. They remember how indignantly he repudiated the idea that his incitements in the Treaty controversy were firing passions that could only lead to bloodshed. They remember also how promptly he rushed to join the Four Courts Executive when it challenged in arms the authority of the people. What guarantee is there that if a section of his followers return again to the rifle and the land-mine—according to Miss MacSwiney the war is over only 'temporarily'—Mr. de Valera will not range himself behind them?

However, most Irishmen will welcome his announcement that he is not going to disturb the peace of the country; and, as far as he is concerned, he has a far better chance of winning friends by pursuing the constitutional path which he indicates, and which, hitherto, his best advisers in vain recommend him to follow. At a huge cost to Ireland he has learned wisdom late in the day; and in his delay he has injured his own cause as much as he has injured the country. Had he taken the advice of people like "A.E." long ago, there is little doubt that the majority of the votes would have been cast in favor of his supporters at the recent elections.

*

The defects of the Treaty are admitted by most Irishmen. The evil of partition, a heritage of woe from the old Parliamentary Party which basely agreed to a divided Ireland in 1914, is, in the eyes of most of us, the vital fault of the settlement. And it is only fair to say that, while the Treaty does not remedy it, de Valera's Document No. 2 was no more than a paper remedy for it, seeing that he consented that Ulster should not be coerced to come in. With good reason did an Ulster Bishop complain at the time of the Westminster discussions that there seemed little anxiety among all concerned for the welfare of the staunch Northern Nationalists. The Unity of Ireland, and not the oath, it always seemed to us, ought to have been made the essential issue: but for reasons we can never hope to fathom, beyond a plausible attempt to provide a theoretical solution, the Unity issue was disregarded. As for the oath (which by the way is not an oath of allegiance to the King), we believe, with that outspoken member of the Dail who said during the debates on the Treaty that he would not shoot a dog for the difference between the Treaty form and de Valera's version of the oath, that it is a minor question, and, as *The Nation* said not long ago, a matter of an out-of-date and feudal anachronism which time will set right. William O'Brien suggests in his latest book that it would be a good thing to take a plebiscite of the people of Ireland on the Partition Question, in order to put before the world the true issue. One of these days the Boundary Commission must be called together if the British Government wants to carry out its undertakings. Craig refuses to have anything to do with it. If an impasse follows his refusal, and if the British fail to carry out their undertakings, the Irish representatives will certainly be justified in demanding a revision of the entire Treaty. And, given such a revision, the essential demands ought to be, first, the tangible matter of United Ireland, and secondly, the more theoretical problem of the form of oath.

NOTES

A Bush Philosopher

In conversations with a certain bush philosopher who still flaunts his seventy odd years of illiterate life in the face of miseducated New Zealand and protests that he is better off than his neighbors, there was much to be learned, even by Ministers of Education and such people. One day, a priest whose name does not matter, took the philosopher into his car, somewhere within view of Mount Egmont. After a casual conversation, the sagart asked the philosopher whether or no he regretted not being able to read. The answer was prompt: "Yerra, no, Father, why would I? I escape the lies of the newspapers and am able to laugh at the fools who often take weeks to find out that they have been taking lies for truth. Thirty years ago, Father —, who lived here—he was me namesake, too, but no relation—asked me the same question, and says I to him: 'Wisha, Father avic, don't you read for us every Sunday that when we keep the Ten Commandments we have every blessing, even Heaven itself, and where would I be worrying about reading, then?'"

It was on another occasion, when he became involved in some litigation with a neighbor—presumably an Orangeman—that to all questions put by a hostile lawyer he presented a Gorgon-like front and spake no word. The lawyer appealed to the Court. The Court remonstrated gently. The philosopher then said: "For Hivens sake, yer Honor, will you tell the good man to get on with the case and not to be puttin' tin-pot questions to a man of my intelligence."

It was in the same locality that a non-Catholic doctor, who wanted to have a joke at the philosopher's expense, said to him: "I say, digger, was it you sent me a copy of a book called *Faith of Our Fathers*?" The person addressed replied solemnly: "Doctor dear, did I ever do anything to make you think I am a fool?" "No," said the doctor. "Well it is only when I become a fool I will send such a book to a man of no intelligence," was the retort.

"I can't read and I can't write, but I can contradict any man in this country," he remarked to a friend one day. Once he put it in another form: "I don't read or write, but I think all the more for that."

To this scribe he once came, when in spite of his age he had failed to get the old-age pension. Times were bad; the winter was wet; and, as he explained, the little bit of money would be a godsend to him. "I was born in the parish of Mullinivat, in the Co. Sligo; so, please Father, see if you can get my baptismal certificate for me." It was considered that the best thing to do would be to write to Father Muldoon, of Omaha, who was at the time on a holiday in Ireland. In due time the reply came back that as the book was chock full of names corresponding with the one about which inquiry was made, it was impossible, without further data, to say which was which. To the philosopher this was in due time explained. "Who wrote that news to you?" quoth he. "Father Muldoon, who went to see the P.P. at Mullinivat in the Co. Antrim (or was it Sligo we said last time?)" "Write home to them men and tell them they have no brains," said the philosopher. "Why, manalive, didn't they know that it did not matter a dump to me if 'twas my thirty-first cousin's name they took so long as the date was right."

The Holy Grail

The ancient legend of the quest of the Holy Grail has been the inspiration of so many poets that an account of this beautiful old Christian legend will interest our readers who are admirers of Tennyson.

The Holy Grail was the cup that Christ drank out of at the Last Supper. It was brought to England by Joseph of Arimathea shortly after Christ's crucifixion. It was to be kept by his lineal descendants as long as they were pure in thought, word, and deed. One of his descendants broke the commandment and

the Holy Grail disappeared. It was the object of search of the knights of King Arthur's court for many years.

Sir Launfal, the proudest knight in the land, vowed that never would he lie in a bed and that never a pillow should be placed under his head until he had begun his search for the Holy Grail. So he threw himself down on the rushes. There a wonderful vision came to him.

It was a beautiful June morning. The birds were singing, the cattle grazing, and every living thing was rejoicing, when Sir Launfal rode forth on his black charger. It seemed from all the sunshine that the old castle ever held was now put into Sir Launfal's armor. He rode but a short distance when he beheld a leper, crouching by a gate in the last stages of the disease. Sir Launfal shrank from him in terror, and as the leper asked for alms, he threw him a piece of gold in scorn. The leper would not pick up the piece of gold, but said:

"Better to me the poor man's crust,
Better the blessing of the poor,
Though I turn me empty from his door,
That is not true alms which the hand can't hold,
He gives nothing but worthless gold;
Who gives from a sense of duty alone,
But he who gives but a slender mite
And gives to that which is out of sight,
The thread of all sustaining beauty,
Which runs through all and doth unite—
The hand can not clutch the whole of his alms,
The heart outstretches its eager palms,
For a god goes out with it and makes a store
To the soul that was starving in darkness before."

Sir Launfal was absent on a fruitless quest for the Grail for many years. When he returned he was penniless, his hair was white, and his body was bent and spare. In his absence another earl had taken possession of his earldom, because the courts had declared him legally dead. The seneschal (servant) ordered him away from his own porch. So he went out by the castle gate, and from that place he could see the Yule-log burning on the hearth in the great chamber of the castle. He sat down by the gate and mused of sunnier climes in which he had travelled, that he might forget his miserable surroundings. Soon he realised that an awful-looking being stood near him, who said "For Christ's sweet sake, I beg an alms."

Sir Launfal said:

"I behold in thee
An image of Him Who died on the tree;
Thou also has had thy (world's) crown of thorns;
Thou also has had the world's buffets and scorns,
And to thy life were not denied,
The wound in the hand, and the feet, and the side,
Mild Mary's Son, acknowledge me,
Behold through him I give to Thee!"

Sir Launfal divided his only crust of mouldy brown bread and went to the streamlet and broke the ice and gave the leper this plain refreshment. But it was given in such a kindly spirit that it seemed to the poor outcast like fine wheaten bread and rich, red wine.

Then a light shone round the place, and the leper stood up glorified, and in a voice softer than silence said:

"Lo, it is I, be not afraid;
In many climes and without avail
Thou has spent thy life for the Holy Grail,
Behold it is here—this cup which thou
Didst fill at the streamlet for Me but now;
This crust is My body broken for thee,
This water His blood that died on the tree,
The Holy Supper is kept, indeed,
In whatever we share with another in need;
Not what we give, but what we share—
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungry neighbor, and Me."

Sir Launfal then awoke and found that he had been dreaming. But he had learned a lesson: that he could do more good by staying at home and doing kind deeds than by spending his life searching for the Holy Grail. Thenceforward the meanest serf on Sir Launfal's land had hall and bower at his command, and found a friend when he needed one, for the poor were as welcome as the lords and ladies of high degree.

DIocese OF DUNEDIN

Mr. Marshall Crosby gave a fine rendering of *Bordese's* "O Salutaris" during Benediction of the Blessed Sacrament at St. Joseph's Cathedral on last Sunday evening.

The Cathedral Sodality of the Children of Mary are holding a social and reunion in St. Joseph's School on Thursday, September 27. As it is difficult to obtain the names and addresses of all the former members, the sodality desire those referred to to accept this note as an invitation, and to assure them of a cordial welcome.

A jumble sale in aid of a worthy cause will be held in the old post office building, Princes Street, to-morrow (Friday), opening at 10 a.m. Donations, including articles suitable for disposal such as clothing, provisions, books, or any surplus household wares, will be gratefully received by the ladies in charge.

At the recent theory of music examinations held in connection with Trinity College, London, the following numbers of pupils of the Dominican Convent, Oamaru, were successful:—Intermediate Division—Honors, 3; pass, 1. Junior Division—Honors, 2. Preparatory Division—Honors, 1; pass, 1. Higher Examinations—Art of teaching and rudiments, 1; rudiments, 1.

Mr. James J. Marlow, District Deputy of the H.A.C.B. Society for Otago and Southland, who attended the golden jubilee celebrations of the society at Christchurch on last Sunday and Monday, as representative of the Dunedin branches, expresses himself as greatly pleased at the nature and excellence of the arrangements for that important event, and with the vitality of Hibernianism in the city of the plains and throughout Canterbury. He congratulates St. Patrick's on being (numerically) the premier branch of the Dominion, and avers that Monday's function was unquestionably the best of its kind he has had the privilege of attending, and was a credit to the organising abilities of those responsible.

Rev. Father Kelly, of the Irish Mission to China, celebrated the 7.30 Mass at St. Joseph's Cathedral on Sunday, and briefly addressed the congregation (as he did at the earlier and later Masses) on the subject of the Mission which he represents. Father Kelly occupied the pulpit at the evening devotions and spoke at some length and very interestingly on the work of the missionary Fathers in China, referring incidentally to the characteristics of the Chinese, and to the field their country offers for the extension of the Faith. His address, too, was in the nature of an appeal to the generosity of his hearers mainly for financial assistance; but he also solicited offerings of prayers and good works together with support towards the publication of mission literature. On Sunday next contributions will be received at all the Masses and at evening devotions. Father Kelly announced that through the kindness of the manager of the Empire Picture Theatre, he will exhibit next Sunday, commencing at 3 p.m., a series of pictures relating to Catholic missionary enterprises. There is to be no charge for admission.

Paeroa

(From our own correspondent.)

September 13.

St. Joseph's School, Paeroa, which has lately been removed to a more elevated position, is now thoroughly renovated. The school, which was formerly joined to the church, stood in a very damp position owing to it being built on excavated ground. The same may be said with regard to the church; in both cases the piles were only a few inches above the level of the ground. The church is now in course of removal to the site where the school formerly stood, and will rest on concrete piles, fully three feet higher than the former foundation. As the old building, which suited the requirements of the congregation when it was first erected over 40 years ago, is now totally inadequate to provide for present requirements, it was decided

to lengthen it by 20 feet, and this addition is now in course of construction. When completed, the building will, it is considered, afford the necessary accommodation for years to come. Considering the magnitude of the undertaking, the church, school, presbytery, convent, and the other improvements effected, the parish is very little in debt, as a large part of the outlay has been already made up by private subscriptions, socials, and bazaars. This is entirely due to the indefatigable zeal of the Rev. Father Dunphy and the band of energetic parishioners—members of the church and social committees—who worked in conjunction with him.

A very successful social and euehre tournament was held in the Central Theatre on Tuesday evening in aid of the church funds. A large number of visitors from surrounding districts were present. Mr. J. Crosby, who acted as M.C., carried out his duties in a very capable manner. Miss Alice Higgs (assisted by Miss Houlihan and Miss C. Taylor who played extras) presided at the piano, and in every instance gave full satisfaction; the same may be said of Mr. Black, who had charge of the euehre tables. The prize-winners were: Ladies, Mrs. Chisholm 1, Mrs. Grant 2; gents, Mr. C. Olsen 1, Master Chisholm 2.

Ashburton

(From our own correspondent.)

September 15.

On last Wednesday evening an inter-club debate was held in the Catholic clubrooms between the Catholic Club and the St. Stephen's Men's Club. The Very Rev. Dean O'Donnell presided, and Mr. A. L. Tressider acted as adjudicator, the subject being "State Control versus Private Enterprise." The St. Stephen's Club, represented by Messrs. W. Crowther (leader), R. Peters, and S. Culverhouse, led off in the affirmative, whilst the Catholic team, consisting of Messrs. V. Cullen (leader), L. T. J. Ryan, and Wm. Bryant, replied in the negative. After a spirited debate, during which many arguments were advanced on both sides, Mr. Tressider awarded his decision in favor of the Catholic Club by 205 points to 155. Prior to stating his decision, the adjudicator gave an interesting address on the subject of debating, illustrating the faults committed by debaters, and stressing where they excelled. The proceedings throughout were thoroughly enjoyed by the large number present, and were conducted in a very friendly spirit. After supper had been partaken of, votes of thanks to the adjudicator and the chairman, also to the ladies present, concluded an enjoyable and instructive evening's entertainment.

The success of the banquet, to be held on the 26th inst. by the Catholic Club in honor of its silver jubilee, is practically assured, and the support already accorded by the sale of tickets reflects great credit on those responsible. One of the most important toasts of the evening will be that of "The Founders of the Club," many of whom are still amongst us. Outside talent has been obtained, and altogether the function should be a memorable one.

What proved to be one of the events of the season took place on last Thursday evening, when the members of the Celtic Football Club held their annual dance. The uninviting weather had no effect upon the attendance, for dancers were present from all over the county, and a delightful time was spent to the music supplied by Ashburton's professional ball-room orchestra, which put on a lot of new numbers. The members of the committee, who also acted as masters of ceremony, were Messrs. L. T. J. Ryan, V. Cullen, and J. F. McCormick (secretary). The decorations, which were all over head, were carried out in the club's colors (green-and-gold) and looked decidedly pretty. The supper tables, too, came in for favorable comment, the principal decorations being vases of spring flowers and palms. During the evening a number of novelties were introduced, including a "lucky spot" waltz, which was won by Miss R. Holland and Mr. W. Tasker, and two "excuse me" dances. The management reflected great credit on the club.

The annual meeting of St. Mary's Tennis Club will take place on Tuesday, the 25th inst. It is not expected that the club will function this year, the courts rented previously not being available this season. The support accorded this club during the past year has not been encouraging, but it is most regrettable to see a once promising club go out of existence.

MARRIAGES

FARRANT-VENNING.—On August 23, 1923, at the Church of the Sacred Heart, Timaru, by the Rev. Father Venning, S.M., James Dundonald, youngest son of Mrs. Elizabeth (and the late George Farrant), Oamaru, to Zita Cecilia, youngest daughter of Mr. and Mrs. John Venning, Timaru.

DEATHS

DEMUTH.—Of your charity pray for the repose of the soul of Honora Demuth, who died at St. Joseph's Convent, Remuera, Auckland, on September 3, 1923. —Sweet Heart of Jesus, have mercy on her soul.

DOWLING.—Of your charity pray for the repose of the soul of Mary, relict of John Dowling (late of Hyde), who died at Wakari, on September 17, 1923.—R.I.P.

LAWSON.—Of your charity pray for the repose of the soul of Oliver Lawson (late of Wellington), who died at Ashburton, on September 5, 1923; aged 73 years.—R.I.P.

MULVIHILL.—Of your charity pray for the repose of the soul of Edward Mulvihill, only son of Mrs. Margaret and the late John Mulvihill, Kumara, who died on September 5, 1923.—Sacred Heart of Jesus, have mercy on his soul.

O'DWYER.—Of your charity pray for the repose of the soul of Ellen O'Dwyer, relict of late Cornelius O'Dwyer, who died at Spring Creek, Blenheim, on August 8, 1923, in her 78th year.—Sacred Heart of Jesus, have mercy on her soul.

IN MEMORIAM

BRENNAN.—Of your charity pray for the repose of the soul of Michael Joseph, dearly beloved husband of Kate A. Brennan, who died at Opunake, on September 12, 1920.—O Sacred Heart of Jesus, grant him eternal rest.

DATH.—Of your charity pray for the repose of the soul of John Dath, who was killed in France, on September 15, 1916.—May God have mercy on his soul.—Inserted by his sorrowing parents.

DICKIE.—Of your charity pray for the repose of the soul of Margaret Dickie, who died at Dunedin, on September 17, 1922.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by John Dickie and family.

HUGHES.—Of your charity pray for the repose of the soul of Horace Edric Hughes, who died at Oamaru, on September 11, 1922.—On his soul, sweet Jesus, have mercy.

HEALY.—Of your charity pray for the repose of the soul of Sapper J. Healy, who died in France, from wounds, on September 13, 1917; interred in Arras Cemetery. R.I.P.—Inserted by his sister (M. Paul) and family.

LINEHAN.—Of your charity pray for the repose of the soul of Jeremiah Linehan, who died at Petone, on September 20, 1920.—R.I.P.

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

NOLAN.—Of your charity pray for the repose of the soul of Frances Nolan, who died in the Gore Hospital, on September 22, 1917.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her loving brother and sister-in-law (W. and A. F. Lütjens), Roxburgh.

O'NEILL.—Of your charity pray for the repose of the soul of John O'Neill, who died in France, from wounds, on September 20, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his loving parents, brothers, and sisters, Gore.

SETCHWELL.—Of your charity pray for the repose of the soul of Margaret Setchwell, beloved youngest daughter of Mr. and Mrs. James Carroll, of Fordell, and wife of Raymond Blennerhasset, who died at Wanganui, on September 18, 1921; aged 21.—On her soul, sweet Jesus, have mercy.

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

ACKNOWLEDGMENT

Mrs. and Miss Mulvihill, of Kumara, desire to express their sincere and heartfelt thanks to all those friends in different parts of the Dominion who so kindly forwarded

wires or letters of sympathy with them, in their recent sad bereavement in the loss of a loving son and brother (the late Edward Mulvihill).

Owing to insufficient details as to address of senders of certain telegrams received, some cards may fail to reach their intended destination.

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Our Sports Summary

FOOTBALL NOTES.

Dunedin.—The Catholic Primary Schools' bantam competition was concluded last week after several interruptions due to influenza and to bad weather. Christian Brothers B carrying off the honors. The games throughout were keenly and cleanly contested, the boys taking their successes and defeats in a friendly manner. The competition brought to light some very clever little players, amongst whom may be mentioned Les. Donnelly, Len. Todd, Reg. Sutherland, Jack Russell, Frank Lahood, Steve Casey, P. Dady, George Walsh, and Bert. McKewan. Following is the table of results:

	Matches Played	Won	Lost	Drawn	Points
Christian Brothers B ...	6	5	0	1	11
Christian Brothers A ...	6	4	1	1	9
Christian Brothers C ...	5	3	2	0	6
N.E. Valley Convent ...	4	1	3	0	2
Waverley Orphanage ...	4	1	3	0	2
St. Patrick's.					
South Dunedin ...	5	0	5	0	0

South Canterbury: The Temuka Football Club (writes our Timaru correspondent) held a very successful seven-a-side tournament at the Domain on the 6th inst., before a good attendance of the public, when some very interesting play was witnessed.

The Celtic Football Club, Timaru, was successful in winning the senior and third grade competitions. The following represented the Celtic senior seven, and won gold medals: Messrs. M. Angland, J. Joyce, W. Harding, I. O'Connor, P. Diekel, J. Kane, and S. McAllen. The following won the silver medals in the third grade contest: Messrs. J. Murphy, B. Baxter, C. O'Donoghue, C. Mullan, T. Taylor, B. McManus, and T. Mullan.

Ashburton.—A Christchurch Marist Club Rugby team played the County team at Ashburton (the other Saturday (writes our own correspondent), when the visitors were defeated by 15 points to 8. The game was witnessed by a huge crowd, and the Marists were frequently applauded for good play. In the evening the Rugby Union entertained the members of the visiting team to tea, and later in the evening they were entertained by the local Celtic Club at a smoke concert.

NEW SOUTH WALES REPRESENTATIVE TEAM: RESULTS OF THE TOUR.

- v. Wellington-Manawatu, lost, 29-16.
- v. South Canterbury, won, 23-16.
- v. New Zealand (first test), lost, 19-9.
- v. Southland, lost, 31-9.
- v. New Zealand (second test), lost, 34-6.
- v. Hawke's Bay-Poverty Bay, lost, 32-15.
- v. Auckland, lost, 27-11.
- v. South Auckland, won, 11-5.
- v. New Zealand (third test), lost, 38-11.

ST. PATRICK'S COLLEGE TEAM IN AUCKLAND.

The members of St. Patrick's College team who recently visited Auckland to play the Rugby football match against the Sacred Heart College were lavish in their praise of the entertainment meted out to them by the Marist Brothers of Sacred Heart College and the old boys of St. Patrick's living in Auckland. On the Friday after their arrival they had a launch trip down the harbor, and on the Saturday night after the game they were entertained by St. Patrick's old boys to dinner at the Tiffin. This was followed by a social and dance given by the lady friends of both schools in Point Erin kiosk. On the Sunday a dinner was given at the Sacred Heart College; a motor drive through the city and suburbs followed, and the whole party of sixty went to Parnumure Cemetery, where the St. Patrick's old boys placed a laurel wreath on the grave of Dean Hills, one of the famous masters of their college, after which Mrs. T. Buxton entertained the party to afternoon tea at her residence in Owen's Road.

ST. PATRICK'S HARRIERS, DUNEDIN.

The St. Patrick's Harriers held the first series of their sports meetings on Saturday. Owing to the state of the track at Forbury Park, the events were held on the track known as Lovers' Lane. A heavy drizzling rain made the conditions unfavorable for the competitors, but, nevertheless, this did not deprive the races of their interest. The starter (Mr. Ryan) capably fulfilled his duties. Results:—100 Yards: Allen (9yds) 1, Lacey (6yds) 2, Menhinick (5yds) 3. 440 Yards: Lacey (24yds) 1, Allen (38yds) 2, Menhinick (32yds) 3. Long Jump: Menhinick (3ft) 1, Thomas (3ft) 2, Lacey (2ft) 3.

Study Your Tennis Partner

POINTS TO REMEMBER WHEN PLAYING "DOUBLES."

There can be little doubt that "doubles" is the most popular form of lawn tennis. Many players, however, who do quite well at the "singles" game, fail badly when called upon to perform with a partner.

The secret of success lies in combination with and a proper appreciation of your partner's strong and weak points. If some trouble is taken in coming to a complete understanding with the player you may be called upon to assist, there should be few of those periods of hesitation when the ball goes flying unchecked on its way; with two players standing still in their respective courts, each waiting for the other to "take" the shot.

When returning the service one of the most useful strokes in doubles is the side-line drive. This requires cool, deliberate play, and results in the ball being sent down the chalk line at the side of the court, just out of reach of the server's partner.

It is particularly useful when you occupy the right-hand court, as it passes the back-hand of your opponent, who is likely to be standing up at the net. Furthermore, this stroke prevents the player opposite you from keeping close to the centre of the net, and, by drawing him nearer and nearer to the extreme edge of his court, opens up room for a "cross-court" return.

If you are a right-handed player, the side-line drive should be made with the left shoulder pointed almost in the direction in which the ball will travel. By bringing your body well round you prevent any "pull" on your racket, and although there is always the danger that you may "slice" the ball too far, you will be safer than would be the case if you tried to drive in the ordinary manner.

There is no need to use any great strength, for once your effort has passed the partner of the player who is serving, there is little fear of a stroke of this description being returned.

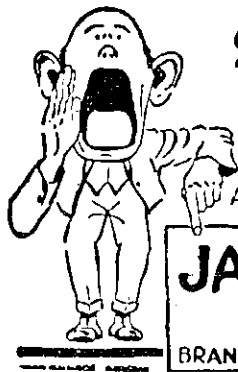
The "cross-court" return is a more natural shot. If you have been successful in drawing your immediate opponent towards the side of the court, and consequently prevented the possibility of a cross-shot being "volleyed," you will do well to drive in the direction of the server's feet. Usually you will find that the taker of the initial stroke starts to move towards the centre of the base-line after serving, so that if your return pitches somewhere near the opposite corner, the server will have to pull up and go back before being in a position to cope with the stroke.

Avoiding Awkward Returns.

If you wish to combat these effective returns, your own service should be directed towards the centre of the receiving court. If you place your service near the centre-line the only likely returns are the straight drive down the centre, or a lob.

Your partner should always have a chance to "kill" returns when you are serving, but if you make your first stroke towards your opponent's side-line, it is more than probable that the return shot will be out of reach of the player you are assisting.

When two good volleyers are playing together they should advance towards the net in line whenever possible, but some arrangement should be made as to which of them should go back after lobs. It is useless for both partners to rush around the court after one stroke, and it is equally futile for both to remain still.—*Tit-Bits* (London).



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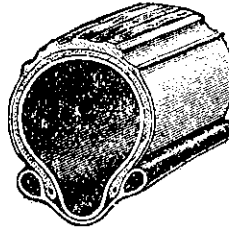
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We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference: — PERIOD FROM AUGUST 28 TO SEPTEMBER 8, 1923. AUCKLAND, HAWKE'S BAY, AND FOREIGN.

C. D. P., Makaraka, 8/8/24; B. P., Te Pohue, Napier, 8/7/24 A. R., Pukekohe, 23/3/25; H. F., Glen Massey, Ngaruawahia, 30/9/24; Rev. Fr. W., Matata, 8/9/24; J. L., Motukaraka, 30/3/24; E. S., River View, Puhoi, 30/12/23; R. N., Hill St., Newmarket, 30/8/24; Rev. Fr. H., St. Joseph's, Grey Lynn, 30/9/24; J. Q., Manurewa, 8/12/23; Mr. McL., Commercial Rd., Grey Lynn, 23/2/24; Miss B., Grafton Rd., Auck., 30/9/24; A. O'N., Pukemmi Rd., Onehunga, 23/9/24; J. R. M., Tolago Bay, G.S., 8/9/24; Rev. M., St. Joseph's Convent, Wairoa, 8/9/24; J. E. D., Princess St., Auck., 30/9/24; W. G., Panmure Rd., Ellerslie, 23/4/24; E. T. H., Awapuni Rd., Gisborne, 15/8/24; J. P. K., Towai, —; M. O'C., Omapere, Hokianga, 28/8/24; S. McC., Taumarunui, 30/3/24; Rev. Fr. H., Huntly, 15/7/24; M. P., Box 81, Dannevirke, 30/9/24; H. M., Private Bag, Te Aroha, 30/9/24; A. P., Princess St., Dannevirke, 30/9/24; M.T., Box 161, Napier, 30/9/26; M. N., Tabernacle Bldgs, Auck., 8/2/24; A. W., Kitchener St., Claudelands, Hamilton, 15/4/24; T. P., Lomas Sett., Hastings, 8/3/24; T. F., Court House, Napier, 30/3/24; Mrs. C. A., Park Rd., Napier, 30/9/24; T. P. G., Grey St., Auck., 30/7/24; S. J. G., Merriwee, Haumoana, 30/5/24; H. J. A., Up. Gladstone Rd., Gisborne, 30/9/24; M. H., Port Awani, 23/4/25; J. K., St. Brigid's Presbytery, Broxton, N.S.W., 15/9/26.

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30/8/24; F. O'T., Villa St., Masterton, 30/9/24; J. H., Hunterville, 30/9/24; J. McG., Rural Delivery, Martinborough, 8/8/24; J. A. S., Cook St., Foxton, 15/10/26; E. B., Mental Hospital, Porirua, 30/9/24; Mrs. R., c/o Mrs. C., Lower Hutt, 23/10/24; Mrs. K., Main Rd., Karori 23/2/24; Mr. D., Masterton Rd., Woodville, 30/6/24; J. H., Pine St., Masterton, 23/12/23; D. H., Rawhitiroa, Eltham, 15/10/25; Sr. G., St. Mary's, Wgton., 15/9/24; G. P., Box 24, Te Aro, Wgton., 8/9/24.

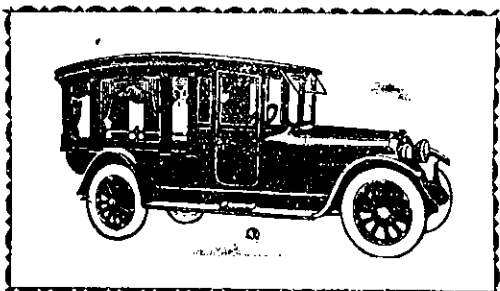
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D. C. M., Ruskin St., Sydenham, 30/8/24; J. McD., Manchester St., Chch., 15/7/24; E. B. McD., Bank N.S.W., Chch., 23/7/24; W. B., Eversleigh St., St. Albans, 15/7/24; E. D., Harper St., Sydenham, —; M. C., Tuam St., Chch., —; A. P. B., Colenso St., Sumner, 15/6/23; Mrs. S., Sawyers Arms Rd., Papanui, 15/11/23; W. H., North Rd., Papanui, 8/9/23; W. H., "Lisdoonvarna," Halswell, 30/9/24; J. M., Fitzgerald Av., Chch., 15/2/24; P. N., Byron St., Sydenham, 23/8/24; Miss H., Clarence Rd., Riccarton, 8/9/23; T. K., Rochester St., Linwood, 30/2/24; J. P. F., Sheldon St., Woolston, 30/2/24; M. S., St. John St., Woolston, 30/11/23; W. H., St. John St., Woolston, 30/11/23; F. E., Jubilee St., Woolston, 30/11/23; J. S., Princes St., Woolston, 30/11/23; M. W., Junction St., Woolston, 30/11/23; T. A. L., Princes St., Woolston, 30/11/23; D. J. M., Richardson Terr., Woolston, 30/11/23; G. H., Princes St., Woolston, 30/11/23; Miss G., Fitzgerald Av., Chch., 30/2/24; J. S., Buckley Rd., Linwood, 30/11/23; F. T. D., Hotel, Timaru, 30/8/24; M. A. S., Shiel St., Ricton, 15/7/24; J. J. K., Guinness St., Grey-mouth, 15/9/24; J. McC., Eiffelton, 8/7/24; T. J. K., Police Stn., Lincoln, 8/9/23; J. McE., Box 40, Albury, 8/8/24; W. O'N., Peel St., Westport, 15/9/24; B. McE., Beecheroff, Southbridge, 8/12/23; C. Bros., Little Rakaia, 30/12/23; J. McE., Southbridge, 23/9/23; D. K., "Broomhill," Southbridge, 23/9/23; I. O'B., Woodhaugh, Leeston, 23/12/23; P. O'B., Box 2, Southbridge, 30/6/23; P. O'B., Leeston, 30/9/24; P. S., Olliviers Rd., Linwood, 23/8/23; S. P., Durham St., Chch., 15/8/24; S. J., Fitzgerald St., St. Albans, 30/9/24; J. O., Bealey St., St. Albans, 30/6/23; D. F., Wakanui, Ashburton, 23/5/23; C. J. C., Middle Rd., Allenton, —; M. D., Winchmere, via Ashburton, 30/7/24; E. L., Dromore, 30/9/24; Very Rev. J. J. O'D., Ashburton, 8/10/24; A. McD., Racecourse Rd., Ashburton, 30/8/24 Rev. Fr. C., Leeston, 30/10/24.

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Mrs. D., Parkside Hotel, Dun., 23/7/24; T. McC., Palm. Stn., 23/6/24; Mrs. D., Oxford St., Sth. Dun., 30/3/24; T. O'C., Venus St., Ingill., 8/3/24; J. J. C., Surfacedan, Kokonga, 30/7/24; J. B. K., Irwell St., Gore, 23/8/24; W. R., P.O. Kurow, 8/5/24; E. C., Rural Box, E. Charton, 23/2/24; C.W.C., Postmstr, Balfour, 15/10/23; D. K., Newborough, Oamaru, 15/7/24; Mr. O'N., Mersey St., Gore, 30/1/24; Mrs. S., Campden Rd., Ingill., 30/9/24; Mrs. R., Princes St., Dun., 8/9/24; D. K., P.O. Clyde, 8/1/24; J. R., Orawia, 8/8/24.

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Commonwealth Notes

NEW SOUTH WALES.

Rev. Father W. J. Lockington, S.J., late Superior of the Society of Jesus in Australia, who was recently lecturing in Britain on his homeward journey, was accorded a private audience with the Pope. His Holiness was graciously pleased to accept from him a specially-bound copy of his well-known book, *The Soul of Ireland*, which, it is understood, will be added to the special section of the Vatican Library devoted exclusively to Irish literature. Father Lockington, who reached Australia the other week, is giving his lecture on Lourdes at Perth. He obtained a fine collection of additional lantern slides.

Sydney just now (says the *Freeman's Journal* for September 6) is busy entertaining a number of prelates from the various States *en route* to the Bathurst celebrations. As guests of his Grace the Archbishop at St. Mary's Presbytery are the Archbishop of Melbourne (Dr. Mannix), the Archbishop of Brisbane (Dr. Duhig), their Lordships the Bishop of Ballarat (Dr. Foley), the Bishop of Sandhurst (Dr. McCarthy), and the Bishop of Kimberley (Dr. Coppo). Elsewhere are the Bishops of Maitland (Dr. Dwyer), the Bishop of Armidale (Dr. O'Connor), the Bishop of Lismore (Dr. Carroll), and the recently consecrated Bishop of Geraldton (Dr. Ryan). A special carriage by the Bathurst train has been reserved for the party on Friday morning.

◆◆◆◆◆◆◆◆◆◆

VICTORIA.

At a General Chapter of the Irish Augustinians on June 19, the Very Rev. Father L. Maddock was elected Prior of Echuca in place of the Rev. Father M. V. Foley. Prior Maddock was stationed at Kyabram, one of the three Augustinian establishments in Victoria. The Rev. Father P. Bolger, O.S.A., has been transferred from Dungarvan, Ireland, to Australia.

Yet another Victorian has set a good example to our wealthy Catholics by remembering charities in his will. Hugh McCartin, late of Leongatha, stock and station agent, who died on May 24, left estate valued at £42,604 18s 9d. This consisted of realty £24,671 5s, and personalty £17,933 13s 9d. Testator bequeathed legacies of £100 to each of the following charitable institutions: St. Vincent's Hospital, the Little Sisters of the Poor, Northcote; Convent of Good Shepherd, Abbotsford; Catholic Foundling Hospital, Broadmeadows; St. Joseph's Home, Surrey Hills; St. Vincent de Paul's Girls' and Boys' Orphanages, South Melbourne. The balance of the estate went to his relatives.

A recent endeavor to discover the oldest living Australian native has resulted in that honor being claimed by Mrs. Williams, now of Ararat, who was born in Melbourne on September 18, 1838, just 85 years ago, when the site of the future city was a dense scrub, peopled by blacks. Interesting reminiscences were obtained of those far-off days, when raids by the blacks upon the scattered homesteads of the white settlers were of frequent occurrence. Mrs. Williams was married in the Catholic church at Kilmore in the year 1858, and travelled by bullock waggon to the goldfields at Ararat, where she has continued to reside since the death of her husband many years ago.

The annual Wattle Day appeal, on behalf of the children's charities of Melbourne, was favored by brilliant sunshine, reflecting its beneficent rays within the hearts of the generously charitable public, and on the sweet, golden blossoms that each year make their eloquent, though silent, plea for the tiny flowers of the great human family whose little lives have already been shadowed by pain and suffering within many a hospital ward, or who, on the very threshold of life, have been abandoned by their natural protectors to the kindly hands of strangers in a foundling institution. A severe handicap was imposed on the unselfish workers' efforts by the refusal of the Melbourne City Council to allow the erection of temporary kiosks or decorated motor cars as depots for the display of goods for sale. The president (Mrs. S. Winter), however, anticipates that the total receipts will exceed £6000 this year, as against £5293 9s 1d last year. Two thousand helpers took part in the work. Among the Catholic institutions to benefit by the Wattle Day appeal are the following:—St. Anthony's Home, Kew; Broadmeadows Foundling Hospital; St. Vincent de Paul's Girls' Orphanage and Boys'

Orphanage, South Melbourne; St. Joseph's Home, Surrey Hills; St. Joseph's, Grattan Street, Carlton; Santa Casa Rest Home, Queenscliff; St. Augustine's Boys' Orphanage, Geelong; and St. Catherine's Girls' Orphanage, Geelong.

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QUEENSLAND.

The establishment of a farm college in connection with the Church in Queensland has now passed the negotiation stage, his Grace Archbishop Duhig having completed arrangements with the owner of the ideal property at Mapleton (Mr. James Miller), and is taking over at the end of October. The ground is over 100 acres in extent, nearly 40 acres of which are planted, and producing a marvellous orange crop. It is beautifully situated, and from all sides there can be seen a panoramic view which cannot be surpassed from any other part of the Blackall Range, of which it is a part. The residence is a fine, commodious one, and can easily accommodate at present a dozen students. Regarding the soil, like all the land in that area, it is rich and deep, and the district is blessed with an un failing rainfall. By the purchase of this property, and the encouragement given thereby to young students to fit themselves to go on the land, his Grace is showing his practical turn of mind, and giving effect to his constant advice to the young generation to develop our primary industries more than has been the practice of our Catholic people hitherto. The property is being taken over as a going concern, the purchase comprising everything concerned with its working, including packing sheds and instruments, spraying machine, horses, cows, waggons, and other plant.

Quite recently (says the *Catholic Advocate*, Brisbane) his Grace the Archbishop, accompanied by the Vicar-General of the Diocese, Monsignor Byrne, and Father Denis Ahern, inspected Booval House and grounds with a view to purchasing same for use as a convent. His Grace has since successfully negotiated for the property. The house is a two-storey brick residence, and the site is considered the finest in Booval. It commands a glorious view, and is visible on every side from the railway. The parishioners are very pleased that the property has been acquired at the very reasonable figure of £950, and under Father Ahern's leadership they are working enthusiastically to pay for the place and prepare it for the coming of the Sisters. It is most fortunate that this property was on the market, because it would have taken at least three times the amount of the purchase money to build a convent, apart altogether from the acquisition of so suitable a site. It is interesting to note that one of the early Governors of Queensland was a guest in this house on the occasion of his visit to Ipswich.

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WEST AUSTRALIA.

The Sisters of the Sacred Heart Convent, Highgate, are pleased to inform all clients of "The Little Flower" that a Novena of Masses will be offered in preparation for her Feast Day, September 30, for the intentions of those who have contributed towards the erection of the convent chapel in memory of Blessed Teresa. The donation of one brick will entitle subscribers to a share in these privileges.

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HIBERNIAN CLUB, PORT CHALMERS

A highly successful euchre party was held by the members of the above club in St. Joseph's Convent school-room, Port Chalmers, on a recent evening. The attendance was excellent, and included a number of visitors from St. Joseph's Ladies' Club, Dunedin. Bro. J. Eagar, on behalf of the club member, extended a warm welcome to the visitors, and expressed the hope that they would all enjoy themselves. The prize winners were (ladies), Mrs. Duncan and Miss Knott, (gents) Mr. Butt and Master Monti. A pianoforte duet by the Misses Lindsay, a pianoforte solo by Miss F. Montgomery, and a recitation by Miss Mary Geddes added much to the pleasure of the evening. The Misses Hart, Craig, and Borlace, aided by their capable assistants, dispensed supper sustaining the reputation they now hold in this respect. The chairman (Bro. W. D. Mead) in thanking the ladies for their assistance, and all present for their attendance, expressed the wish that the visitors from Dunedin would favor them by another visit on a future occasion. (Applause.) Community singing (Miss Hart presiding at the piano) brought a very happy evening to a conclusion.

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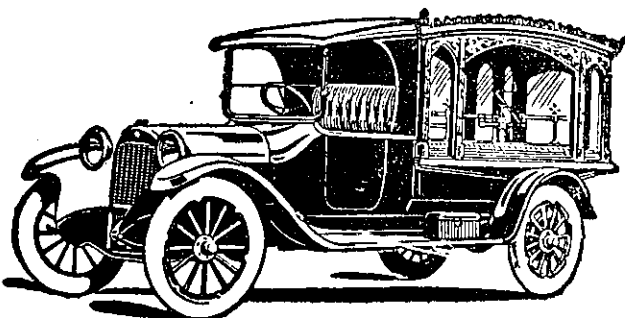
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Here and There

Broadcasting Sermons.—Permission to broadcast sermons through Eiffel Tower or commercial radio stations has been given by Cardinal Dubois, who, it is understood, has installed a private radio set in his study. His Eminence's receiving apparatus in churches or other religious edifices. Moral instruction, he declared, should always be oral, pointing out that while the radio transmits the voice, the personality of the speaker is lost.

A Thoughtful Action.—A charming little story is told by *The Patriot* of the Governor of Queensland (Sir Matthew Nathan) and the little daughter of the Premier (Mr. Theodore). Recently the Governor, in conversation with the little girl, learned that she was about to receive her First Holy Communion. When the day arrived the little girl was surprised by the arrival from Government House of a wreath of white blossoms and a bouquet. Interest to Sir Matthew Nathan's thoughtful action is added to by the fact that he is of Jewish faith.

Honor for Priest Astronomer.—Rev. Daniel J. McHugh, C.M., head of the department of astronomy at DePaul University, has (says the *Irish Catholic*) received the rare distinction to be elected a Fellow in the Royal Astronomical Society of London. There are only 76 Fellows of the Society in the United States, and besides Father McHugh, only one priest. Father McHugh's election came as a surprise to him. Membership in the Society is conferred on the recommendation of other members after a formal and rather intricate method, during which the right of the nominee to recognition is rigidly examined. It is believed that the reason for Father McHugh's election was particularly his work in connection with the studying of the Halley Comet in 1909.

American Priest Dramatist.—The completion of a new religious drama, "The Triumph of the Cross," written by the Rev. Father Bernard, C.P., to be given for the first time next Advent in St. Joseph's Auditorium, is announced in New York. Father Bernard, who for the past nine years has been assistant director of "Veronica's Veil," which is presented at St. Joseph's, in that city, during the Lenten season, has been working on "The Triumph of the Cross" for four years. The new drama is historical, and deals with the history of the Church from the time of the Crucifixion to the present day. There will be about 250 characters, and the time of presentation will be about two and one-half hours. The cast, for the most part, will be selected from players who have appeared in "Veronica's Veil," and the proceeds from the performances will go to the Chinese Mission Fund of the Passionist Order.

Relic of the "Dark" Ages.—The proposal to make Selby Abbey the seat of a suffragan Bishop (Protestant, of course) has awakened interest in what is generally regarded as the most perfectly preserved specimen of a monastic church in Yorkshire. The fabric illustrates in a remarkable degree almost every kind of Gothic architecture. The abbey is one of the three largest parish churches in the country. The Norman nave is over 162 feet in length and 59 feet in breadth, about the same measurement as the beautiful fourteenth century choir, with its magnificent east window. Historically, of course, the venerable abbey is of great interest. It was founded by William the Conqueror, whose youngest son, afterwards Henry I., is believed to have been born at Selby, and in the old days it had its mitred Abbot. The late Sir Gilbert Scott described the church as "a building of a kind which is more the property of the nation than of a single parish, and one which is of the highest value to the study of ecclesiastical architecture and to the history of art in this country."

In Memory of Master Portrait Painter.—The bicentenary of the birth of the master portrait painter, Sir Joshua Reynolds, was celebrated in July at Plympton, Devon. In the year 1746, on the death of his father, Reynolds revisited Devon, settling at Plymouth, where he came under the influence of William Gandy of Exeter, himself an eminent artist. William Gandy belonged to one of the oldest Exeter families, and Mgr. Canon Gandy, of Axminster, is a descendant. The Monsignor is a con-

vert. Sir Joshua Reynolds studied with great profit the works of William Gandy, some of whose portraits Reynolds said were equal to Rembrandt's. The Gandy influence over Sir Joshua is strongly illustrated in the early portrait of himself in the National Gallery, a work rich in impasto and strong in light and shade, in which he shows himself with his hand raised to shade the light from his eyes. Edmund Burke, Oliver Goldsmith, and Dr. Samuel Johnson were intimate friends of Sir Joshua Reynolds.

Death of Cardinal Marini.—Cardinal Marini, the Secretary of the Sacred Congregation of the Oriental Church, has (says *Catholic News Service*, London) died in Rome after an illness that really dated back to the last Conclave. Whilst the Cardinals were in Conclave to elect a successor to the late Pope Benedict XV., his Eminence was taken seriously ill, and his death was actually reported. But the Cardinal recovered, and had the unique experience of reading his own obituary notices. Since his appointment as a Lateran Canon in 1882, Cardinal Marini had been closely connected with the Papal Court, and had held many offices in the departments of the Papal Chancery. After being raised to the Purple by Benedict XV., his Eminence was appointed as head of the Eastern Church Congregation. Busy with affairs of high office, Cardinal Marini yet found time to inaugurate three important literary works. These were three reviews of which he was founder: *Il Bossarione*, devoted to the interests of the Churches in the East; *La Donna Italiana*, an educative review dealing with feminism; and the review *S. Giovanni Crisostomo*.

A Bishop Resigns.—The Right Rev. Alexander MacDonald, D.D., for 15 years Bishop of Victoria, British Columbia, has resigned as head of that See, and his resignation has been accepted by Pope Pius XI. The Right Rev. Mgr. J. Leterme has been elected as Administrator of the diocese. Bishop MacDonald was for many years active in reducing the debt on the Cathedral of St. Andrew's, and several years ago made a tour of the United States in the interests of that work. The diocese of Victoria comprises Vancouver Island and adjacent islands. It has a population of 12,500, including about 2500 Indians. It was formerly known as the diocese of Vancouver Island, and among its illustrious prelates was the Most Rev. Charles J. Seghers, who was murdered in Alaska in 1886. The Most Rev. Alexander Christie, now Archbishop of Oregon City, was made Bishop of Vancouver Island in 1898, being promoted to the Archbishopric of Oregon City in 1898. The diocese of Vancouver Island was erected into an archdiocese by Apostolic Brief of 1903. The name was changed to Victoria in 1904, and in 1908 it was changed to a diocese.

Faith and Fatherland.—General Gouraud, the great French soldier, who commanded the armies of the Champagne campaign, is a fervent Catholic. An example of his devotion was witnessed by a correspondent of the *Semaine Religieuse* of Toulouse, who tells that while the general was on an inspection trip in the Pyrenees in June, he made a special point of stopping at Lourdes in order to visit the miraculous Grotto. "It was towards the end of the day," the correspondent writes. "A few pilgrims were still praying in the Grotto when the iron gates opened and a prelate and two officers entered. It was the Bishop of Tarbes and General Gouraud with his aide. The Bishop began to recite the Rosary. The General, with considerable difficulty, fumbled through his pockets with his left hand (his right arm was shot off in the Dardanelles), and drew out his beads, answering the "Ave Marias" recited by the prelate. At the end of the last decade, General Gouraud went quietly back to the waiting automobile and returned to the city, where his duties as army inspector called him." Son of a Catholic physician in Paris, General Gouraud had a brother who was vicar of the Parisian Church of Saint-Pierre du Gros Caillou. His brother died

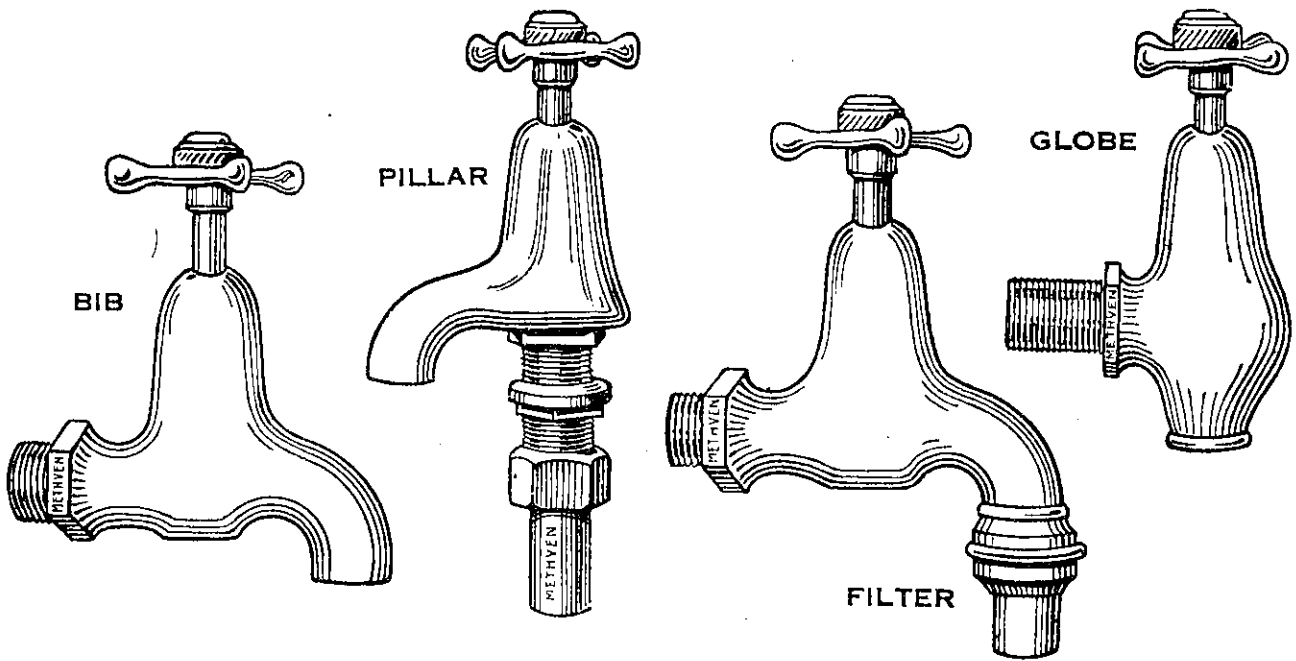
Oh, the consolation, the joy, according to God, the delights of having struggled with our temptation, like valiant men, and conquered the corrupt promptings of the flesh that Adam bequeathed to us! What matters it that we wrestled all night with our temptation? Now dawn is breaking in the east; night has fled in his sable cloak; and we are blessed with victory.

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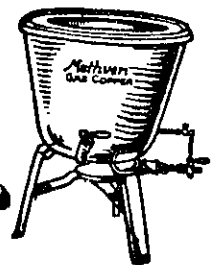
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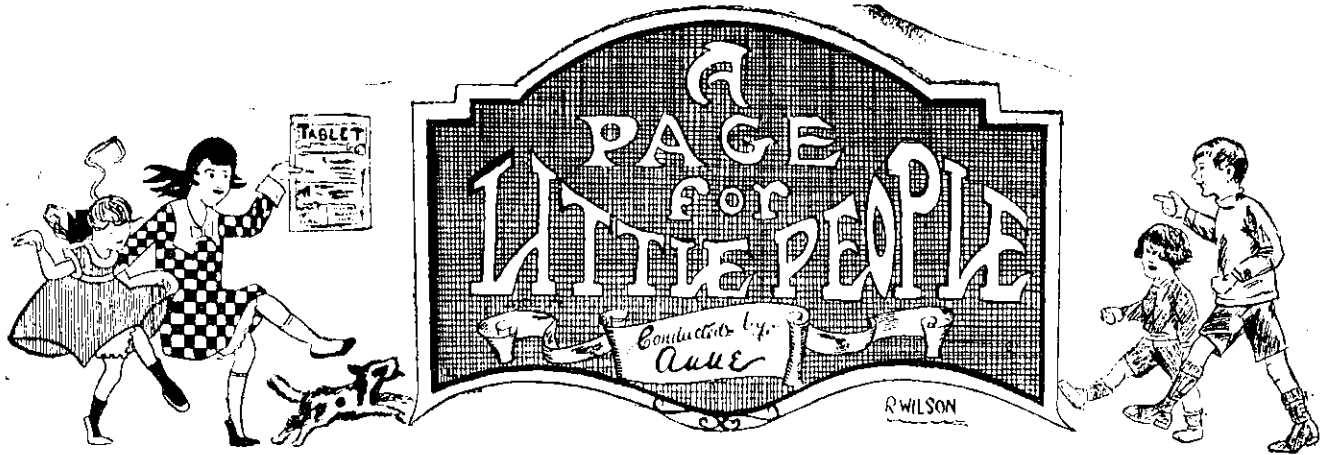
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My Dear Little People,

Have you read or has anyone told you about the big earthquake in Japan. Most of you know what an earthquake is like, but never have we felt anything like this dreadful one which has destroyed whole cities. Japan is a beautiful country, overseas a long way from here. It is a land of wonderful flowers and clever people, and as there are a lot of people, there must be many houses. Well, this big earthquake shook so many houses down and did so much damage that you could hardly picture to yourselves the terrible scene. You know that when houses come tumbling down in cities, nearly always the ruins and the wreckage goes on fire, because, of course, people have gas and fires in their houses to begin with. In one big hospital, they say, 800 patients were burned to death, and some of our good Sisters have perished. Think of it! Little People, pray for the dead and suffering.—Anne.

TAKAPUNA ORPHANAGE FUND.

Already acknowledged. £9 2s; Tottie Duncan, 5s; Ellen O'Gorman, 2s; Mary O'Gorman, 2s; total, £9 11s.

Dear Anne.—This is my first letter to you and I hope it will not be the last. My brother is a correspondent for the *Tablet*. We have eleven kittens, some black and white while the others are grey. They are very playful. I go to St. Joseph's Convent and am in Std. V. I will be 12 in September. Well I must close as I have no more news. Yours faithfully, Harry Whittle, New Plymouth.

(I seem to have quite a lot of friends in New Plymouth. What a pretty place it is, no wonder you like living there. How are the kittens?—Anne.)

Dear Anne.—This is my first letter to you. I am very glad that the children have a page in the *Tablet*. My father and two uncles have a farm at Evans's Flat. My brother, sister, nine cousins, and myself drive to school in a buggy. We have a nice little pony and I am learning to ride. I am nine years old and in the third standard. I hope this is all I have to say this time. Your new friend, Rita Fahey, Lawrence.

("Some" buggy that you twelve drive to school in, but I hope the dear little pony doesn't be in the shafts. What is your pony's name?—Anne.)

Dear Anne.—This is my first letter to you. I am 8 years and in Std II. I have about 3 miles to go to school. There is a river all the way so can paddle to and from school in summer time. Dear Anne please tell me which page your photo was on in the jubilee number. From your new friend, Stanley Orłowski, Island Cliff.

(How good to go to school in a boat. Which is the "up-stream" trip—going to school or coming home?—Anne.)

Dear Anne.—This is my first letter to you. I am twelve years old and I am in Std 5. I go to the Eiffelton school. I have one sister and two brothers. My sister boards at the Ashburton Convent and I hope to go their next year. We have five miles to go to school and we drive a pony called Topsy. We live on a dairy farm along the Hinds river and we send our milk to the cheese factory. Well Anne this is all I have to say hoping you are well. From your new friend, Kathleen Davidson, Eiffelton.

(Welcome Kathleen, it must be cold driving to school these frosty mornings. Summer will be here soon now and then you will enjoy the trip won't you?—Anne.)

Dear Anne.—Just a few lines to let you now that I am quite well hoping you are the same. I am eleven in std 3. I go to St. Patrick's School, Lawrence. Here is the answer to your sheep riddle 5. I hope to see my letter in the *Tablet* soon. I have only one sister she is in class 3. We have three cows, two pigs, fifty hens, and one calf. I have one pet rabbit will you give me a name for it. Dear Anne I read the little people's page. I am sending you two shillings for the orphanage fund. Well Dear Anne this is all the news this time. Your loving friend, Margaret O'Gorman, Lawrence.

(Yours is a fine newsy letter Margaret. I think "Flip" would be a good name for your bunny. Thank you for donation.—Anne.)

Dear Anne.—This is my first letter to you. My sister reads the letters in the *Tablet* for me. I have twenty four cousins and ten uncles and 13 Aunties. I am six years old and in class three and I am sending you two shillings for orphanage fund. My birthday is in september the twelfth and I will be seven. I go to st. patrick's school, lawrence, and I like it very much. Your loving friend, Ellen O'Gorman, Lawrence.

(What a lovely lot of cousins, uncles and aunties you have. Do you know I haven't got even one.—Anne.)

Dear Anne.—I hope you have not had the flu, it has been very bad in Christchurch. We are having lovely weather just at present. There was only five children going to last month but they are all back now. I have two brothers going to school. I am sending five shillings for the Orphanage Funds. I will close with the best of love from Tottie Duncan, Waiau.

(Thank you Tottie for your donation. The fund is growing slowly but surely. Hope the 'Flu is better now.—Anne.)

Dear Anne.—This is my first letter to you, and I want to become a member of your little band of readers. I am twelve years old and in Standard five at the Marist Brothers' School; my birthday is on the 24 of Januray. My grandmother lives with us and she has been getting the *Tablet* ever since it started, but I have only taken an interest in it since The little People's Page was started. I will now close with love from your new friend, Bernard Baillie, Wellington.

(Glad to hear from you Bernard. We have two birthdays now on 24th January, yours and Eileen Whelan's (Waimatuku.—Anne.)

Dear Anne.—Am I welcome to "The Little People's Page"? I am just 12 years old and I am in Std. V. I was top of my class last term. I have four sisters and four brothers. My eldest sister is a nun at a place in the Auckland province. My birthday is on the 4th of March. I have sewing prizes for my sewing at school. I know many of your little friends, one was a relation. I have not many news. With love from your friend, Margaret Hyland, Tawai, Glenavy.

(Yes, you are very welcome Margaret. Don't you think it good fun reading all my letters?—Anne.)

Dear Anne.—This is my first letter to you. I live in Wharehau and go to the Stratford Convent School and am in Std 5. I am twelve years old and my birthday is on the 21st of November. I have five sisters and six brothers, four of whom are now attending the Stratford Convent School with me. I am very fond of reading the L.P.'s P so I thought I would like to write and be a member of the L.P.'s P. Well dear Anne as I have no more news to tell I must close. With many good wishes from your new friend, Agnes Kowalewski, Wharehuia.

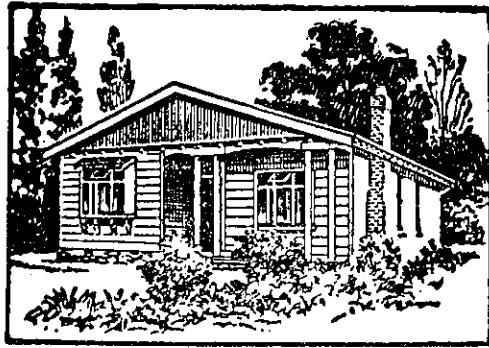
(What a good time you must have when you are all at home, Agnes. Lexie O'Connell has a birthday same date as yours. Write on *one* side of the paper next time.—Anne.)

Dear Anne.—I like reading the Letters in the Little Peoples Page in the *Tablet*. I will be eleven on the nineteenth of September and I am in Std II. Is the answer to your sheep riddle five Anne. I have two brothers and three Sisters. My Mothers birthday is on August fifteenth. Every morning I feed fif-teen horses and milk one cow before I go to school. My sister, brather and I ride the one horse to school. Love from your little friend, John Edward Keenan, Tuapeka Mouth.

(Glad to hear from you John. Yes, you have guessed my riddle. What do you feed your horses on? A happy birthday, you just missed the general good wish.—Anne.)

Dear Anne.—This is my first letter to you, and I think it is the second from Riverton. I am ten and in the third, my birthday is on the 6th of April. We get the *Tablet* every week and I like reading the Little People's page, and the last one. We are having very frosty weather down here. I must close now dear Anne so as not to take up too much space. Your new friend, Martin O'Leary, Riverton.

(Glad you like our page Martin, and that you do not miss the "smile-raisers."—Anne.)



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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]
OF OUR HAPPINESS IN THIS LIFE, IF WE KEEP
THE COMMANDMENTS.

1. True Happiness not to be found in Worldly Enjoyments.

Moses was very sensible of this sad effect of worldly prosperity, and therefore foreseeing the great favors of this kind, which God was to bestow upon His people in the land of promise, he warmly exhorts them to guard themselves against this delusion: "The Lord thy God," says he, . . . "will bring thee into a good land, . . . a land of wheat and barley, and vineyards . . . a land of oil and honey, where without any want, thou shalt eat thy bread and enjoy abundance of all things . . . that when thou hast eaten and art full, thou mayest bless the Lord thy God, for the land which He hath given thee. Take heed and beware, lest at any time thou forget the Lord thy God, and neglect His commandments. . . . Lest, after thou hast eaten and art filled, hast built goodly houses, and dwelt in them: and shalt have herds of oxen and flocks of sheep, and plenty of gold and silver and of all things, thy heart be lifted up, and thou remember not the Lord thy God . . . lest thou shouldst say in thy heart, my own might and the strength of my own hand hath achieved all these things for me. But remember the Lord thy God, that He hath given thee strength" (Deut. viii.) The same warning he gives them on several different occasions, and particularly in the sixth chapter of this book of Deuteronomy, which shows how solicitous he was about this matter, and how much he apprehended this fatal effect of worldly prosperity; but foreseeing that they would not observe in future ages his wholesome advice, and that the hearts of his people would be corrupted by the delusions of prosperity, he thus describes the goodness of God to them, and foretells and complains of their ingratitude to their God: "He set His people on high: that he might eat the fruits of the field, that he might suck honey out of the rock, and oil out of the hardest stone, butter of the herd, and milk of the sheep, with the fat of the lambs, and of the rams of the breed of Basan, and goats, with the marrow of wheat, and might drink the purest blood of the grape: The beloved grew and kicked: he grew fat and thick and gross, he forsook God Who made him, and departed from God his Saviour. They provoked Him by strange gods, and stirred Him up to anger with their abominations" (Deut. xxxii. 13.) God Himself often complains of this by His prophets, and particularly by Osee, where He says, "According to their pastures they were filled and made full; and they lifted up their heart and have forgotten Me." (Os. xiii. 6.) In all which passages we see that pride and a forgetfulness of God are indeed the natural, and but too frequently the fatal consequences of worldly prosperity; and consequently how dangerous it is for our eternal happiness.

Another pernicious consequence of worldly prosperity, and which always accompanies the pride and a forgetfulness of God, which it inspires, is, that it hardens our heart, and renders it insensible to all the ordinary means which the Divine providence uses for our conversion. "I spoke to thee," says Almighty God, "in thy prosperity, and thou saidst, I will not hear; this hath been thy way from thy youth, because thou hast not heard My voice." (Jer. xxii. 21.) Job beautifully describes this dismal effect of prosperity, and the miserable end to which it conducts poor souls, in these words, "Their houses are secure and peaceable, and the rod of God is not upon them; their cattle have conceived and failed not; their cow hath calved and is not deprived of her fruit; their little ones go out like a flock, and their children dance and play; they take the timbrel and the harp, and rejoice at the sound of the organ." But where does all this end? he immediately adds, "They spend their days in wealth, and in a moment go down to hell." And the reason of this fatal end of worldly prosperity he subjoins, "who have said to God, depart from us, we desire not the knowledge of Thy ways. Who is the Almighty, that we should serve Him? and what doth it profit us if we pray to Him?"

(Job xxi. 9.) See here into what a depth of obduracy and insensibility worldly prosperity is capable of plunging the soul; and in what a dismal manner it ends at last; and though Almighty God should, out of His superabundant mercy, sometimes touch their hearts with a sense of their danger, yet these good dispositions which He gives them are soon entirely smothered by their attachment to, and solicitude about their worldly enjoyments, as Christ Himself assures us in the parable of the sower, where He says, "That which fell among the thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit" (Luke viii. 14.) Indeed this is so generally the case, that a rich man, who preserves his innocence in the midst of riches, and keeps his heart upright to God without becoming a slave to his riches, is looked upon in the Scripture as a most wonderful person, and a particular blessing is pronounced on him: "Blessed is the rich man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures; who is he, and we will praise him? for he hath done wonderful things in his life; who hath been tried thereby, and been made perfect; he shall have glory everlasting, and could have transgressed, and hath not transgressed; and could do evil things, and hath not done them. Therefore are his goods established in the Lord" (Eccles. xxxi. 8.)

Besides these more general pernicious effects of worldly prosperity, there are several other sins to which it exposes souls, and with some or other of which it is seldom unaccompanied; such as idleness, which opens a door to all sins; anger and impatience under the smallest trials and contradictions; intemperance and drunkenness, as in the rich glutton in the Gospel; and particularly lust and avarice: the first of which Almighty God thus declares by His prophet: "How can I be merciful to thee? thy children have forsaken Me, and swear by them that are not gods; I fed them to the full, and they committed adultery, and rioted in the harlot's house. They are become like amorous horses and stallions: everyone neighed after his neighbor's wife. Shall I not visit for these things, saith the Lord" (Jer. v. 7.) And indeed this fatal effect of riches and worldly prosperity is so natural, considering the corruption of the heart of man, that even Solomon with all his wisdom, was not proof against it; for thus the Scripture addresses him upon this head, "Thou didst gather gold as copper, and didst multiply silver as lead, and thou didst bow thyself to woman, and by thy body thou wast brought under subjection, thou hast stained thy glory and defiled thy seed, so as to bring wrath upon thy children" (Eccles. xlvii. 20.)

But the most fatal effect that riches and worldly prosperity have upon the mind of man, is the unhappy attachment that it raises in the heart towards them, and the insatiable desire of always having more and more; and when once this love of money takes possession of the heart of those who have riches, or when the covetous desire of becoming rich gets the ascendant in the mind of those who have them not, it is incredible to what excess of wickedness it is capable of pushing them on. It opens the door at once to hardheartedness towards the poor, to all kinds of injustice, to rapine and oppression, to lying, to perjury, and even to apostasy and murder itself. Hence the scripture declares that, "The love of money is the root of all evil, which some desiring have erred from the faith, and have entangled themselves in many sorrows" (1 Tim. vi. 10); and "There is not a more wicked thing than to love money; for such a one setteth even his own soul for sale" (Eccles. x. 10); and no wonder, for the Holy Ghost assures us by the mouth of St. Paul, that "They that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition" (1 Tim. vi. 9).

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IRISH NEWS



ECCLESIASTICAL APPOINTMENTS. THE BOUNDARY QUESTION. THE SENATE AT WORK. CROAGH PATRICK. LANGUAGE REVIVAL.

A cablegram from Rome states that his Holiness the Pope has transferred Most Rev. Dr. O'Doherty, Bishop of Clonfert, to the Bishopric of Galway, this See having been rendered vacant by the death of the late lamented Most Rev. Dr. O'Dea. The new Bishop of Galway was born at Kilruane, Liscaul, Roscommon, in 1877. He was educated at Summerhill College, Sligo, and at Maynooth. He was ordained priest in 1902, and from that year to 1910 he acted as Professor in the Sligo College. He was Dean of Maynooth from 1910 to 1919. In September, 1919, Dr. O'Doherty was consecrated Bishop of Clonfert in succession to Most Rev. Dr. Gilmartin, who is the present Archbishop of Tuam.

The news that the popular and beloved saggarth, Father O'Hare, has been appointed to the important office of Administrator of the Cathedral Parish of Newry was received in Catholic circles in Belfast and district with unfeigned delight and satisfaction. No appointment in the Diocese of Dromore has ever been more popular, and no more highly-esteemed priest, or one better qualified could have been chosen. Father Frank, as he is popularly known, is beloved, not only in his own diocese, but far beyond it, and his name is a familiar one to Irishmen, not alone in England and Scotland, but in the great Republic of the West. He is a preacher of marked ability, and as a lecturer he has few equals. He did yeoman work in collecting in the States in aid of the Newry Cathedral Fund, and he made thousands of fast friends in his journeys throughout the United States. He is well known in Great Britain, and is as popular in Dublin as in Newry. He is a typical patriot priest, and Ireland has no more faithful son than the newly-appointed Adm. of Newry. A close personal friend of Mr. Joseph Devlin, M.P., he can also count amongst his friends and admirers a large number of Protestants, who know Father Frank for what he is, and esteem him accordingly. Friend and opponent admire his fearless intrepidity, and recognise the sterling honesty of one who has endeared himself to countless friends, and has never in all his career made a personal enemy. The Cathedral of Newry is a beautiful one—some say the handsomest in Ireland. It is at least worthy of St. Colman. The new Adm. is worthy of the Cathedral, and worthy of Newry, and all his friends heartily pray that the blessing of St. Colman may always be with him, and that he may for many years remain in charge of the Cathedral parish of his diocese.

The six-county Government (says the *London Catholic Times*, editorially) thought that by bluff it would be enabled to alarm the Free State and induce it to shrink from enforcing action on the Boundaries Commission. But the Free State is not easily alarmed by bluff. Mr. Healy, the Governor General, has formally written to the Duke of Devonshire, K.G., Secretary of State for the Colonies, requesting that the Government will take the necessary steps for constituting the Commission, and has received a reply stating that after the General Elections his Majesty's Government would take the necessary steps to give effect to the provisions of Article 12 of the Treaty. Sir James Craig announced forthwith that he and his colleagues would make a tour in Tyrone and Fermanagh, and would deliver a series of speeches and receive addresses from public bodies, but it is not easy to see how this will help him to carry out his intention of making the Treaty abortive on the boundaries question.

Both the Land Bill and the Public Safety (Emergency Powers) Bill have passed their second reading in the Senate, the former without a division and the latter by a very large majority. During the discussions on the Land Bill several senators made very interesting speeches, speeches which showed the new outlook of the landlord class—once so narrow, so intransigent, and so anti-na-

tional in its views. Thus Sir Hutcheson Poe, Sir Nugent Everard, and Lord Mayo, all supported the new agricultural scheme, Lord Mayo expressing the opinion that the terms offered to the Irish landlords would be accepted gladly by men of the same class in England, especially under the present system of taxation. Lord Mayo's speech, which contained several well-deserved tributes to the Irish Government, should be noted by the Die-Hard element in England; it reflected the considered views of the Protestant aristocracy resident in the Free State. The Public Safety Bill met with severer criticism than the Land Bill, but—after a telling speech from the Minister for Home Affairs—opposition to it crumbled, only six senators voting finally against the Ministry. Among those who supported the passage of this very necessary Bill, which has struck terror into many who have lived for years by preying on their neighbors' property, were Lord Kerry, Lord Mayo, Lady Desart, Mrs. Stopford Green, the well-known historian, and Mr. Yeates.

The annual pilgrimage to Croagh Patrick, County Mayo, held on Sunday, July 29, assumed huge dimensions despite very threatening weather, thousands travelling to the mountain from every Connaught county, and large numbers from more distant sections of the country. In the chapel on the summit many priests celebrated Mass, and sermons were delivered in Irish and in English, the chief preacher, the Rev. Father McShane, President, St. Columb's College, Derry, dwelling in his sermon on the achievements of the missionaries of the early Church in Ireland, on the wonderful firmness and devotion of the people of this country in the age of persecution, and on modern Irish missionary activity in China. Preaching in the neighboring town of Westport, the Archbishop of Tuam congratulated Mayo on the proportions of the pilgrimage and on the restored tranquility which made it possible to hold it. They had passed, his Grace declared, through a time of stress and peril, but the prayers of Ireland's saints had prevailed. Behind the veil of temporal things there was a Providence which could draw good from evil. Among those who ascended Croagh Patrick on the day of pilgrimage were many soldiers of the Irish army and Major-General Sean McKeon.

Gaels gathered in large numbers at St. Brigid's College of Irish, Omeath, on Saturday, July 28, to celebrate the 13th anniversary of its foundation. Incidentally, honor was paid to the late Father Domhnall O Tuathail (O'Toal), the pioneer of the phrase method of teaching Irish, and a portrait in oils, the work of Mr. Seumas O'Carroll, Dundalk, was unveiled by Mr. Seosamh Dolan, M.A. This portrait will hang in the room where Father O'Toal so arduously labored. Rev. Laurence Murray, speaking in Irish, said the work which Father O'Toal had accomplished was well known throughout all Ireland. By his advocacy and personal and successful use of the phrase method, it might be said of him that he not only simplified the teaching and learning of the language, but that he made its restoration as a spoken language absolutely sure, and was primarily responsible for the great number of zealous students and proficient speakers to be found everywhere in Ireland to-day. Mr. Peadar O'Dowd read a commemorative poem, "Ar Bhas an Athar Dhomhnall O Tuathail." Following the unveiling ceremony, the annual Old People's Feis was held, there being competitions in song and story, and the prize-winners were:—Brigid Cassidy, P. O'Hanlon, Seumas Kane, Barney McCourt, Mrs. Coyle, Mrs. O'Hanlon, Mrs. Rice, Mrs. McGivern, and Michael O'Hanlon. The entire proceedings of the day were carried through without any English being spoken.

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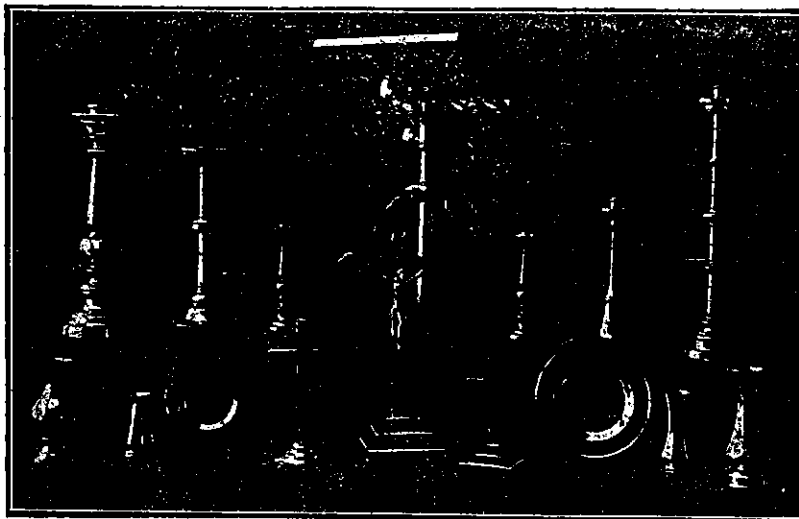
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Obituary

MRS. BRIDGET DELIA BUTLER, MEDBURY.

There passed away on Tuesday, August 7, at her residence, "Hillsview," Medbury, a well known and highly respected resident of North Canterbury, in the person of Mrs. Bridget Delia Butler, wife of Mr. Patrick Butler (writes a correspondent). The deceased appeared to be in her usual good health on the morning, but passed away quite suddenly. The late Mrs. Butler was born at Curahkeen, Tralee, Co. Kerry, Ireland, in 1871, and later came to New Zealand to join her two sisters (the late Sister Mary Angela, of the Dominican Order, and the late Mrs. Mary McAloon), Mrs. Daniel Enright O'Connor, of Cheviot, is another sister of deceased. She leaves her husband and a family of six to mourn the loss of a devoted wife and mother. The family received a large number of messages of sympathy and many floral tributes. Requiem Mass, which was largely attended, was celebrated at St. Raphael's Church, Hawarden, on Friday, the 10th ult., by Rev. Father James Murphy. The funeral cortege, which was one of the largest seen in the district for many years, then left for the Horsley Downs Cemetery. Father Murphy officiated at the interment.—R.I.P.

MRS. HONORA WHELAN, WELLINGTON.

The death occurred at the Alhambra Hotel, in Wellington, on Saturday evening (says the *New Zealand Times* for September 10), of Mrs. Honora Whelan, a well-known resident, and one of the rapidly diminishing band of West Coast pioneers. For the past twenty years Mrs. Whelan had resided in Wellington, where she was well known to many throughout the Dominion as the hostess of several hostels. Mrs. Whelan was born in Co. Cork, Ireland, 75 years ago, and came to the young Colony as a girl, settling on the West Coast, where she married her late husband, Mr. John Whelan, formerly a well-known Westland contractor, who was prominent in the promotion of roading facilities on the coast in its earliest days. The deceased lady survived her husband by many years, and later came to Wellington, where she was renowned for her charitable disposition, and efforts on behalf of any deserving cause. Throughout her life, Mrs. Whelan was a keen politician and was always well versed in matters of moment of the day. During her residence on the Coast in the early digger days, Mrs. Whelan made the acquaintance of the late Right Hon. R. J. Seddon, and throughout his career was a firm friend and keen supporter of the statesman. The deceased was a settler of over 50 years' residence in the Dominion, and is survived by the following family: Mrs. W. Redmond, of Lower Hutt; Mrs. D. J. Malone, of Stratford; Mrs. V. Waters, of Wellington; and the Misses Whelan (four), also of Wellington, and Messrs. Thomas and Con Whelan. Another son, the late Mr. Charles Whelan, predeceased his mother some years ago. The late Mrs. Whelan was a prominent member of the congregation of St. Mary of the Angels, and at the various Masses yesterday reference was made to her death by the clergy, who referred to her as a "very generous benefactor" of the parish. A Requiem Mass for the repose of her soul was celebrated on Tuesday morning at nine o'clock, and the funeral later left the church of St. Mary of the Angels for the Karori Cemetery.—R.I.P.

MR. EDWARD MULVIHILL, KUMARA.

With the deepest regret (writes a correspondent) I record the death of Mr. Edward Mulvihill, of the Courthouse Hotel, Kumara, which occurred at the Hokitika Hospital on the 4th inst. One of our staunchest and sincerest Catholic parishioners, the late Mr. Mulvihill was born at Hokitika 52 years ago, of good old Irish stock who braved the hardships and privations of the early days of the coast life on the goldfields. Within the past few weeks the genial "Ted" was among us bright and cheerful, and his sudden demise came as a shock not only to the local community but throughout New Zealand, as he was very widely known. He possessed a nobility of character which endeared him to young and old, and it would be difficult to find in life's long march a man of so kind and generous a nature. Taking the keenest interest in all

kinds of sport he was an enthusiast in the "Rugger" code, and assisting his town club in every way, he was instrumental in getting the youths of the district to don the jersey and keeping them interested in the game. As a member of the Racing Club he held the position of deputy judge. He had given his services in the Fire Brigade for 35 years, and, besides being awarded the 25 years' service medal his athletic qualities enabled him to win medals for fast time put up when in the brigade. The late Mr. Mulvihill was an ardent worker in the interests of the Church. The remains were conveyed on the Fire Brigade's carriage, drawn by members, to St. Patrick's Church, on the 7th inst., where Requiem Mass was celebrated at 9 a.m. for the repose of the soul of deceased, by Rev. Father Burger, of St. Bede's College, Christchurch, many of those present remaining in the church until 10.30, when the coffin was conveyed by motor to Hokitika, for interment in the cemetery there where rest the remains of deceased's father and two other members of the family. The cortege was an exceptionally large one, nearly the whole of the townspeople turning out to pay their tribute of respect to the memory of one who was so exceedingly popular with all. The firebell was tolled as the cortege passed along the main streets, led by members of the various associations with which the deceased had been connected. The late Mr. Mulvihill was a member of the Catholic band in Kumara for many years. Rev. Father Burger, assisted by Rev. Father Finnerty (Hokitika), officiated at the graveside. Deceased's aged mother and a sister are left to mourn their loss.—R.I.P.

INVERCARGILL NOTES

(From our own correspondent.)

September 13.

The members of St. Mary's Tennis Club held a very enjoyable social evening at Ashley's Hall on Tuesday, the 4th inst., when there was a good attendance.

On Monday, October 8, the Very Rev. Father Whelan, C.S.S.R., will commence a week's Retreat for the Children of Mary, at the conclusion of which 80 members will be received into the sodality.

The attendances at the regular meetings of the Hibernian Society continue to be most satisfactory, and the branch is making steady progress. There are, however, a large number of young Catholic men in the parish who should join its ranks.

Since the completion of St. Joseph's School the Children of Mary have been provided with more suitable accommodation for their meetings, so with a view to providing some necessary seats, library press, new altar, and other furniture, two little functions were held recently. The first took the form of a "gift evening" on Wednesday last, and it was not only successful but very enjoyable. The girls had gone to some trouble to decorate the hall, but this had its reward in the pleasing effect produced, with the colors of blue and gold predominating. Songs were contributed by Misses Heston, Shepherd, Woods, Hardy, and Lavelle, while music for dancing was played by Misses Baird, Lynch, and Shepherd. It was decided to hold a produce sale on the following Saturday afternoon and evening, when the gifts, provided solely by the girls themselves, should be disposed of. Old St. Joseph's resembled a green-grocer's establishment with jams, vegetables, cakes, eggs, fruit, poultry, etc., which all found a ready sale. When Saturdays takings were added it was found that the little sale realised just on £45, and, as there were no expenses, the girls can now pay for the new furnishings and know they have everything necessary for their meetings and reunions. The new seats and altar were on view at the "gift evening." The altar is quite uncommon, the table resting on two beautifully designed pillars, thus doing away with the usual boxed-in part of most altars. The members of the sodality arranged and carried out the little functions themselves, the only outside assistance being the work of Mr. Jock Collins, who arranged and fitted temporary electric lights for both evenings. His work in this connection was much appreciated.

Girls! No need to hesitate; married life is one long holiday, thanks to "NO-RUBBING" Laundry Help.—McConnell & Sons.

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The Rev. Charles Schoonjans, S.J., Collège Saint-Servais, Liège (Belgium), writes to us expressing thanks to all co-operators in the matter of collecting old postage stamps. He desires to call attention to foreign postage rates. In response to his appeal he has received quite a number of old stamps. The money derived from the sale of these goes directly or indirectly to good works—orphans, asylums, or to the missionaries in foreign countries.

He asked that collectors continue their efforts in the good work, and keep on sending. The stamps prove a great source of revenue for the missions, and every parcel is received with gratitude. If the name of the sender is enclosed, an acknowledgement is sent by Rev. Father Schoonjans.

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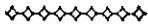
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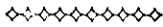
The Holy Father has appointed Father Antonio Vignato, of the Congregation of the Sons of the Sacred Heart, of Verona, Prefect Apostolic of the Equatorial Nile. The new dignity was born at Gambellara in 1878, and ordained priest in 1902. After ordination he entered on missionary work in Central Africa. The Prefecture of the Equatorial Nile was established on June 11 last by a decree of the Propaganda, its territory having previously formed part of the Vicariate Apostolic of Bahr-el-Ghazal.



THE MISSIONARY EXHIBITION OF 1925.

It is announced that, according to the desire of the Holy Father, the Vatican Missionary Exhibition is to have a central part of a scientific character, containing maps, diagrams, prints, publications, reviews, etc., for the convenience of students and specialists in Missionology. Special rooms will be set apart for consultation and study, and those frequenting them will be assisted in their studies by competent scientists. It is intended to found a Missionary Library as a permanent memorial of the Exhibition.

Only the smaller part of the Exhibition can, it is found, be housed in the huge courtyard of the Pigna. The remaining part is to be placed in the Vatican Gardens, distributed according to the territorial divisions of the world, and the institutes which attend to their evangelisation.



HOPE FOR NATIVE MISSION CLERGY.

Great hopes are entertained in the Catholic mission field for the development of native clergy in mission lands under the inspirational influence of the "Pontifical Work of St. Peter the Apostle" (writes the Rome correspondent to an exchange).

The Work of St. Peter the Apostle, is looked upon as the most efficacious means for bringing about the formation of a complete native clergy. His Holiness, Pope Benedict XV., is remembered as having insisted on the timeliness of the Pontifical Work.

Convincing arguments in support of the Holy Father's attitude are furnished by seasoned missionaries, who have great hope for the fruition of the work. The question of a native clergy has been an important phase of missionary effort ever since missionary work was started in the fields concerned. Popes have always urged the missionaries to keep in mind the formation of a native clergy. Without it the opinion has been expressed that the conversion of pagan lands will never be complete, for Christian countries are unable to spare enough missionaries for the work.



JUBILEE AT PARAY-LE-MONIAL.

An impressive jubilee is being celebrated at Paray-Le-Monial this year. The famous sanctuary of the Sacred Heart is observing the fiftieth anniversary of the holding of pilgrimages to Paray, which are such a prominent feature of Catholic life to-day.

The programme for the occasion provided for many notable exercises. These included a solemn novena of prayers closing on the Feast of the Sacred Heart, when provision was made for a Pontifical High Mass sung by Mgr. Chassagnon, the Bishop of Autun.

Another solemn rite arranged was a solemn procession of the Blessed Sacrament. This was planned as one of the great outstanding features of the observance, and arrangements were made to make it a memorable demonstration of faith and piety.

The programme also embraced a Triduum preached by the Abbe Journoud, in thanksgiving for the happy return of the nuns to the Convent of the Visitation.

It is announced that a Triduum in honor of St. Margaret Mary will be held on October 14, 15, and 16.

ANNIVERSARY OF HISTORIC VISIT.

The historic visit made by St. Francis of Assisi to the famous precincts of Subiaco, a place itself noted in Catholic religious history, has just been commemorated there.

The celebration was that of the 700th anniversary of the coming of St. Francis to that place, and the exercises of the commemoration were carried out with great solemnity and impressiveness. The place and the surroundings, together with the rites of the day, assisted to make the historic nature of the celebration especially appealing.

The Saint came to Subiaco in 1223. Records are still preserved in the Chapel of Gregory IX, which are eloquent memorials of the memorable sojourn. In the sacred grotto at Subiaco, there is a famous painting of the Saint, and two well-known living writers have been drawn to the grotto to see it.

The programme arranged for the commemoration of the historic visit provided a celebration replete with various exercises, all of which were of a religious nature. All the faithful took part in them, and the spirit of fraternal charity so frequently inculcated by the Saint was splendidly manifested.



REBUILDING CHURCHES IN WAR-RUINED AREA.

His Eminence, Cardinal Vico, returning in July from Lisieux, where he presided at the festivities in honor of Blessed Sister Teresa of the Child Jesus, stopped in Paris, where he presided at the general assembly of the Committee for the Relief of the Devastated Churches.

With him were the Cardinal Archbishop of Paris, and several prelates including the Bishop of Arras and the Auxiliary Bishop of Rheims, and M. Jenouvrier, vice-president of the French Senate. The Municipal Council of Paris was represented by one of its members, and the Minister of the Liberated Regions was also represented.

The report read by the general secretary shows that this year the committee has received 1,600,000 francs in gifts, which has made it possible to restore worship in 185 new parishes and send to the clergy 4200 packages of articles for their churches, sacristies, and rectories. In the seven years of its existence, the committee has distributed funds and articles to the value of 16 million francs. Its task is not completed, however, for there are still 20,000 churches to be furnished.

The report paid a tribute to the wonderful assistance which the work has received from America, especially from the New York committee, under the direction of Mr. William D. Guthrie, whom the Parisians were happy to greet during his stay in France.

Examples of splendid charity in this connection were commented upon at the general assembly by the eminent novelist Henri Bordeaux, of the French Academy, who pointed out the great importance of the rebuilding of the houses of prayer and the renewal of religious life as part of the restoration of the nation. He paid tribute to the heroism of the clergy of northern and eastern France who, after all the privations and sufferings of the war, returned the first day after the armistice to say Mass in provisional shelters and live in temporary huts of wood, without comfort, practically without furniture, and subject to the cold. After five years of this existence, the huts are falling to pieces and the reconstruction of the churches and houses is far from being complete. More than ever, he said, it is the duty of Catholics and even non-Catholic citizens to think of the churches and rectories ruined by the war.

The reconstruction of the churches, as of all material property destroyed during the war, is the work of the State, which, according to the peace treaty, is to be reimbursed from the reparations credits. The State is not failing to fulfil its mission, and no complaint on this subject has arisen among the French Catholics. But as it is impossible to obtain the total amount claimed for the reparation of the immense disaster, the execution of the work can not be completed for many years.

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Domestic

By Maureen

Ribbon Cakes.

Ten ounces of flour, six ounces of butter, eight ounces of sugar, four eggs, jam, butter, cream. Cream the butter and sugar well together, add the eggs, then add the flour and mix to a nice cake batter with milk; have ready a baking-plate or meat-tin lined with paper, spread the batter upon it to the depth of half an inch, and bake in a hot oven. When done, turn out upon the table, remove the paper, and cut into strips about three inches long and one inch wide, sandwich together with raspberry or strawberry jam, and coat the top with different-colored butter creams.

Fancy Swiss Squares.

Half a pound of butter, half a pound of castor sugar, half a pound of ground almonds, half a pound of flour, a pinch of cinnamon, a little milk, jam. Rub the butter finely into the flour, then add the ground almonds, the castor sugar, and a pinch of cinnamon, make a hollow, add enough milk to make a nice paste; then roll out one-half of it very thinly, cover the bottom of a clean baking-plate or meat-tin, and spread some raspberry or strawberry jam on it. Now roll out the other piece of paste and cover the first with it, prick well, wash over with a beaten egg, and bake to a light-brown color in a sound oven; when cold, cut up into fancy shapes and dust over with castor sugar.

The Evils of Hurried Meals.

There is no doubt that a small quantity of food slowly eaten and carefully masticated is far more nourishing than a larger quantity eaten fast. The reason that hurried mastication, even with good teeth, is bad, is because it does not give time for a proper supply of saliva to mix with the food, and without this indigestion is sure to be the result. When a large or small quantity of inadequately crushed substance is thrust into the stomach, it acts as an irritant, instead of performing its proper work of feeding the system. Therefore, when food is of necessity to be taken in a hurry, it should be of a light kind, such as soup, fish, custards, etc., and not solid steaks, chops, or joints. People go for years suffering from indigestion, consulting first one doctor and then another, each one being unsuccessful for any length of time. Why is this? The reason is simply fast eating, and there is not the slightest doubt that if such folk would only make a practice of eating slowly, difficult though it is to acquire the habit, the doctor's visits and medicine would be unnecessary, and the indigestion would disappear by degrees. Whilst on this

topic, I will urge otherwise careful parents to insist that their children masticate properly and eat slowly.

Household Hints.

Hot vinegar will remove whitewash or distemper splashes.

If parsley is washed with hot water instead of cold it retains its flavor and is easier to chop.

An old piece of garden hose makes an excellent carpet beater; it is more flexible than a stick.

When aluminium pans become black and dull-looking they should be cleaned with a soft cloth dipped in lemon-juice. Rinse in warm water.

Painted furniture should be cleaned with rain-water, as it is better not to use soap. Then go over it with a cloth on which a trace of vaseline has been placed.

To prevent cheese from drying and moulding wrap it in a damp muslin cloth sprinkled with vinegar. Keep on a cool, raised, covered dish.

When washing blankets or flannels add two teaspoonsful of glycerine to each pint of water; it softens the water and prevents the blankets becoming hard and felted.

It is not always necessary to take a clock to pieces to clean it. Soak a piece of cotton-wool in paraffin, place this in a tin lid or small saucer, and put it in the case of the clock, under the works. In a day or two it will have attracted all the dust which has impeded the movement of the clock.

HOW TO BOIL AN EGG.

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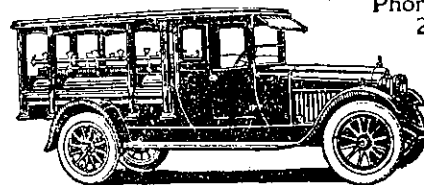
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ON THE LAND

MARKET REPORTS.

There were 229 head of fat cattle penned at Burnside last week. A medium yarding, including several pens of extra prime heavy-weight bullocks and heifers. Prices opened considerably firmer than at the previous week's sale, but declined as the sale progressed. Towards the end of the sale, however, prices again firmed, and may be quoted equal to the opening rates. Extra prime heavy-weight bullocks realised to £23 10s, prime heavy-weight bullocks £15 15s to £17, medium-weight bullocks £11 12s 6d to £12 10s, lighter kinds £9 15s upwards, best cows and heifers to £13 5s, medium from £9 10s to £10 10s, others from £7 15s upwards. Fat Sheep.—A medium yarding eventuated, 2349 being penned. The bulk of the yarding consisted of wethers, a good proportion of which were of medium quality. Prices opened slightly firmer than at the preceding sale, but there was a declining tendency as the sale progressed. Values again rose at the close, and all classes were then selling 1s to 1s 6d above the opening rates. There was good competition from graziers for all medium-weight sheep, and this naturally helped the sale throughout. Extra prime heavy-weight wethers brought from 52s to 56s 6d, prime heavy-weight wethers 45s to 50s 9d, medium wethers from 36s 9d to 41s 9d, light kinds from 32s upwards, prime heavy-weight ewes to 38s, others from 30s upwards. Pigs.—A medium yarding was offered, all classes being represented. There was a keen demand, and enhanced prices were realised, both for baconers and porkers. Prime baconers realised up to 8d and prime porkers up to 9½d per lb.

The yardings at Addington last week were under the average in the fat sheep section, but over it in fat cattle. Sheep advanced by about 2s per head, and cattle receded by about 20s to 25s, the sale, nevertheless, being a good one. Half a dozen spring lambs sold at from 32s to 36s. Fat Sheep.—There was a small yarding of eight races, and a rise of 2s per head for best wether mutton, which realised from 8d to 8½d per lb, lighter 7½d to 7¾d, ewe 7½d to 7¾d, lighter 6½d to 7¼d, extra prime wethers to 56s 3d, prime 45s to 49s 6d, medium 41s to 44s 6d, light 37s to 40s 6d, extra prime ewes 46s 10d, prime 38s 6d to 41s 6d, medium 36s to 38s, light 32s 6d to 35s 6d, extra prime shorn ewes 36s to 40s, prime shorn wethers 34s to 41s 6d, prime hoggets 32s to 35s 6d. Fat Cattle.—There were 460 yarded. The market was easier. Best beef brought 46s per 100lb, prime 42s 6d to 45s, medium 39s 6d to 41s 6d, rough down to 25s, extra prime steers £24, prime £17 to £20 10s, medium £14 to £16 15s, light and unfinished £9 10s to £13, extra prime heifers £15 2s 6d, prime £11 10s to £14, ordinary £7 10s to £11, extra prime cows £14, prime £10 10s to £13, medium £7 to £10. Vealers attracted a fair entry, anything good being sold at late rates. Runners realised £7 10s, good vealers £6, medium calves £3 to £4 10s, small 10s to £1 10s. Fat Pigs.—There was a small entry, and a good demand. Prices were improved for pork. Choppers realised from £3 to £8, light baconers £4 to £4 10s, heavy £4 15s to £5 8s, extra heavy £5 14s, average price per lb 7d to 8d, light porkers £2 10s to £3, heavy £3 5s to £3 15s, average price per lb 9d to 10d.



Sheep Farming on Native-Grass Pasturage

(Contributed.)

SHELTERING NEWLY-SHORN SHEEP.

If stormy weather accompanied by cold rain should come on soon after shearing and there is danger of loss, start to get the sheep together in time. Get them to shelter. The indolent shepherd who thinks "it might clear up" who neglects to face the storm "with bold endeavor" and delays action, finds that night has come on and that little or nothing has been done. If the storm continues, the next day he laments a loss that might have been averted by promptitude of action. A reason for action should be found not only in the risk of loss but also in the wish to avoid cruelty to animals.

In hilly country where there is no possibility of getting the sheep under cover, loss may be averted, or at least minimised, by driving the sheep from the bleak hill tops

to the lower-lying land, or more sheltered gullies in the holding. Young lambs may be saved in the same way, care being taken that no mis-mothering is caused by rash and noisy dogging. Do not trust the sheep to find shelter for themselves; the writer has known them to perish on the hill tops in a storm because they neglected to seek shelter on the lower-lying land in the same paddock. But the sovereign remedy for newly-shorn sheep is to put them under cover.

Before beginning shearing the sheep manager should insure himself against a heavy death rate from a cold rain-storm. How is this to be done? A great deal may be done by constructing pens under the wool shed where the shearing takes place, and in some cases other buildings may be used in the same way. Three feet to three feet six inches would be high enough for such pens. In many cases the sheds are built this height from the ground, and those about to build should take the matter into serious consideration. What business acumen can the man be said to possess who pays all his attention to getting his flock of one, two, three or more thousand sheep shorn in record time, and only bestows a passing thought on the question of how the closely machine-shorn sheep will fare when they are turned out? All necessary hurdles for penning should be made ready beforehand, for time is doubly valuable when there is little assistance available, and the few willing helpers are called out in the pouring rain, it may be after a hard day's work.

Where practicable, newly-shorn sheep should be turned into well-sheltered paddocks near the homestead for two or three days after shearing, before turning them into the larger and more exposed paddocks on the run. Another good plan is to shear all wethers, hoggets, and dry ewes first, and to defer, somewhat, the shearing of the wet ewes. Rough weather causes wet ewes to dry up in the milk to a great extent and this cannot fail to have an effect on the lambs; indeed many leading sheep-men are so well aware of this that they defer the shearing of the ewes till they get away the first draft of lambs to the freezing works. Working on this plan may entail a little more expense in riding round the unshorn sheep, and getting together the shearers a second time, but whenever it can be managed it is undoubtedly the better plan, wet ewes being, almost invariably, the first to succumb to rough treatment; moreover the sheep that are first shorn will be immune from danger of loss from cold storms before the second half of the flock are shorn, so that the whole of the sheltering accommodation may be used for half of the flock at a time. It is clear also that with a time limit to work to—what is left of the day after the rain sets in—half the number of sheep may be brought to shelter when it would be impracticable to handle the whole flock.

CATTLE USEFUL AMONG SHEEP.

Where the hill country is too rough to permit ploughing the native grass grows abundantly during wet seasons. The spring growth gets ahead of the sheep. To purchase enough sheep to keep it down would often be impracticable financially, owing to the fluctuations of the market, and the keen demand for them at this time, which is frequently followed by a drop in value in midsummer or autumn. Frequently the surplus grass runs to seed and afterwards there is a great deal of what graziers call "flag." This flag is neglected by the sheep; they prefer the shorter green grass. In danthonia country, therefore, as in rough bush country, it is profitable to run a limited number of cattle among the sheep. They clean up this rough "flag," break through bushy and rushy obstacles, and thus purify the pasture for the sheep. Calves, however, should not be used for this purpose; they require more succulent and nourishing food.

(To be continued.)

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The Family Circle

I SHALL NOT DOUBT.

I shall not doubt, although my soul is tortured
With cares of Earth that harry me all day;
I shall not doubt, though health has hastened from me,
And every step is on a stony way.

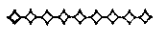
I could not doubt Thy gracious Hand is guiding,
I could not doubt, or reason would depart;
I look to Thee, in Thy true love confiding,
And lean with trust upon Thy Sacred Heart.

Let come what will, if Thou with strength befriend me—
Strength of the soul enduring to the end—
I shall not ask aught earthly to defend me,
Whatever pangs my suffering body rend.

Thou, Thou art all—the only Love that liveth,
The Friend of Friends that ne'er stood falsified.
When all were gone I felt Thee close beside me,
And heard Thy voice when no one else replied.

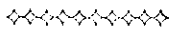
Thou, Thou art all! Why should I fear or falter,
Thy staff hath comfort lent this many a year.
Smiling I take the road beneath the Shadow;
Let none who watch me shed one bitter tear!

—M.K.



FORCE OF EXAMPLE.

The habits of reverence, gentleness, courtesy, honesty, courage, and patience, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that an ounce of example outweighs a ton of precept. It is a charming custom to lose no opportunity, either in reading fiction or in the circumstances attendant on everyday living, to express an enthusiastic appreciation of the good, the noble, beautiful and true; but valuable beyond and above all discussion of these virtues is "To be as nearly as we can what we wish our children to be."



MOTHER'S SHOULDERS.

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the look-out for little duties which they are capable of doing. If you would be of any real use in the home you must be quick to notice what is wanted—the room that needs dusting, the flowers which require rearranging, the curtain which has lost a ring, and is therefore drooping. And you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred. Then it will be a pleasure to have you around the house.



HUMILITY.

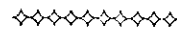
"The one big thing I strive to keep," said a wealthy young woman to a group of girl friends, "is a sane balance. My good mother taught me this. She had the advantage of me in that she was a poor girl, and she knows the full meaning of simplicity, frugality, and patient industry. She has told me many times that the more we get in the world, the more we must give, and only by doing this can we keep an even balance."

This daughter of a wealthy father was speaking mainly of riches. But the same truth would apply to success or advancement in any line of endeavor. Just as the rich girl should manifest a sympathetic and kindly interest in the girl that belongs to a poor family, so should the highly educated, cultured girl have all manner of patience with the less-educated girl of limited opportunity.

Humility is always a blessed trait, in that it makes the best and the greatest of us so simple, so plain, so sincere and sympathetic that all mankind will be drawn to us. Some very successful people have been thrown from their

high place by force of circumstances because they did not keep a "sane balance." They became overbearing, intolerant, domineering, oppressive.

We should always remember that the Master, the Son of God, was so plain, so simple that He sought the companionship of lowly fishermen. His sympathy and compassion were extended as quickly to the poor and the ignorant as to the rich and the great.



A HOLY WAR.

[From *Pearls From Holy Scripture for our Little Ones* by M. J. Watson, S.J. Dedicated to the Children of the Catholic Schools.

"Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation."—Ecclesiasticus, ii. 1.

You are on earth to fight and conquer your spiritual enemies and so win the crown that your Heavenly Father has prepared for you. Hence, the Scriptures say: "The life of man upon earth is a warfare." (Job vii. 1.) In this holy war all of us must fight as good soldiers of Jesus Christ, and when we are tried in the furnace of suffering and temptation, as gold and silver are tried in the fire, we are proved by our patience to be faithful in our loyalty and love, and so made acceptable to God. The Angel Raphael said to Tobias: "Because thou wast acceptable to God, it was necessary that temptation should prove thee." (Tobias xii. 13.)

In this matter of trial and temptation Our Lord is our model, as He is in so many other respects. After His baptism in the Jordan He was led by the Holy Ghost into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards He was hungry. Then the evil one tempted Him to gluttony, saying, "If Thou be the Son of God, change the stones at Thy feet into bread, and eat." It was not God's will that He should change the stones into bread to satisfy His hunger, and He rejected the temptation by saying that bread was not needed for the support of His life, for God could supply Him with food in other ways, as He rained manna from heaven to feed the Israelites in the desert. Our Lord's example shows how careful we should be to resist gluttony by avoiding excess in eating and drinking, by shunning greediness in taking food, and by the violation of the laws of fast and abstinence when we are bound to observe them. "Whether you eat or drink, do all to the glory of God." (i. Cor. x. 31.)

Then the devil carried Our Lord into the Holy City, Jerusalem, and set Him on the pinnacle of the temple, saying: "Throw Thyself down, for the Angels will support Thee and Thou wilt be honored by the people who see Thee falling from this high place without injury." He wished Christ to give way to temptation of pride and vainglory. But Jesus replied, that it is not lawful to thrust ourselves into great danger from which we cannot be delivered unless God works a miracle to preserve us; that to do so would be to tempt God, that is, we tempt Him when we ask or expect Him to exert Almighty Power by miracle in circumstances which give us no right to hope for such a miracle, for it is written, "Thou shalt not tempt the Lord Thy God." Here we are warned to beware of yielding to vainglory; and, also, to beware of evil companions and all dangerous occasions in which we might be very likely to commit sin. To thrust ourselves into extreme natural or spiritual peril contrary to God's will would be to tempt God; and the Bible says, "He that loveth the danger shall perish in it."



PUSSY'S ANSWER.

Helen with her kitten,
Sitting on her knee,
"Pussy, dear, now won't you
Try to talk with me?
Yes, you pretty darling,
I am sure you could
Say a little something
If you only would.
Now, I'll ask a question,
Answer, pussy, do!
Whom love you the very best?"
And pussy said, "M-you!"

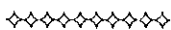
A STORY THAT HELPED.

A banker with wide experience in pulling firms out of difficulties makes a point of a little story with a moral. Whenever the owners of a crippled business said they couldn't do what he asked—which happened often—he used to say:

A man was telling his son a bed-time story about an alligator. It was creeping up behind a turtle, with its mouth wide open. Finally it was within reach, but just as its great jaws were snapping, the turtle made a spring, ran up a tree and escaped.

"Why, father," said the boy, "how could a turtle climb a tree?"

"By jove," replied the father, "he had to."



HOW NOT TO ADVERTISE.

"Lost, an umbrella, belonging to a gentleman with a curiously carved ivory head"; "House wanted, suitable for small family that has been recently papered and painted"; "Wanted, Airedale dog puppy, strong, healthy, nine weeks; only steady, reliable men need apply"; "Tenders invited for the erection of a school large enough to accommodate 2000 scholars four storeys high"; "Young man wanted to take charge of horses with a religious turn of mind"; "Nurse wanted in a small gentleman's family"; "For sale, a pony suitable for a lady without vicious habits and quiet in harness"; "Wanted, a mahogany child's chair"; "Overlooker wanted, for 5000 sheep that can speak Spanish"; "Organist wanted, and a boy to blow the same"; "Energetic youth wanted, to be partly outside and partly behind the counter"; "Wanted, a boy who can open oysters with a reference."



SMILE-RAISERS.

"Someone was telling me, William, that the soil round here is exceptionally fertile."

"Well, 'e's a liar, sir. It'll grow anything."



Fair Friend (as band strikes up a waltz): "What's that out of?"

Musician: "Tune!"



House Agent: "Of course, if it's any satisfaction to you, we might keep your name before us."

House-Hunter: "Well, there's no harm in that—my name is Hope!"



"That's what I call a finished sermon," said a woman to her husband, as they wended their way home from church.

"Yes," was the reply, "but, do you know, I thought it never would be."



Caller: "I wish to see the manager; I am Mr. Charles Chesham, of Chichester."

Office-Boy (who stutters badly): "Mr. Ch-ch-ch-ch-ch-ch—haven't you a card, sir? It sounds as though I was playing t-trains!"



Mr. Littlerest: "Doctor, what did you tell me was your special treatment for sleeplessness?"

Doctor: "I strike at the cause or the origin of the trouble."

Mr. Littlerest: "You don't say so! Well, you'll find the baby in the baby in the other room. Only don't spank him too hard."



The forme, full of type for the next day's paper, dropped to the floor with a heart-rending crash, and the compositor turned pale.

"Go," he muttered, hoarsely, to a fellow-workman, "for the sake of everything, go and tell the chief!"

"Go yourself," the other remarked; "you're better at breaking news than I am."

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SCIENCE SIFTINGS

By "VOLT"

Eclipse Facts.

An eclipse of the sun is one of the simplest things imaginable. It is caused by the moon coming between the earth and the sun when they are on the same plane.

There are three kinds of eclipses—total, partial, and annular. The partial eclipse is when the moon only passes before a part of the sun; a total one is when the moon covers the whole of the sun from view; and an annular one is when the moon, being further from us and appearing smaller, leaves a ring of light outside its own disc.

First Pocket Orchestra.

An Hungarian engineer has invented a gramophone no larger than a watch. The inventor's slogan is "Carry your orchestra in your vest pocket."

The invention is described as a practical instrument capable of producing jazz, rags, waltzes, and one-steps.

The mikiphone, as it is called, winds like a watch and has a speed regulator. There is room inside for ten plates, giving a repertoire of twenty selections.

In the other vest pocket one can carry enough music for an all-night session. By placing the instrument on a champagne glass the sound is amplified sufficiently for an ordinary-sized ballroom.

Sun's Rays Drive an Engine.

The sun's rays are used to generate power in a miniature engine which was the subject of a demonstration at the College of the City of New York by Mr. Bernard Grossman, a graduate.

A parabolic copper mirror focused the rays on a test tube of water, the heat causing steam, which in turn operated the tiny engine at a high speed.

Mr. Grossman said that his invention could be used to provide light, heat, and power, or to operate motor trucks.

"Coal," added the inventor, "will, before very long, be obsolete."

"Every community will have its plant, where the sun's rays will be caught and concentrated. The millions of units of energy from the sun which we now waste, while we continue to drain the earth of its oil and coal, will be put to use."

The plan has been laid before several engineering experts, and an attempt to utilise it on a large scale may soon be made.

The Fur Traders.

Practically the entire distribution of the world's fur output is in the hands of four big companies.

The Hudson Bay Company has the monopoly for British North America. Then there is the Russian-American Fur Company, which, in addition to Russia and Siberia, has the monopoly of the seal tracks in the frozen islands of Northern Asia.

The Royal Fur Company of Greenland, and the French house of Revillon Frères, are the remaining directors of the industry.

All these companies are dependent for their supplies upon the trappers—whites, half-breeds, and Indians. The men set out on their pilgrimages mostly about the time when women in more civilised parts of the world first don their winter wraps.

From autumn to March they deal steadily with beaver, musk-rats, and other small animals which burrow for their winter homes. The larger animals are caught in steel traps.

The dyeing and dressing of most furs are in the hands of two or three firms, who guard their secrets so jealously that they are handed down from one generation to another and never divulged. The highest skill is essential for the preparation and cleansing of the skins.

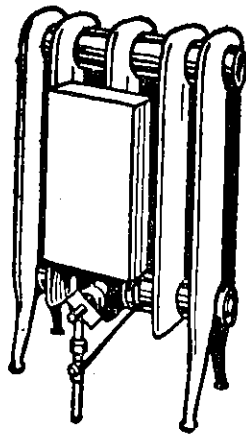
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- Black & Colored Silk Ankle Hose, all one price—3/11 pair.
- Knitting Silks in different shades, all at 6/6 ball or hank.
- Fancy Millinery Ribbons, different shades—1/6 yard.
- Imitation Silk Lace, assorted shades, at 1/6 yard.
- Hair Ribbon in varied widths and shades, at 1/- yard.
- Fancy Colored Piping Braids, with tinsil—2d yard.

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- Holiness of Life: Being St. Bonaventure's Treatise. Translated by Rev. L. Costello, O.F.M.—4/9.
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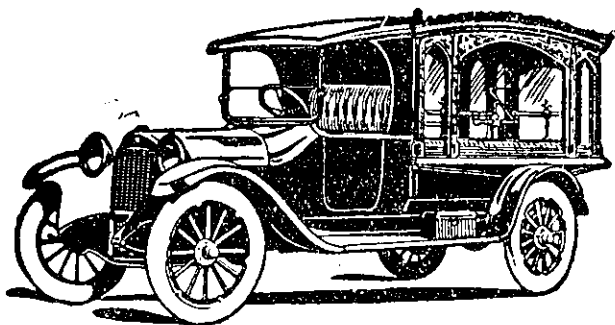
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(LEAD KINDLY LIGHT)

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

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

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