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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- December 30, Sunday.—Within the Octave of the Nativity.
 „ 31, Monday.—St. Sylvester I., Pope and Confessor.
 January 1, Tuesday.—Feast of the Circumcision. Holiday of Obligation.
 „ 2, Wednesday.—Feast of the Holy Name of Jesus.
 „ 3, Thursday.—Octave of St. John, Apostle and Evangelist.
 „ 4, Friday.—Octave of the Holy Innocents.
 „ 5, Saturday.—Vigil of the Epiphany.

THE HOLY NAME.

The east of the Holy Name of Jesus is celebrated on January 2. In their devotions, the faithful, particularly members of the greatest religious confraternity for men in the world, pay homage to all the names of the Divinity and draw profitable lessons from them. It is interesting to learn that, in the Vulgate version of the Bible, God is called God some 4350 times and Lord more than 7250 times.

Among the more or less familiar appellatives and descriptive names with epithets, we find the Ancient of days, the Shepherd of Israel, the Father of mercy, the God of gods, the eternal King, the living God, God great and terrible, the God of mercy, the faithful God, the God of all grace, the God of our salvation, the God of peace, the God of charity, the God of compassion, the God of consolation, the God of patience, the God of hope, the God of truth, the eternal God, the King of kings and the Lord of lords, the God of hosts, the immortal King of the ages.

This is but a partial list of those wonderful names by which the inspired writers sought to convey some idea of the Divine attributes. These may be divided into two general classes, the incommunicable and the communicable. The Old Testament repeatedly affirms or implies God's absolute self-existence, His eternity, His infinity and perfection, His unity, incomprehensibility, independence, and omnipotence: His majesty and glory: His immensity, omnipresence and immutability.

Among His communicable attributes are His simplicity and invisibility, His truth and fidelity, His intelligence and knowledge, His goodness, mercy, and patience, His wisdom and providence, His justice, liberty, sanctity, and happiness. God is beatitude itself, and there is no final rest or happiness save in Him alone.

◆◆◆◆◆◆◆◆◆◆ Grains of Gold

EPIPHANY.

Once, long ago, two pilgrims of the night
 Were lone and homeless in the House of Bread.
 No fireside lamp comforts them with its light,
 No voice a welcome said.

In vain by closed doors they knock and wait,
 Then to a doorless hostel meekly turn.
 There in a stable cold and desolate
 The Lord of Light was born.

The conscious stars their wondering eyes have turned
 To see God measured by Time's narrow span,
 And angel choirs our human speech have learned
 To greet the Son of Man.

High in the hushed heavens one star hath stayed,
 Lingered aloft, for its fair course is run;
 Its reverent rays fall on the Mother Maid
 Kneeling before her Son.

Three wisest Kings had seen its wondrous light,
 On their long road it safely guided them
 And now they see it point with finger bright
 To Christ in Bethlehem.

They bring Him myrrh and frankincense and gold,
 And by their gifts profess their royal faith
 That sees in Him a Mother's arms enfold
 The Lord of life and death.

—JOHN S. LANE.

The Storyteller

Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER XLIV.—HUGH KEARNEY THINKS HE WILL GET HIS FISHING-ROD REPAIRED.

Hugh Kearney changed his mind. He said to himself, instead of going to the lower part of the farm, he would go look at the boggets on the hill above the fort. Somehow he found that white jacket which had so caught his fancy at the wedding running very much in his mind. But this, in some degree, might be accounted for by the fact that Grace had just been telling him the flattering things Bessy Morris had said of him. And as he had to pass close to the house on his way, he began to think of some excuse for running up to his sister's room, and having a laugh and a few words of conversation with his agreeable partner in the dance at Ned Brophy's wedding. It required a good deal of reasoning to satisfy him that there was nothing objectionable in the step he was about taking; and the mere fact that it did take such an amount of argumentation to satisfy him ought of itself to have been enough to convince so steady a young man as Mr. Hugh Kearney that it might be just as well to go on up the hill, and not mind that curious little room up in the pointed roof, in the oldest portion of the old cottage, for the present.

"She is a remarkably intelligent girl," thought Mr. Hugh Kearney. "If she were a beauty, like Nancy Hogan, I shouldn't be surprised at the admiration she inspires. And surely intellect can have nothing to do with it; for what do those young fellows I saw crowding about her know about intellect? And sure she attracted my own notice before I spoke a word to her, or even knew who she was. It would be quite an interesting study to discover the secret of her attraction." And he got over the stile behind the laurels with the intention of commencing the interesting study at once.

He started on entering the garden, for while his eyes were turned to the window in the ivied gable, he found himself face to face with Bessy Morris, who was just passing the laurels with her head bent over her sewing. Possibly she had seen him coming, from the window.

Hugh Kearney made a few commonplace remarks, and asked one or two commonplace questions as he walked by Bessy Morris's side towards the house. But when she turned round at the end of the walk, somehow he could not bring himself to turn round with her. Perhaps it was pride that prevented him, and he wanted an excuse. So far, he was merely on his way to the house. He found an excuse, however, for delaying her a minute at the little gate to inquire whether her grandfather ever went to fish now? There was a little trout stream not far from Phil Morris's house, and the old man, notwithstanding his lameness, was an expert angler. Some years before, Hugh cultivated the gentle craft, and the old weaver occasionally supplied him with a cast of flies, when the contents of his own fishing-hook failed to lure the trout to rise and get themselves hooked. Sometimes, too, the rain would drive him from the stream for shelter to the little house among the hawthorns; and he would listen for hours to the old "croppy's" reminiscences of '98, while the shuttle was allowed to rest as he shouldered his crutch to show how fields were won. Mr. Hugh Kearney used not to be quite oblivious of the presence of old Phil Morris's lively little granddaughter; yet now he wondered why he had not taken more notice of her at that time, and began to admire her retrospectively, as she moved about the house or sat reading or sewing near the window while the old man talked, and the rain poured down till the young ducks swam up to the very threshold, and seemed to consult among themselves whether they would have long to wait before they could sail into the kitchen and explore every nook and corner without setting foot on dry land. And the glances—for Bessy Morris was a coquette before ever she saw a bold dragoon—that went for nothing at that time, strange to say, began now to produce the desired effect on Mr. Hugh



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"Breathes there a man with soul so dead,
Who never to himself has said,
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Kearney's heart, as memory brought them back again, while he leant over the little gate to ask Bessy Morris whether her grandfather ever went to fish now.

She had seen him looking over his flies and tackle a few days before, and Hugh resolved to send his rod to Mat Donovan to be repaired, and said to himself that he would pay an occasional visit to the river during the spring and summer. It would be very pleasant. Old Phil was as entertaining as ever, and told him some capital stories at Ned Brophy's wedding!

Hugh Kearney, as he walked alone up the hill, acknowledged to himself that he would rather have remained in the garden with Bessy Morris than with any girl he knew—if he had an excuse.

It was generally said and believed among his friends that Hugh had never been in love. Yet he had a tinge of romance in him, after a fashion. He was a capital builder of castles in the air; but he his castle never so stately, never so gorgeous and glittering, it was to him cold and unattractive till love shed its rosy light upon it. But in spite of all this, he never was in love in downright earnest. He had met some—one or two, perhaps—whom, under favorable circumstances, he might have loved. But he had got a habit of weighing possible consequences, and looking very far before him, which made him keep clear of actual danger, and content himself with castles in the air. His solitary rambles over the moors and mountains were very favorable to castle-building; while his close attention to the management of the farm—with which his rambles did not interfere at all—was calculated to give a practical business-like turn to his mind. He found health and relaxation among the moors and mountains, and never thought the time lost which was spent with his dogs and his gun, or upon horseback, clearing stone walls and double ditches, after the fox-hounds or the harriers. He read more, and derived more pleasure from books than his acquaintances suspected, and was far better informed than he himself knew. He did not parade his knowledge, and consequently got credit for knowing nothing. No day passed that he did not add to his store. But he read solely for the sake of the pleasure it afforded him; and yet he almost shrank from opening a new volume unless he had some previous knowledge of the author or the subject. He felt no craving for novelty, and liked so well to return again and again to some cherished favorites that he often thought it would scarcely be a matter for regret if the art of bookmaking were lost, and he were henceforth obliged to limit his reading to the contents of his own shelves, the greater part of which he owed to that paragon of uncles, his mother's uncle Dan. So that Mrs. Kearney could credit her uncle Dan with Hugh's taste for reading as well as with Richard's taste for music.

After walking among the sheep and counting them, and even catching one and feeling its ribs, he put his hands in his pockets and looked about him. He could see two figures leaning over the little bridge; and supposing them to be the doctor and the beauty of Castlevue, Hugh smiled. He always sympathised with lovers. He considered Kathleen, too, singularly handsome; and he thought Rose an exceedingly pleasant girl to spend an hour with. Yet he turned back at Tom Hogan's boundary a while ago, and had determined to do so from the first—though Miss Grace was quite troubled to think that it was because he was "huffed" by the way she "treated him" that he left them so abruptly. In fact he felt inclined to keep aloof from the house on the hill; and there can scarcely be a doubt that the habit of looking before him had a good deal to do with producing this somewhat odd frame of mind for a young man who admired beauty and sympathised with lovers in general, and was so given to building castles in the air. Yet he never thought of looking before him in the case of the little house among the hawthorns. Was it because it was so humble a little house? or was it because there was more attractive metal in it? Perhaps both these considerations helped to make Mr. Hugh Kearney forget his usual habit of looking to possible consequences in this instance. And besides, he had an excuse. He would certainly send his fishing-rod to Mat Donovan to have it repaired. And poor Mat Donovan!—had he nothing to do with the affair? Was he in no way concerned? Was it nothing to him who came or went to and from that little house in the whitethorns?

At the present moment, however, nothing sublunary seems to be troubling Mat Donovan but how best to convey, with the greatest certainty and expedition, to Tom Cuddehy, of the Rath, the important intelligence that the long disputed hurling match could be decided to the satisfaction of all concerned in Maurice Kearney's kiln-field on the following Sunday.

"Maybe," said Mat to himself, as he trudged homeward after finishing the seed-sowing, "maybe I might meet some wan from that side of the forge. If not I don't know how best to manage; an' Tom is likely to be at the fair to-morrow." He saw two horsemen riding towards him, and on looking more closely he observed that there had been a funeral in the little graveyard near the castle, for, besides the two horsemen, there were two or three cars on the road, and a group of people, mostly women, standing in the churchyard.

"I didn't hear of anywan bein' dead about this place," said Mat Donovan to himself, "so I suppose it must be some stranger. Begor, I'm all right," he exclaimed, quickening his pace; "that's ould Paddy Laughlan, an' he'll bring word uv the hurliin' to Tom Cuddehy." He hurried on and came out upon the main road before the horseman had passed.

"A fine evenin', Mat," said old Paddy Laughlan; "what way ar you afther the weddin'? The devil a betther bout uv dancin' I see these fifty years than that last bout ye danced. Have you any news?"

"Not a word strange. Is id a funeral ye're at?"

"'Tis," was the reply; "a son uv William Maher's."

"Wisha, now," exclaimed Mat in astonishment. "I didn't hear a word uv id."

"Oh, 'tis only the youngest little b'y. I b'lieve he wasn't more than about fifteen months ould. Where are ye comin' from?"

"Well, we wor finishin' the seed-sowin' at Raheen; and I'm goin' to give some directions to Jack Delany about the plough-irons, as we're goin' to break a field. An' now as I'm afther meetin' you, maybe you'd —" Here Mat Donovan stopped short. The second horseman, who had loitered behind, rode up; and as soon as Mat Donovan recognised him he ceased speaking, and looked as if he had made a mistake. The horseman was the young man from the mountain, who kept gadding after a certain white jacket at Ned Brophy's wedding, when his allegiance was lawfully due elsewhere. Was Mat Donovan jealous of the young man from the mountain? On the contrary, his discrimination in the matter of the white jacket made Mat Donovan feel as if he were the sworn friend of the young man from the mountain. Yet Mat Donovan looked grave, and stopped short in the middle of a sentence, the moment he recognised the young man from the mountain in the horseman who now rode up and resumed his place at old Paddy Laughlan's side.

"What's that you wor sayin', Mat?" old Paddy Laughlan asked.

"Nothin' uv any account," Mat replied. "I was thinkin' uv sendin' a message to a friend up in that direction; but I won't mind id."

"I'll brin' a message, an' welcome, for you," returned the old farmer. "Maybe 'tis to Ned Brophy? If it is, I won't mind turnin' down an' tellin' him, if I don't happen to meet any wan on the road to send id by. He's a cousin uv Ned Brophy's," he added, turning to the young man who rode by his side, as if he thought it necessary to explain why he was so civil to a poor man like Mat Donovan.

The young man only looked at his spurs, which were very large and very bright—first at one and then at the other—and seemed to think that old Paddy Laughlan was on the whole too condescending—Ned Brophy's relationship to the contrary notwithstanding.

"I won't mind id now," returned Mat. "Good evenin' to ye."

"Bad luck to id for money," said Mat Donovan to himself when Paddy Loughlan and his intended son-in-law had ridden forward, "'tis doin' harm here an' there. Well, she'll have her twenty cows milkin' at any rate; ay, begor, an' a good-lookin' young fellow, too, though he's a gag itself. But if ever a woman was fond uv a man Judy Laughlan was fond of Tom Cuddehy. An' poor Tom'd marry her if she hadn't a cross to bless herself wud in

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the mornin'; an' he tould me he would. An' all on account uv her four hundhred pounds fortune they're to be separated. I don't know; she might be a happier woman wud Tom, though he has on'y a small farm, an' that tillage, than ever she'll be in her fine slate house wud her twenty cows comin' into her yard. Well, I was near playin' the divil by akin' the culd fellow to tell Tom Cuddehy about the field. The not a wan uv me ever thought uv how id was betune 'em till the son-in-law reminded me uv id. An' sure I might 'asy know, whin Tom himse'f tould me she daren't look at him for the last twelve-month. Now, if Tom dhraws her down, as he always do, the next time I meet him, I know the first word that'll come to my mouth is, that there's as good fish in the say as ever was caught. An' cowl'd comfort that same ould sayin' is. Well, he'll soon be out uv pain any-way. An' maybe 'twould be well for more of us if we had the same story." He looked up at the three poplar trees on the hill, and then at the little house among the hawthorns. "Well, I must see about the plough-irons," he added, rousing himself; "an' who knows but wan uv these cars at the church might be from Tom's side uv the counthry, an' I can send him word about the hurlin'."

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

POSTSCRIPTA.—(Continued.)

THE UNDOING OF HOME RULE.

15. The result was a Convention which, for all except its last sittings was a farce, and in its last sittings produced a tragedy. But its proceedings furnished a signal indication of the wisdom of the procedure suggested by those of us who declined Mr. Lloyd George's invitation to participate. For, after six months wasted in amiable mutual Blarneyfication—while in obedience to Lord Birkenhead's hint they "kept on talking" for the edification of America—the moment the unwieldy assembly came to business they found themselves up against a stonewall, the only escape from which was to do precisely what we of the All-for-Ireland League had counselled from the first—namely to transmit their powers to a small Committee of Nine. How effectual this plan of a small Conference of well-chosen notables might have been, had it stood by itself, was proved by the success of the Committee of Nine in formulating heads of agreement which beyond dispute, commanded the secret approval of the three Ulster representatives—The Marquis of Londonderry, Mr. Barrie, M.P., and Sir A. McDowell. But no sooner was the agreement submitted to the secret Orange conclave in Belfast, than the enlightened judgment of their three nominal representatives was summarily overborne, and the possibility of including Ulster in any agreement other than Partition was instantly at an end.*

* Of John Redmond's extraordinary lack of foresight in this matter, Lord MacDonnell furnishes us with a painful illustration (Letter in the *Times*, November 2, 1919): "In regard to this episode I well remember the late Mr. Redmond saying in conversation that if he had foreseen the possibility of a proposal made there being submitted for judgment to men who had not participated in the Convention's proceedings, and were removed from its prevailing atmosphere of good will, he would never have consented to enter it."

How obvious was the danger which escaped the attention of the Leader of the Irish Party may be seen from a passage or two from the letter of the present writer, published in all the newspapers at the time, giving his reasons for declining Mr. Lloyd George's invitation to him to name two All-for-Ireland delegates (June 18, 1917):

"On the other hand, while my friends and myself would welcome the most generous representation of the unofficial Unionist population of Ireland, the Government scheme ensures to the Official Ulster Unionist Council a full third of the voting power in the Convention—under the direction moreover, of a Committee not present at the Convention, but specially nominated by the Council to supervise its

16. And now for the scene of genuine tragedy on which the curtain fell. Redmond made a last attempt to rally a substantial majority of the Convention in support of a compromise which had much to recommend it, and it should have commanded the support of three-fourths of the assembly including the influential contingent of the Southern Unionists led by Lord Midleton. The proposal fell short of Dominion Home Rule, but it would have marked an important advance by a weighty body of Irish Unionist opinion, and would at the worst have been a decisive repudiation of Partition. The result is described by a not unsympathetic hand in Captain Stephen Gwynn's book: *John Redmond's Last Years*, page 321):

"I met Redmond on night of January 14th. He had seen no one in these ten days. He told me that he was still uncertain what would happen, but asked me to get one of the leading Co. Councillors to second his motion. Next morning I came in half an hour before the meeting to find the man I wanted. When I met him he was full of excitement and said: 'Something has gone wrong; the men are all saying they must vote against Redmond.' Then it was evident that propaganda had been busy to some purpose.

"When Redmond came into his place I said: 'It's all right, Martin McDonagh will second your motion.' He answered with a characteristic brusqueness: 'He needn't trouble; I am not going to move it, Devlin and the bishops are voting against me.'

"He rose immediately the chairman was in his place. 'The amendment which I have on the paper,' he said, 'embodies the deliberate advice I give to the Convention. I consulted no one, and could not do so, being ill. It stands on record on my sole responsibility. Since entering the building I have heard that some very important Nationalist representatives are against this course—The Catholic bishops, Mr. Devlin and others. I must face the situation, at which I am surprised; and I regret it. If I proceeded I should probably carry my point on a Division, but the Nationalists would be divided. Such a division would not carry out the objects I have in view, therefore, I must avoid pressing my motion. But I leave it standing upon the paper. Others will give their advice. I feel that I can be of no further service to the Convention, and will, therefore, not move.'

"There was a pause of consternation. The Chairman intervened, and the debate proceeded and was carried on

proceedings from outside. The terms of the Resolution under which the Ulster Unionist Council consented to enter the Convention make it clear that they have only done so as a war measure and relying upon the assurance of the Government that they need fear no Parliamentary pressure if they should adhere to their demand for the exclusion of the six counties as a minimum—a demand, indeed, which was conceded to them last year by the Irish Parliamentary Party. It is consequently obvious that the chances of any agreement by the Ulster Unionist Council other than one based on the separation of the six counties are all but hopelessly handicapped from the start."

That Redmond should have waited until the Convention had been seven months in session before making the discovery is all the more astounding a proof of want of perspicacity that I made bold to forewarn the Government and himself in the House of Commons of the consequences of a Convention so constituted in the following terms:

"If you break down now—I pray you not to delude yourself on this point—if you break down now you will not kill the Irish Cause, but you will kill any reasonable chance for our time of reconstructing the constitutional movement upon an honest basis. You will kill all Irish belief in this House or in any Party in it. You will set up the right of rebellion whether for the Covenanters or the Sinn Féiners as the only arbiter left in Irish affairs. You will justly make Parliamentary methods even more despised and detested than they are at the present moment by the young men of Ireland. You will force the Irish people, sorely against their will, to turn their eyes altogether away from this Parliament to the supreme tribunal of European and American democracy and humanity." (May 21, 1917.)

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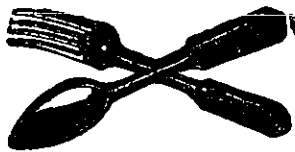
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through the week. . . No one can overstate the effect of this episode. Redmond's personal ascendancy in the Convention had become very great. . . The Ulstermen had more than once expressed their view that if Home Rule were sure to mean Redmond's rule, their objection to it would be materially lessened. Now they saw Redmond thrown over, and by a combination in which the clerical ascendancy, so much distrusted by them, was paramount."

The sinister shadow of Hibernianism, which had brooded over all the misfortunes of the country in the previous years, fell heavy on the last scene of Redmond's life. Precisely the same influences which daunted him into the abandonment of "the far-seeing and wise policy" of 1903, confronted him now in a final effort to reconstruct that policy, even in a feebleness and less promising form, as the only escape for the country from a failure which ought to have been foreseen. The very same men whom he had been weak enough to countenance when they were punishing me for my fidelity to that policy by the blackguardism of the Baton Convention, and of a scarcely less blackguard party press, now turned to administer a last stroke to their leader himself, and dismissed him from the hall of the Convention to his death-bed. As their bargain for Partition had broken down, they played their last card for the forgiveness of the country by recanting all their idolatrous praises of "the Act on the Statute Book," and affecting a sudden passion for Dominion Home Rule. Mr. Lloyd George was the only winner by the gamble of his Irish Convention. It had served the purpose of keeping America amused for nine months until President Wilson was corralled into the war, and it was always possible to pretend (most falsely) that the breakdown was due to Irishmen's inborn incapacity to find a settlement for themselves. Nemesis did not lag far behind in the track of the Hibernians. John Redmond was not many months dead when the General Election at last arrived. By one of life's little ironies (or, who knows? by the decree of a diviner justice) the party of 74 who had long ridiculed and brutalised our own humble group of 8, in their efforts to gain selves as an even smaller group of 7. Of the 7 only two were returned by the free votes of Irish constituencies, one of the remainder sat for a constituency in England. The other four owed their seats to the compulsory withdrawals in three cornered contests insisted upon by the Northern bishops. And their newspaper organ which had remorselessly strangled free speech for others, was a few months later strangled itself in the Insolvency Court which, in Mr. Dillon's prophecy, was reserved for the farmers of Ireland.

The Parliamentary movement was dead. But it perished not because it was the Parliamentary movement of Parnell, but because it had long ceased to deserve the description.

(To be continued.)

A Complete Story

Dust to Dust

(By W. J. RANDALL, in *Catholic Truth*.)

Father Anthony, Order of Friars Minor, was with us for the afternoon. He had tramped across the fields that intervened between us and the monastery, in his habit, with drawn hood and an enormous umbrella (borrowed from Brother Gardener) which had been blown inside-out on the way!

"My suggestion is," said Mary, "a story from Father Anthony."

"Hear! hear!" from our host, Dr. Ormerod, and his journalist brother—a boisterous pair.

"You know such a lot, you know," said Mary appealingly. "Of stories, I mean, Father." (Laguhter.) "Oh, you know I don't mean you *don't* know a lot as well!"

"That one about the man who died," added Mary.

The doctor roared. "What an extraordinary man!" he declared.

"He must have had the doctor," observed the journalist.

"It's about immortality, you goose!" explained Mary. "You know the one I mean, Father?"

Father Anthony sighed pathetically, and buried his hands in the capacious sleeves of his habit.

This story, as I said, is quite brief (said Father Anthony) except that I generally find myself inserting little bits of homiletic commentary on the way. Perhaps you'll excuse that. But the story itself really consists of one incident—an incident which, I think—but you can discuss it afterwards. The characters concerned are two, besides myself. You know *my* character so well that I needn't pause to describe it.

As for the other two, he resumed, one was a physicist and the other a physician; one had occupied a chair of physics and the other a chair of a consulting-room—which, by the way, had proved even more remunerative than the not unsubstantial stipend of his friend's professorship. These two were both intensely interested in the mathematical side of their respective sciences and in mathematical formulae generally. Problems in dynamics and what-not for years occupied a large part of their time outside their professional work, and were in fact their main hobby. They would sit over a formula as other men will sit over chess—as keen on the solution of an equation as chess-players on the capture of a queen. Nor did this side of their work result merely in private research and mutual discussion: both had published papers and monographs on their subjects, and both were recognised as authorities in their line. I always recollect one such paper that appeared in some professional journal—an amazing feat of painstaking exactitude, concerning, I remember, the rates of vibration in the muscular tissues of the toes and fingers of an organist as compared with the vibrations in the eardrums of the listeners. I know it was read and discussed before a learned society. However, as far as our story goes, we're not concerned with these mathematical feats as such, but only with the fact that these two men were keenly interested in these things.

Dr. Williamson—we'll give him that name—was a philosopher—we'll give him *that* name in courtesy—of the real old Victorian school of materialists, so prevalent in the last quarter of the nineteenth century. Before meeting him I'd scarcely realised how completely material in outlook an educated man could be; for remember he was supposed to have drunk of the best that two if not three English universities could give him. When I first met him he had retired for some few years from city practice, and lived in a fine old country-house half a mile away from the monastery where I was stationed; here he did a great deal of research work—mathematical and physical—in the laboratory he had built in his garden.

His friend—whom we'll call Professor Johnson—came out to stay with him for a couple of weeks the first summer I was there: it was then that I met the two repeatedly. I'd already grown fairly friendly with the doctor during the preceding months, for in spite of his blunt materialism he was always a gentleman; and if he frequently gave vent to views that were pretty bad theologically, at least he'd got the excuse that I'd begged him to express his opinions freely.

The professor was not so talkative as his medical friend, often being content in discussion with a shrug or a smile, or the equivalent of the well-known expression that we're all going the same way home. Once I pointed out to him the "observed fact" (as our scientific friends would say) that whatever else we're doing we're not going the *same way* home. We may all be bound for home, or for heaven, or whatever you like to call it; but we're certainly not travelling by the same route.

"Surely you don't call materialism and Catholicism the *same way* to heaven, do you?" I asked him, as we both laughed.

"Oh, well," he replied, "I mean we're all going there, anyhow. You choose your road and I choose mine. You take your train and I'll take mine. We'll shake hands at the terminus—if there is any."

"Will that happen if I've been a blighter and you've led an honest life? Suppose one man has been a scoundrel and another a useful and an honest citizen? Do *they* get out at the same station?"

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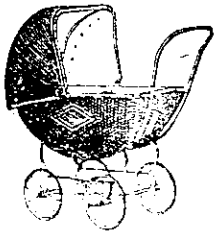
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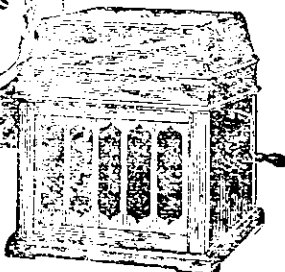
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The Professor shrugged his shoulders, and delicately knocked the ash off his cigar.

"Don't you admit the moral element into the matter?" I persisted.

"Oh, well. . ." The Professor yawned. "I don't know. . . I'm content to sit in my train till I get there—as long as there's a dining car."

"Don't rely on shaking hands," put in Dr. Williamson, "or you'll be disappointed. If you rub shoulders in the same grave it's as much as you'll do."

"Won't do that, anyhow," corrected Professor Johnson. "You forget I'm a heretic and he's a holy monk—"

The doctor waved his hand impatiently. "A mere example," he said, "a mere example. Dust to dust—that's what I mean. That's the universal law. Look at nature. . ."

We looked. We were standing on the summit of a hill outside the doctor's garden. Far out on every side stretched the carpet-land of the open country, undulating in mass on mass of color, jagged and rectangular, with pink and white cottages scattered here and there, like jewels on patchwork. Poplars swayed and ponds rippled, sunbeams played and birds sang and soared, clouds sailed above our heads and flowers grew at our feet. There was nature, right enough, in all her motley glory—nature, at which the doctor bade us look.

"They'll all go to dust," he was saying, waving his hand at the fields and flowers. "The leaves and the flowers and the birds. And so will I. And so will you. We're animals, and why not? Why, the poet says, 'all things will die,' doesn't he? And he's right, sir, he's right."

He waved his stick triumphantly at the landscape, with a strange jubilation at this universal pulverisation. He was a fine old man in face and figure, with a rather long white beard which he grew longer since his retirement, and which, by a touch of irony from his deified "nature," gave him a venerable and almost patriarchal aspect.

"Didn't the same poet say, 'nothing will die'?" I asked. "It all depends on what you mean by 'die,' doesn't it? Nature dies by breaking up—falling to pieces. So do our bodies. But do you really think that you're no more than your body? Honestly, doctor, would you tell a patient that he was nothing but a body?"

"Yes, of course," answered the doctor promptly. "That is," he added, "a living body, of course."

"What about mental influence—self-suggestion? Does that play no part in health and disease?"

"Oh, most decidedly. Half your Lourdes cases—"

"I'm glad you say *half*. Charcot said that far more than half were *not* due to suggestion. But let us leave Lourdes out of the question. Don't we, doctor, consist of mind *and* body?"

"Certainly. And the mind has an influence, of course. But all that's in the living organism. Digestion has an influence, and so on. But after death the whole thing breaks up."

"But, doctor, tell me this: Doesn't breaking up imply a collection of particles? And if so, whatever breaks up must be composed of particles—extended matter, as philosophy says. Now just think of your own idea of *breaking up*—I mean the notion you have of the process. Is that notion—the idea, mark you—composed of extended particles?"

"Sounds like an exam. in psycho-physiology," broke in the physicist. "Are you ploughed, doc.?"—with a laugh. "Let's move in to tea. Never mind your dashed old particles, Father—ha, ha, excuse me, won't you? Though, after all, the doctor may be right, you know. Physical science—"

"Right?—I should think so!" so!" cried the old man, as we descended the hill. "Look here, I can prove to you mathematically—"

He launched out upon an ocean of x's and y's and p-squared-r's—but the incident of real importance to our story occurred when we reached the garden gate.

"I'll tell you what," said Professor Johnson, as the doctor slowed down, "as you're so anxious about it. I've been thinking you know, that whichever of us does pop off first ought to let the other know if he *does* go on existing. If he can, anyhow. What do you say, doc.?"

The doctor laughed—a harsh little laugh. He was

still flushed with the heat of expounding his philosophy—the philosophy of hopelessness. But the Professor seemed suddenly taken with the idea—the mutual compact to prove the personal survival of bodily death, if it existed.

"Don't be absurd, Ted!" retorted Dr. Williamson, as the Professor persisted. "You're going to be cremated—and so am I. If that isn't dust to dust. . ."

"Well, I'll give you a call if I pop off first," said the Professor with another laugh.

"That will depend entirely on whether God will let you," I put in.

After tea I went back to the monastery pondering on the outlook of the two men I'd just left, and resolving, I remember, to make a memento for them in Holy Mass. Next morning, as I crossed the quadrangle on the monastery front, I saw Dr. Williamson's car sweep past on the high road towards the station, and recalled that Professor Johnson was leaving this morning for Scotland.

A week later Professor Johnson was dead.

(Father Anthony made a slight pause; and we felt ourselves jerked into increased attention.)

Yes—dead. It transpired that he had been drowned while boating. I first got the news from Dr. Williamson himself. He was very much affected, for they had been boyhood friends. He was also extremely annoyed—this would break out in the midst of his natural grief—that a certain piece of research work had been left hanging in the air owing to the Professor's sudden death. Professor Johnson, it appeared, was to have returned after a week in Scotland—whither he had gone to catch a certain scientific bird of passage—and then to conclude the work with the doctor.

"They regained the body," Dr. Williamson told me. "He was cremated. If that isn't dust to dust. . ."

Another week passed. I was away on Retreat work. The morning I returned—or rather the afternoon, for I'd been travelling all morning—I found Dr. Williamson waiting at the guest-house. He must see me at once, it appeared. He'd been pestering the brother-doorkeeper all day.

"Thank God you've come!" was his greeting, when I entered the little reception-room that gave on to the quadrangle.

I noted the exclamation. I saw that the old man was deeply perturbed. Perhaps I was dull, but I didn't immediately connect the idea of the late Professor with it. In case you've guessed it was that, let me say in advance that there's no ghost in this story—not, at least, in the popular sense of the term. Not even the rattling of a door, still less the tapping of tables. But still—but I'll tell you more or less as the doctor told it to me.

"A most extraordinary thing has occurred," he said—his voice shook, and he walked about restlessly. "Extraordinary isn't the word for it. I can't—I don't know. . . it's entirely outside my experience. If anyone had told me, I would have regarded it as mental derangement."

He presently produced a sheet of paper. "Look at that," he said, handing it to me. It fluttered in his hand like a pennant in the wind.

It was a sheet of the "squared" paper used for geometrical figures. Upon it were written several lines made up of algebraic symbols, figures, and ordinary longhand. I looked back at the doctor questioning.

"Do you notice anything?" he asked. "Anything peculiar about it? Look there—after the red mark I've made. What about the writing after that?"

"Oh, I see," I answered. "Yes—now you mention it, I see it's in another hand. But—"

"It's *his* hand—Johnson's, I mean," said the doctor.

I nodded sympathetically. "I see, I see. Some work he was doing."

"Tut, tut!" cried the doctor. "You don't understand. That writing—that writing of *his*—was done this morning."

I dropped the paper at that. Then picked it up again, and bade the doctor resume his seat.

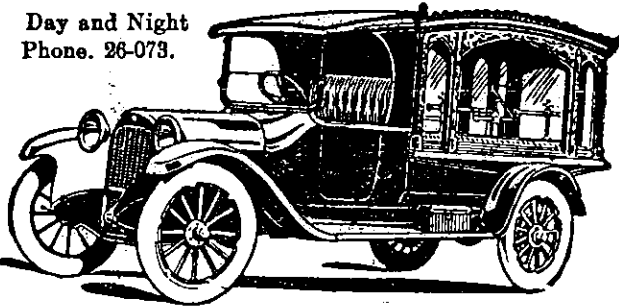
"No—I'm not mad," he jerked sharply, answering my half-framed thought. "Just listen. That writing there—those symbols—represent the result of some weeks' research of ours—Johnson's and mine. He was coming back to finish it with me—or rather to revise it, for we'd experi-

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mented several times and we'd always obtained a slight divergence in the result. Matter of a decimal point—but a divergence that would be far-reaching in practice. Well, when he left last week this calculation of mine lay on the laboratory table—up to the red mark. It lay there till this morning, when I went in. When I picked it up—well, you see what was added."

You can imagine my state of mind—a mixture of astonishment, doubt and wonder. Then I said:

"But surely, doctor, that is, are you sure this wasn't written—this latter part—before the late Professor Johnson went away. I mean, perhaps he added this to your paper before."

The doctor was going on talking, without noticing what I said.

"Besides," he was saying, "the thing follows on coherently—and it was our work. And nobody else bothers about the laboratory—even if anyone else could have understood this. And do you see?—but of course you won't see that—the writing stops just before the decimal point I mentioned—that little discrepancy. Now I wonder if."

"If—if the writing had gone on, you mean, if it would have solved it?" I said. "H'm. Anyhow, you see it hasn't. As a matter of fact, doctor—even when these kind of things are genuine—as supernatural phenomena, I mean,—they never do give any real information. Now this—"

Dr. Williamson was beginning a protest, but I dissuaded him.

"One minute, doctor. Don't you think you're just a little unreasonable? I gather that you believe that the late Professor Johnson has—er—fulfilled his promise—that promise you pooh-poohed, you remember. But remember that—as I said at the time—such a thing depends entirely on Almighty God's permissive will. He could, of course, allow it. But do you think He is going to allow it merely at the dictation of one of His creatures? It is not a question here of humble prayer, but a question of allowing a soul to do an extraordinary thing simply because when in mortal life on earth it said it would—in order, in fact, to fulfil an undertaking made—excuse my speaking bluntly—made in a rather trifling manner?"

"But . . . the writing," persisted the old man.

"I . . ."

"Surely, doctor, you have made some mistake."

I took up the paper again, as a sudden idea crossed my mind.

"Look here—the ink wasn't wet, for instance, was it?" I asked.

"Well, no," he admitted.

"No. There was really nothing to prove it had been written recently. Now, there's just another point I'd like you to notice. Supposing it were certain that this had been written this morning—really from the other world—it wouldn't prove identity at all. That's a thing the spiritists seem to overlook. You see, you must consider the matter in the light of the Catholic doctrine of the other world—the spirit world and the powers of darkness. An evil spirit might impersonate, and you couldn't tell from any message—no matter how genuinely supernatural you might think it—that it really came from the person claimed. Without, of course, a special revelation from God. Such we believe has sometimes been given to the saints. But—"

The doctor caught my eye and we both smiled.

"I admit I'm not a saint," he said.

We sat and talked for a short time. I came to the conclusion that the doctor had been overworrying and undersleeping, the shock of his old friend's sudden death preying upon his mind to such an extent that, when circumstances favored it, he grasped at the notion of his dead friend being still in existence—such are the vagaries of the human mind when left to itself.

As I saw the doctor out, the grim humor of the situation suddenly struck me. Here was I, a Catholic priest, who had championed the doctrine of Eternal Life time and again against the unbelief of this old man—here I had been actually incredulous at what he had believed to be a message from beyond the grave—the grave that he had so often dubbed the end of all.

Father Anthony paused. Then he added: "That's the story. Rather short, but—"

"Tell me, Father," questioned our host Dr. Ormerod, "what was the effect on the doctor's materialism? Was he ever?"

"Converted? Not as far as I know. I left the district shortly afterwards. When I was back again the doctor had gone abroad. But you never know. God may let something come out of it yet."

"Then what do you say about the facts, Father? Do you really think . . .?"

Father Anthony shrugged his shoulders. "I have no explanation about the paper that so impressed the doctor. These incidents occur—people don't regard them as supernatural, or even providential. Yet they often have a far-reaching effect. And one may think a good deal about the fact of the old man being so impressed. . . ."

"But," added Father Anthony, "the point that struck me most was this: here was a Catholic priest incredulous, while a materialist was ready to accept a conclusion that didn't follow from the evidence! The materialist was ready to accept the identity of his dead friend, whereas there was ample room for deception—and yet had remained unmoved by the valid and unanswerable arguments for Christian belief."

We fell to discussing it till tea-time.

Dress

[Paper read by Miss Farrow, M.A., at the Conference of Catholic women held at the Convent of the Sisters of the Missions, Christchurch, on Sunday, November 11, 1923.]

I have been asked to say a few words to you on the subject of dress, a subject about which you probably know a great deal more than I do. It is, however, as well for us all occasionally to review our opinions on various topics of everyday interest in the light of Catholic teaching. Living in the world as we do we are liable to judge by its standards rather than by those set for us by Catholic writers and teachers. Let us then see what Catholic writers throughout the ages have to say on this subject.

We turn first to the Apostles and find St. Peter writing from Rome and speaking with no uncertain voice. He says (speaking of women): "Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel; but the hidden man of the heart in the incorruptibility of a quiet and meek spirit which is rich in the sight of God." In almost the same words St. Paul writes in his epistle to Timothy. Two or three centuries later we hear the criticism of St. Cyprian on those who did not conform to Christian standards. He says, "Only maidens who have lost all sense of shame, and women of depraved manners love to be overdressed and seek to draw attention to their beauty of face and figure by means of gaudy raiment." Lastly we leap the centuries and find that in recent times the Holy Father has found it necessary to urge Catholic women to set an example to the world with respect to dress.

From the quotations I have read we may glean two essential requirements of the dress of a Catholic women: first, modesty, and secondly, moderation, both of which are easily combined with the grace and beauty which we expect in a woman's attire.

With regard to the first requirement—modesty—I feel that it is not necessary to speak to an audience of Catholic women and girls. There can be no one here who would willingly be an occasion of sin to others and a danger to herself by not observing the strictest decency in her dress. I say willingly, for I am afraid that we do find a Catholic girl occasionally offending in this way either through thoughtlessness or from a foolish desire to copy others. It is impossible to lay down exact rules as to length of skirt or sleeve and lowness of neck, but each must exercise her own good sense in this matter. If there is any doubt in her mind as to whether she should follow a certain fashion a girl would do well to follow the example of some respected Catholic women of her acquaintance, so many of whom combine beauty of attire with the utmost modesty, rather than of the non-Catholic companions with whom she

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is brought into contact. The latter may be well intentioned, but we must remember that they have the misfortune to know nothing of our great example and model, our dear Mother Mary, who as we hear from tradition was always beautifully dressed. The other requirement is moderation. You will remember that St. Cyprian roundly condemned overdressing. And what is overdressing? We might define it as dressing more expensively than is demanded by the occasion or justified by our means. To take an example: how ludicrous it would be to go for a picnic to Kennedy's Bush in the same kind of clothes as one would wear to an evening party. And yet how often does one not see such a sight—girls and young women in thin high-heeled shoes on a Sunday afternoon tottering along the rough hill roads to Taylor's Mistake or Dyer's Pass, obviously unable to enjoy a good walk owing to their unsuitable shoes. Oh, but it is Sunday, and so on go their Sunday clothes regardless of the use to which they are to be put. Or again on a cold winter's day we pass a fashionable young woman clad in the absurdity of a fur coat with thin silk stockings and patent leather slippers. No, the art of dressing well consists not in putting on all the most expensive clothes one can obtain but in having simple clothes suited to different purposes and kinds of weather, and wearing them on the right occasions.

We said that overdressing was also dressing more expensively than was justified by our means. I imagine someone to object, "Oh, but I always pay my bills." Very good, so she may, and yet not be justified in spending so much on her dress. Such a one might well be asked, "Do you pay your parents sufficient for your board and lodging?" Do you put aside something for a rainy day or for that most sunshiny day when you want a little extra money to prepare your trousseau and buy the household linen for your future home? Do you above all give a fair proportion of your earnings to charity? Would it not be better to make such an investment in Heaven than spend all your money on your own adornment? Even if she can satisfy her conscience on these points she must still remember that she may be giving bad example to those unable to afford such expensive clothes as she wears.

There are just two other little points to mention and the first of these is Fashion—that mighty tyrant. Yet it is a tyrant that is powerless if we refuse to be tyrannised over. How are we to do it? First, by never following it to the extremes which often lead to absurdity, and secondly by remembering that for each one of us there is one style of dress more becoming than another and we are not called upon to merge our own individuality in the mass. It is always possible to adapt the prevailing fashions to suit ourselves. The papers a few days ago informed us that the Parisian ladies were living on bread and water to become thin enough to do justice to the prevailing modes. How unimaginably foolish! and yet hardly more foolish than are those young girls who ruin the fresh complexions they really have by daubing them with paint and powder.

And now we come to the question: Why do girls sometimes break these two rules just laid down? There are, I think, two reasons—one, emulation, and the other the desire to attract the attention of men. By emulation I mean the desire to go one better than one's neighbor, to have a more expensive evening frock or a hat of a later fashion. Have you ever looked at the faces of the crowds in our streets and counted the smiling or contented ones? If you have you will have noticed the strained expression that most people wear; an expression due mainly, I am sure, to this spirit of emulation. Is it worth while to get that worried look, all for the sake of clothes or other material things? Why make oneself look old in the endeavor to keep "in the swim."

Now for the second reason I have mentioned. It is not for one moment suggested that a woman should not dress daintily and prettily. The spirit of the Church's teaching is quite the contrary, for we find St. Augustine telling a lady who had sought his advice on the subject that she would do better to edify her husband by the whiteness of her virtues rather than annoy him by the blackness of her dress. Thus it is a woman's duty to look pleasing to others especially to her own men-folk, but if there is one thing above others that the latter dislike it is for her to make herself conspicuous by daring color schemes or extremes of fashion. Girls need not be afraid that they

will be left out in the cold and lose their chance of making a home of their own. The kind of man who is attracted by gaudily dressed girls is not the kind who wants to marry. Those who would marry, moreover, may be deterred by the fear that their wages will not suffice to buy such expensive clothes as they see girls in the habit of wearing. Speaking of marriage we are told by Catholic authorities "that for every individual whom God calls to the married state He has appointed a partner and that a union with this partner is the order of His Providence." . . . And later, "If God calls a young woman to a matrimonial alliance He must necessarily enable her to fulfil this vocation and consequently afford her the means of ascertaining who should be the successful aspirant to her hand. But as God manifests His will only within the order of His Providence it follows that a young woman will always meet with the partner whom He has appointed for her, if she do not deviate from the line of conduct marked out for her by the Will of Heaven; that is, if she at all times remain faithful to the performance of the various duties incumbent on her"—meaning by this, only the everyday duties of life.

Do you not think that the line of conduct marked out for her by the Will of Heaven includes modesty and moderation in dress; a desire to escape the notice of casual observers rather than to court it? With the assurance that your life has been planned for you with the utmost care and benevolence by your Heavenly Father Who even cares for the sparrows, do you need to worry about being left behind in the race of fashion so long as you endeavor to make your conduct pleasing to God and all reasonable men?

Just a little word more. Catholics have great advantages not possessed by their non-Catholic neighbors. It is then their privilege and duty to try to influence those around them by setting an example of decency and good sense in this matter of dress. The Saints have found this not unworthy of their attention, for do we not learn that St. Margaret, when she became Queen of Scotland, found it an immense help to her work of civilising and refining her people to encourage them to dress carefully and tastefully. We cannot all have the influence of a Saint Margaret, but nevertheless it is surprising how much one or two, and much more a dozen, can influence their surroundings. Mothers can do much by being particular in dressing their children simply from their earliest years, not dressing them up like dolls and so developing in them vanity and many other undesirable qualities. It is the earliest impressions that remain longest. Our girls and women if they formed into a solid phalanx pledged to obey these two rules—modesty and moderation in dress—might do much to stem the tide of fashionable folly which brings so little happiness to its votaries and threatens to destroy our present civilisation as Greece, Rome, and Carthage were destroyed when they gave themselves up entirely to luxury and pleasure.

Sacred Heart Girls' College, Christchurch

On Wednesday, December 12, a simple but pleasing little ceremony took place in the big room of the Sacred Heart Girls' College, when his Lordship Bishop Brodie distributed the prizes presented by Rev. T. Hanrahan, Adm., for Christian doctrine, and conferred on Rosie Tanner the gold medal for dux of the school for 1923, and another on Eileen Garty for first place in the commercial division. The winners of the Christian doctrine prizes were: R. Tanner, E. Williams, N. Mahoney, M. Farrell, M. Gallagher, E. Coulston, P. Ewing, M. McCormick, K. O'Sullivan.

His Lordship exhorted the pupils to keep up during the holidays the practices of piety they had learnt during the school year, as this was the best means of ensuring their own happiness and the happiness of all concerned with them. He urged them also to make a practice of consulting in all important matters with their parents, their teachers, and their pastor, for in this way God would be sure to give them the best of guidance and there would be no fear of their taking a false step in life.

The following day the school year was brought to a close by a very enjoyable excursion to Diamond Harbor.

Messrs. Jago, Biggs, Limited, the leading cycle and motor mail merchants in Dunedin, have an important announcement on page 84 of this issue.

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Puhoi

Eileen Duggan, writing in the *Sun*, says:

Puhoi town on Puhoi River lies 30 miles to the north of Auckland, and many New Zealanders will never have heard of it. To Puhoi, according to the author, D. V. Silk, came a small flock of Bohemian settlers. New Zealand, though colonised mainly from Great Britain, has, like America, absorbed by emigration the children of several other races. How complete this absorption has been was brought home to me the other day when I heard a small Celestial warmly repudiating a certain hated nickname—"I not a Chow! I New Zealander!" she said. So in America all the "bohunks" become dyed-in-the-wool Americans.

Puhoi's connection with Bohemia brought it into undeserved disrepute during the recent war, but Parliament, led by Mr. Massey, protected the fine old settlement. If one-half this history be true, if their sufferings have been faithfully recorded, then the pioneers of Puhoi deserve well of this country.

It would appear that the settlers are scarcely grateful to the memory of Captain Martin Krippner, an Austrian captain, the founder of the settlement. The emigrants were induced by him to leave their home in Staab and come to Puhoi under the 40 acre system. One of the pioneers gives this account of their landing (they came by boat up the river):—"The Provincial Government had erected two wharfs, 20ft by 10ft, one just alongside the primitive wharf. . . . They furnished small accommodation, no doubt, in the midst of a dense forest for 83 human beings with their goods and chattels." The emigrants arrived by night, like a bewildered flock of drowsy birds. When morning dawned and lit Puhoi many a man stifled a groan, for Puhoi seemed a prison locked in by barren hills. What wonder that the poor dazed emigrants felt that it would have been better to starve at home than to starve here on this wild young land!

They had scarcely time to select the sites for their nikau whares when they were called on by Krippner to join his company and fight in the Waikato war. The young men went, leaving the settlement at a time when they were most needed. Yet it did not die. No man possessed a plough, no man possessed a horse. The united sum of their earnings would not be nearly sufficient to purchase a single cow. One goat there was, one cherished goat. Lacking shot, they snared pigeons and kakas, and for sugar they ate wild honey. To secure a cwt of flour a settler would walk 60 miles, carrying it on his back, and sleeping by the wayside. The women made clothes for themselves out of the bag-covers. If a child broke a limb its mother hoisted the sufferer upon her back, carried it the 30 miles to Auckland, and stumbled back with it to Puhoi. The first year they lived on bread and water; the second year they lived on bread and tea; the third saw them with potatoes and flour from their own clearings in the great bush. Then the second batch of settlers arrived.

Now it seems incredible that a second flock of emigrants should come to a land that was starving their kinsmen. The mystery is explained by the letters of Captain Krippner, who was correspondent-in-chief for the settlers. To the leader of the second draft he wrote: "No need for hard work—you can live on wild boar and pigeons, and wild bees supply all the honey that one could desire. However, the settlers are now busily engaged in splitting shingles for the city markets, for which they receive fabulous prices; but they do this merely for a pastime. You should sell out and induce as many as you can to do likewise, and come to this second El Dorado!" An Austrian Ananias! "What brought you? What brought you?" said the first flock to the second, and the second answered wonderingly, "What, but your letters?"

It was but natural that Krippner's name should ring bitterly when we read that many of the settlers entrusted their savings to his care. He cared for them so well that they never got them after. Yet Puhoi owes much to Krippner. When, owing to lack of roads, and the vagaries of the river, the Slow Water as the Maoris called it, Puhoi was faced with starvation, it was Krippner who heard a rumor of the value of fungus, and it was Krippner who delved until he found what species of the fungus was marketable. Thus he made the bush, their foe, yield them their daily bread.

The case of Thomas Becker illustrates cruelly the sufferings of these early Puhoians. He had lost his thumb, a serious loss to a man who had to support a large family by his axe alone. He substituted his forefinger for the thumb-hold. He and his wife from daylight to dark split shingles and cut posts. These they carried on their backs for miles across the hills to the riverside. There, breast-deep in water, even in winter, they propelled their bundles to the punt. That failing to keep them, he hired himself out for two years as a farm-laborer for 10s a week, returning the long distance each week-end to clear his own section. At the end of all that he was killed while felling a tree. What a tale, my countrymen! Nor is it a tale uncommon in this narrative of a people who ate the nikau palm and drank the bidi-bidi tea.

Further comment is unnecessary, save this: It would be good for this country if in every small settlement a D. V. Silk took pen to write its history. For those of us who love this country, that tale has an epic grandeur. Salute the pioneers!

[Copies of above history are on sale—Dunedin, *Tablet* Office; Christchurch, O'Connor's, Barbadoes Street; Wellington, Catholic Supplies; Auckland, Catholic Depot, Darby Street; Puhoi; Mr. B. Schollum.

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CHEVIOT NOTES

(From our own correspondent.)

December 17.

On Tuesday, December 4, Mr. T. P. Daley, the popular stationmaster at Mina, was entertained by the residents of the district at a social gathering. Mr. Daley, who has been transferred to Riccarton, always took a prominent part in church affairs, and was a valued member of the choir. The social was a huge success, and during the evening Mr. G. W. Forbes, M.P., in presenting a case of pipes and tobacco pouch to Mr. Daley and an afternoon tea set to Mrs. Daley, paid a tribute to the manner in which Mr. Daley had carried out his duties while at Mina. Dancing, interspersed with songs, was the order of the evening, the vocal items being contributed by Miss Hughes (Domett), and Messrs. Fort, McLaughlin, Haughey, McAteer, and Daley. Mr. Daley left to take up his new duties last Thursday.

His Lordship Bishop Brodie paid a visit to the Cheviot parish last Sunday and celebrated the 9 o'clock Mass, when a number of children made their First Holy Communion. The Bishop preached at the 11 o'clock Mass, and afterwards administered the Sacrament of Confirmation to twenty-two candidates. Appropriate music was rendered by the choir at both Masses; Miss M. Hughes officiating at the organ. Dr. Brodie left for Christchurch in the afternoon.

St. Joseph's School, Christchurch

On December 11 the St. Joseph's School picnic was held. This year the children were taken to Corsair Bay, where a very enjoyable day was spent. The generosity of the Cathedral school committee and of the children's parents in providing funds contributed much towards making the function a great success from the point of view of the pupils.

On December 14 the school closed for the Christmas holidays. Previous to the closing his Lordship the Bishop visited the school, and after expressing appreciation of the interest the pupils had taken in their work during the year, exhorted them to be faithful to the lessons they had learned in school and to be helpful to their parents at home. After a few songs had been contributed by the children his Lordship distributed the Christian doctrine prizes, kindly donated by Rev. Father Joyce. The prizes were won by the following:—Standard VI.—W. Rose 1, H. O'Connell 2. Standard V.—K. Hooker 1, A. Mahoney 2. Standard IV.—P. Tobin 1, A. Gillespie 2. Standard III.—J. Mahoney 1, M. Bishiski 2. Standard II.—M. Campbell 1, J. Higgins 2. Standard I.—E. O'Malley 1, P. Scully 2. Infants.—D. Donnolly 1, A. Mahoney 2, C. Yardley 3. The dux of the school was won by Kathleen Grimes.

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Current Topics

Ireland

Conditions in Ireland are improving steadily. After discussing an exhaustive examination of the Free State's financial position by the *Statist*, the *United Irishman* sums up thus:

The outstanding fact which emerges from the half-yearly returns of the Free State is that given a complete return to normal conditions no country in the world has a sounder economic structure than the Free State.

As for the Labor troubles which have caused such losses during the past nine months, it is comforting to read in the issue of *America* for November 17:—

After fourteen months of dispute, the principals in the dockers' strike have finally effected a working agreement. The solution came as a result of the Government proposals reinforced by a letter from Professor A. O'Rahilly outlining the terms of an equitable settlement. The basis of agreement between the employers and employees, it is understood, is that offered by Professor O'Rahilly: (1) An immediate reduction of wages amounting to one-half of the employers' demand. (2) Appointment of an arbitrator or arbitrators to decide whether and when the balance of the employers' demand is to be totally or partially put into operation, or to decide against any further reduction. (3) The arbitrator or arbitrators will have power to reconsider the reduction specified in section 1 in the case of individual workers in whose trade there is no standard. In Cork, Waterford, and Limerick there was an immediate resumption of work according to this agreement. In Dublin, however, owing to an obstruction in the balloting on the Government proposals by the extreme wing of the workers' union, there has been some delay in the return of the men to work despite the resolution of the Executive Committee of the Irish Transport and General Workers' Union that the terms of agreement be accepted. With the settlement of the dockers' strike, which has so seriously affected the industrial life of the Free State, hope is entertained that other minor strikes will soon be concluded.

War among Protestant Churches

For some time past rumors of internal strife among the Protestant Churches of America have been in the air. When a heresy starts in the Catholic Church, the question is decided by the supreme authority and for Catholics the trouble ends. But when a heresy starts in a Protestant Church, there being no supreme authority, the trouble goes on. For months past Liberal Protestants and Fundamental Protestants have been threatening "to rip one another up"; and the *Literary Digest* considers that many denominational observers think that the ripping up will leave "little more than the mangled remains of the present Protestant garment." Here is how the *Herald of Gospel Liberty* views the prospect:—

Local communities will be torn to pieces, bitter hostilities will be aroused, and processes of hate will be begun which will not be eradicated in a generation. Old friends and neighbors soon will be brought to suspicion and hate one another, people who have worked and worshipped together in churches from their earliest memories will become too bitter toward one another to pray together or sing together any longer. And it will not stop at the church doors. It will permeate the social life of the community and the school life, and

business and politics. Good old deacons and kind old sisters who have worked together for the finest interests of the community for years will be set to fighting one another in all these relationships. And while the church folks—the *Christians*—in the community are doing this, the outside element will be standing off and, with ridicule and sarcasm, pointing to how "these brethren love one another!" And all the devilish forces of sin will be combining for a new and firmer hold on the community while the followers of Christ quarrel among themselves. If there is anything which would make young people hate religion, this would. Anybody who has ever observed a church quarrel knows that this is exactly what happens—and our Fundamentalist friends ought to be made clearly to understand that this is exactly what will happen in this case also. They must be made to conceive of this terrible thing in the terms of the local church and the local community—which invariably are the ones that suffer most from such controversies.

That the "ripping up" has begun seem probable from a cable which reached New Zealand on December 17. It says:—

One of the bitterest controversies in the history of the Episcopal Church of America has been precipitated as the result of the decision of the House of Bishops to try the Rev. Lee Heaton, a young clergyman from Fort Worth, Texas, on a charge of heresy because he declared he did not consider a literal belief in the story of the Virgin Birth as essential to the Christian religion.

Dr. Leighton Parks, for 20 years rector of St. Bartholomew's Episcopal Church, probably the most conservative and richest in New York to-day, astounded his congregation by attacking the bishops for this step, and declared that they were attempting to unfrock all clergymen of liberal views.

The modern Churchmen's Union in the meantime has also entered the controversy, taking up Mr. Heaton's defence and appropriating a considerable sum therefor. Other Episcopalian clergymen who disagree with the House of Bishops are opposing the Fundamentalists in every way. Many are lecturing in the colleges against a literal Bible and portraying Christ as a modernist.

An Invercargill Challenge

Some weeks ago the Editor of the *Tablet* delivered an address on education, on the occasion of the opening and blessing of the fine new parish schools for girls, recently erected in the southern city. The substance of the address appeared in our columns, and it was published in full in the Invercargill papers. It gave our reasons for supporting our own schools at heavy expense; it explained why we refused to accept the secular system; and it indicted the New Zealand Government for persecution of Catholics in that they are forced to pay taxes for a system of education which their consciences will not allow them to accept, which their Church and, indeed, serious Protestants whose opinion is worth while, condemn as unfit for a Christian country. In due time the usual sort of letters written by the usual sort of people began to appear in the Invercargill papers, not refuting the charges made, and made on Protestant as well as Catholic evidence, but throwing mud and wandering from the issue in good old Know-Nothing style. There was not letter worth noticing. The writers betrayed their ignorance of the fact that educated Protestants of the present day recognise that to bring forward such old calumnies is an outward and visible sign of ignorance. However, one writer, ashamed of his name, calling himself "Protestant," made such outrageous statements about the sale of Indulgences in the Catholic Church that, for the sake of exposing the calumny, Dean Burke offered to give a sum of £20 to any charitable

purpose, if a board of three reputable judges agreed upon would hold that proofs brought forward to support "Protestant's" charge were sufficient; and in the event of the latter failing to prove his assertions to the satisfaction of the judges, he was to forfeit a similar sum for a similar purpose. Brought thus to book, "Protestant" protested that he could not take up the challenge as he was not a betting man—as if any sane human being would consider the challenge in the light of a bet! He also boasted that the Dean had ignored his authorities and that they still remained in possession. Whereupon the Dean returned to the charge in a manner that leaves no loophole of escape for "Protestant" if he has the manliness of a sparrow. The Dean dealt trenchantly with the alleged "authorities" and offered £50, without imposing any financial condition on "Protestant," if the latter could make good his calumnies. We quote the relevant passage from Dean Burke's letter, in the *Southland Times*, December 18:—

He complains that I have left his authorities unnoticed, hinting, of course, that I was afraid of them. Quite naturally I left the evidence and authorities to the three men to be selected for that purpose. But as he boasts so much of his "authorities," I may be permitted, through your kindness, to refer here to them. He quotes Professor Fisher's *History of the Reformation* to establish his proposition, viz:—"No crime (even murder) was too great but the Church was prepared for a price to give an indulgence for its committal and a full pardon into Heaven to the criminal." I open Fisher's book, which lies before me, at page 291. He gives a rambling exposition of indulgences in the old Lutheran exaggerated fashion; and yet in the passage quoted therefrom by the reverend gentleman there is not one word! Not one syllable about the Church's preparedness to give an indulgence to commit crime—even murder and a full pardon into Heaven for the criminal! Where were the gentleman's eyes? Was he in such eager haste to besmirch the Catholic Church that he saw in his own quotation what was not in it!!!

Now as to Lindsay's book. This is anything but a formidable authority. It is a little book published by the Clerks of Edinburgh for youths and Sunday schools. It is in great part a short rehash of Merle D'Aubigne's *History of the Reformation*. Both books—parent and offspring—lie before me on my desk. Merle D'Aubigne and his associate M. Bungener were controversial roarsers of a stamp familiar to us at present in New Zealand, who ran an anti-Catholic stunt in Geneva about 60 years ago. Early in his life, D'Aubigne took it into his head to write a book of the Joseph Hocking style and spirit—a romance which he called *A History of the Reformation*. Lindsay's little book is a compendium of this work, not so lively and animated in style but just as sour and bitterly anti-Catholic in matter. In a controversy between Dr. Gibb and Dr. Cleary some years ago, Dr. Gibb quoted this little book. Dr. Cleary, suspecting the truth of the quotation, wrote to Mr. Lindsay for his "authority." Lindsay graciously replied but he could give no satisfactory authority. It was another case of: "A woman told me that a woman told her that a woman," etc. I do not think that judges of historical evidence would spend much time over Lindsay's undocumented hand-book, compiled for children and ingenuous youth.

Now, I repeat my challenge; but modified in a way very favorable to the reverend gentleman. Seeing that he has a scruple over even the appearance of betting, I shall respect that scruple. Without any obligation on his part I shall hand him £50 if, to the satisfaction of three competent men, he can establish his contention. The £50 he can pass on to any deserv-

ing charity in the town or dispose of as he may wish.—I am, etc.,

WILLIAM BURKE.

December 17, 1923.

Chesterton's Indictment

At the last general Conference of the C.T.S., the distinguished writer, G. K. Chesterton, laid down for discussion a number of propositions in which are admirably summed up his objections to anti-Catholic history. Considering that the daily papers, the novels exposed for sale all round us, and the very school books, are impregnated with the traditional lies of history as written by anti-Catholics, teachers, and students will do well to keep by them Mr. Chesterton's list of theses which we extract from a report of the proceedings:—

(1) Anti-Catholic history is false, not only in the light of our Faith, but in the light of the historical science to which that history has appealed.

e.g. We do not profess to prove that the Gospels are inspired, but the attempt to prove that they were late forgeries or fictions has been abandoned.

(2) Anti-Catholic history is most false and dangerous when it is not avowedly anti-Catholic.

e.g. Protestant pamphlets are less and less read, but newspapers and popular works of reference probably more read; and they perpetuate the bad history of fifty years ago.

(3) Anti-Catholic history fails because history is a story; and here it can never give the beginning of the story.

e.g. It has to begin with the Spanish Inquisition in existence and excess; it cannot tell how it came to be there, without telling a heroic story of European struggle against Islam or Oriental pessimism. Nearly all our traditions, good or bad, were born Catholic; and the truth about their birth is concealed.

(4) Anti-Catholic history is generally superficial; it depends on certain particular catchwords, cases, and names, while Catholic history can handle the whole texture of the truth.

e.g. Anybody who has heard the word "Galileo" can say "Galileo," even if he pronounces it wrong. But nobody who has read any ordinary indifferent mass of detail about the Middle Ages or the Renaissance can continue to believe that the Church discouraged science.

(5) Anti-Catholic history is also helped largely by legend, which may be natural and even healthy, but it is not scientific.

e.g. It is legend to talk of the Elizabethan age as the unique triumph of emancipated England, on the strength of a real romance of seafaring even more characteristic of Catholic Spain, and of one supreme poet who was almost certainly a Catholic.

(6) Anti-Catholic history constantly confesses an old error in launching a new one.

e.g. Fifty years ago a man like Mr. George Moore would deny that there was any evidence for a historical Jesus, and call Him a Corn-Myth or a Sun-God. The moment a sceptic thinks of another way of evading the Resurrection—a way that allows him to treat Jesus as a historical character—he instantly treats Him as a historical character.

(7) Anti-Catholic history is narrow and unimaginative, because it always conceives all men as looking forward to what did happen, instead of to the hundred things which might have happened or which most of them wished to happen.

e.g. Anybody who may have differed from any Pope about anything (St. Francis, for instance) is made a morning star of the Reformation; though in fact the Fraticelli, who went further than St. Francis, were obviously going further and further away from the Reformation.

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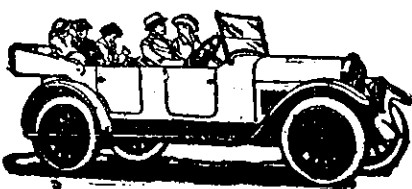
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(8) Anti-Catholic history abounds in very casual remarks so false that they can only be contradicted by long and complicated statements.

e.g. Chamber's *Encyclopedia* speaks of "The Rosary, that somewhat mechanical devotion which was employed by Dominic among the Albigenses." A Catholic might write pages about that; but he would at least have to say (a) The Rosary, like the Lord's Prayer, is as mechanical as you make it; (b) Used with intensity it is freer than the Lord's Prayer, consisting of individual meditations on infinite mysteries; (c) Nobody would be such a fool as to use a merely mechanical thing to convert the Albigenses.

(9) Anti-Catholic history, in so far as it is Protestant, was a provincial misunderstanding of the high culture and even the intellectual liberty of Catholicism.

e.g. Protestants execrated the Jesuits for trying two hundred years ago to do in an orderly way what Protestant's problem novels and problem plays are now doing in an anarchical way: to show some sympathy in hard cases.

(10) Anti-Catholic history, in so far as it is atheist or agnostic, has been a series of sweeping but very depressing scientific theories or generalisations, each applied rigorously to everything and each abandoned abruptly in favor of the next.

e.g. Among these were the commercial and utilitarian theories of Bentham or of Buckle, the theories that referred everything to race, especially to the triumph of a Teutonic race, the economic theory of history of Marx and other materialists. There is probably another coming into fashion by this time.

(11) Anti-Catholic history, after bringing and dropping a thousand charges, after contradicting itself a thousand times, on the subject of the Catholic Church, has never yet guessed the simplest fact about that Church, that it stands for the whole truth against every kind of error.

e.g. The Church is always treated as necessarily the ritualist or the ascetic party in any dispute; though the Church has condemned countless forms of ritual and excesses of asceticism.

(12) Anti-Catholic history is obscurantist; it is afraid of the truth.

e.g. We can easily verify this statement by challenging any of the newspapers to the free discussion of any of these theses.

A great deal of so-called impartial history was very rotten eggs, and was, like them, used for political purposes. He was not sure what people really meant by impartiality: it would be better described, perhaps, as honesty. He thought that the more impartial a Catholic historian was—the more honest he was, the better. Pope Leo XIII., in condemning injudicious and lop-sided history, was reported to have said that if the Gospels had been written in that spirit we should never have heard of the denial of Peter or the kiss of Judas.

If he were to say about English history, "The Protestant Reformation came because a number of wicked men wanted to attack the Catholic Church and falsely accused it of abuses and corruptions," he should be lying. On the other hand, if he were asked what was the main force in the Protestant Reformation, he had no hesitation in saying it was the land-grabbing and money-grabbing of the rich. Were he turned that moment into an atheist, he would still see that historical fact to be a fact. The Reformation was mainly the robbery of the Church and the people of England by a new oligarchy. Impartiality consisted in stating the two truths: that there were corruptions in the Church, and that the force that took advantage of those corruptions was a force of piratical plutocracy. Mr. Chesterton protested against sham impartial history. If he had to choose between the various enemies

and slanderers of the Church, he would infinitely prefer some of the jolly old fighting Whig historians, or the sneering French writers. If there was on deplorable hypocrite it was the modern "scientific" historian. Giving some illustrations of his meaning, he said that Voltaire would have said: "The Crusaders were a lot of deluded lunatics under the influence of an absurd superstition, who went and fought in a dispute about an empty tomb." The modern would say: "About this time the economic pressure of the effects of primogeniture produced a tendency for the younger sons of the aristocracy to seek an outlet in new fields of effort."

Pope: a Great Statesman

In the *Times*, of New York, last Sunday (says the *Brooklyn Tablet* for November 10) appeared an interesting article on Pope Pius XI., by Allen Sinclair Will, author of *The Life of Cardinal Gibbons*, and a non-Catholic. Mr. Will tells of the great influence of the present Holy Father in recent diplomacy and compares him to Pope Leo XIII. The entire article is as follows:

"In the Vatican sits an enigma to statesmen—a Pope of dominating personality who has disclosed to them just enough of his capacity for dealing bold strokes in world affairs to disconcert them with anxiety as to what he will do next. Since he upset their shrewdest guesses by the direct form of his interposition in the Ruhr brawl, and flung the weight of his office into the scale at Paris and Berlin in the effort to bring peace before the richest industrial district of Western Europe became a desert, an agitated whisper has been passing among the watchers in the chancelleries: 'Is there to be another Leo XIII., or even a bolder—perhaps a greater—than Leo?'"

"When the mountain climber-cleric of Milan, who had wrested records of endurance from the Alps, was elevated by fate beyond human forecast in February of last year to be the spiritual head of 300,000,000 of people, the political map makers and map shifters of Europe took scarcely more than a languid interest in the change. Wise in the precedents of history, they accepted a complacent belief that this intrepid spirit, robust alike in mind and body, with human sympathies as wide as the world, loving freedom as an eagle loves it, would subside into the rigid restraints of his office as many of his predecessors had done.

"True, there was a quickening of the diplomatic pulse when the new Pope gave his blessing to the people from the outer balcony of St. Peter's, the first such appearance since the election of Pius IX. in 1846, but perhaps, the foreign offices thought, this was only a 'gesture' to Italy. They knew the inner details of the Vatican's lack of prospects for obtaining the long sought guarantee of territorial independence, and what mattered the acclaim of a Roman crowd when the political cards were all neatly stacked to checkmate any sudden move?"

"Popes are not precipitate in action on world affairs at the outset of their reigns, and the adepts in diplomatic finesse had a breathing spell, so far as the Vatican was concerned. Even when Pius XI. announced that he was to devote himself to the supreme object of bringing peace to a distracted world, they gave scant heed. It is not for us, they reasoned, to quail before allocation or encyclical in these late days. On with the free and rigorous play of *armour propre*, the *ballon d'essai*, the *quid pro quo*, and the other devices of our ancient calling! Let churchmen stick to their beads! In the grand arena of world politics we shall make ourselves great and our enemies small without let or hindrance from any one speaking in the name of moral power.

Vatican and Italy.

"In all this, however, there was no discounting of the new Pope's personal traits by these discreet observers. The man and the opportunity had met, but the question of doubt was how far they would blend. Until he reached the age of sixty years—he is sixty-six now, not old as the ages of Popes run—the Rev. Achille Ratti was only a minor figure as an ecclesiastic; but he was storing up knowledge and experience that could not fail to be of help to any man.

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"The first question in the public mind was, of course, how far he would go in an approach to an understanding with the Italian Government, and the answer may be given now in the light of the events of the last twenty months. Boiling down much recent history, it can be said that Pius XI., in the present disturbed state of the world, has not considered the time propitious to seek the general international guarantee of papal independence which is and has been the goal of the Vatican. It is believed, indeed, that Italy under Mussolini, who came into power eight months after Pius XI. was elected, would be willing to give such a guarantee; but doubt is felt that unanimous accord to the same end could be obtained from the other powers.

"Nevertheless, events have moved toward a complete absence of friction between the Vatican and Italy. Mussolini has restored the crucifix to the schools and has rigorously punished Fascisti who have been guilty of even minor affronts to the Church or Church interests. His desire to keep on good terms with the Vatican is not questioned, and he would be elated to have its support; but Pius XI. has shown a master hand in avoiding complications with internal political forces in Italy.

"The large and influential group in that country which the organising skill of Don Sturzo, the Sicilian priest, built up, while often called the Catholic Party, bears in reality the name of the Popular Party, and Catholics in authority do not give it any other designation. Its aim has been a moderate programme of social legislation, standing between the extreme radicals who acquired so much power there after the war and reactionary elements that would have denied amelioration to labor. The party stands firmly against any legislation encroaching on the Church or trespassing against her property rights, but that is by no means the whole of its purposes.

"From Pius XI. has come no sign that he approves or disapproves the party as an organisation, and when Don Sturzo eliminated himself from it after his recent clash with Mussolini over the new electoral bill it is understood that the priest-politician retired to a monastery with Vatican approval. The Pope, in effect, has tolerated the Mussolini Government and done not the slightest thing to hamper its reorganisation work in Italy, recognising that the stable reconstruction of the country has been an urgent need.

"The effect of all this is that the Papacy is now more secure in its position in Italy than at any other time since the break in 1870, and the high motives of Pius XI. in regard to the welfare of his fellow-countrymen are appreciatively recognised by the constituted authorities there.

Advice on the Ruhr.

"It is on the problem of the Ruhr that the Pope has taken his most pronounced stand in the domain of world affairs. When his letter on the subject to Cardinal Gasparri, his Secretary of State, was flashed on the vision of European statesmen last June, some of them were surprised.

"Poincaré thundered in the French Parliament amid salvos of Nationalist applause that the guidance of the Pope in temporal affairs was not to be accepted and that France's policy would remain unchanged. The German Chancellor, grasping at a straw, yet careful to avoid over-eagerness in seeming to espouse the proposed solution for fear of destroying the practical chance of having it accepted, saluted the utterance as a lofty pronouncement in the interest of rescuing a tortured Europe. The Pope was careful to enjoin upon Germany the cessation of all acts of resentful resistance, and he had been equally careful to advise Brussels against drastic reprisals for the Duisberg bombing of Belgian soldiers.

Influence in Palestine.

"In a speech in the same month of February, 1922, to the diplomats accredited to the Vatican, when he received them in a body, he urged them to contribute to 'universal pacification, which is the aspiration of all peoples.' He adopted as his motto in his first encyclical, 'The Peace of Christ in the Kingdom of Christ'—in other words, a pacified and restored world in which the Golden Rule would come into its own as the basis of international relations.

"The Pope has caused another commotion by his protest to the League of Nations on Palestine and a protest

which, from the Vatican's point of view, was also in the interest of world peace. When special rights were proposed for the Jewish population there under the British mandate, and when these rights were accorded later, Rome showed deep concern. At the consistory in 1921 at which Monsignor Ratti was made a Cardinal, Benedict XV. took occasion to deplore 'the privileged position enjoyed by the Jews in Palestine' as a danger to other elements in the population. After the new Cardinal of that day had succeeded to the Pontifical throne, he went further and sent to the Council of the League in June, 1922, a definite statement of the Vatican's stand.

"Pius XI. was not opposed to the Jews in Palestine having civil rights equal to others there, he declared, but he objected to their holding 'a preponderating position,' and insisted that the rights of Christians were inadequately safeguarded. The Vatican wishes the Catholic missions in Palestine to be free from control by non-Christians. Its view is that germs of strife lie in the present arrangement, and that a mistake was made by the League in sanctioning it, despite the objections voiced by Monsignor Cerretti in the Vatican's behalf when the project was first mooted.

"The exertion of pressure through the nuncios followed promptly, for Pius XI. is not one to content himself with words alone, however fervently they may proceed from his deep convictions. Monsignor Cerretti, the experienced representative of the Vatican in Paris, did his best in a baffling situation, but it does not appear that he made any headway in convincing France that it was time to consider milder measures.

"Hurrying to Berlin at the Pope's bidding, Monsignor Pacelli, the Nuncio at Munich, worked upon the German Republic's authorities with some success. Germany has given up the official hectoring in the Ruhr, which was called by the paradoxical name of 'passive war,' and, while the full solution exhorted by the Pope is far from accomplished, no little progress has been made in the direction which his bold pronouncement indicated, whether it be due to his action or not.

From the beginning of his reign Pius has been a Pope of peace. Receiving Cardinal O'Connell while the white soutane was yet a new garment on his shoulders, he declared that "my one great desire is to establish peace and harmony among all nations." He expressed high admiration for the moral force wielded by America in the grievous problem of world recovery, and one could read into his words a wish to associate that force with his own in the task that was set.

The Pope's Opportunity.

"Pius has shown a master hand in dealing with the situation in Russia. His policy there has been like that of the United States—charity and good works without political entanglement—and he has opened with a minimum of friction a field long closed to the Catholic Church. By efforts that were largely personal he collected great sums of money for the distribution of supplies during the famine, and he has maintained a representative in Petrograd who has administered these funds in a manner to elicit the gratitude of the beneficiaries.

"In Jugoslavia also, where the Russian Church has been pre-eminent, Pius XI. has shown tactical skill in obtaining full opportunities for Catholics. This work is still in the process of consolidation, but important gains have been made."

Catholic Reading

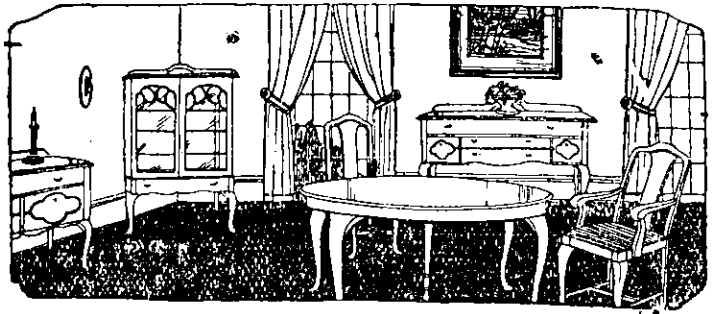
During your Sunday leisure you will find in the *Tablet* the answers to questions that cropped up through the week. It will give you articles on education, on the progress of the Church, on social problems, on Irish affairs, as well as good stories, good poetry, and good "smile-raisers."

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For one week only Low's Ltd., 69 Lichfield Street, Christchurch, are offering a free gift of 1/3 by selling their 3/6 silk ankle hose at 2/3 pair. They are the best value in the Dominion even at 3/6. Colors: Navy, Fawn, Putty, Light Brown, Green, Grey Champagne. Send piece of material and Low's will send nearest match.

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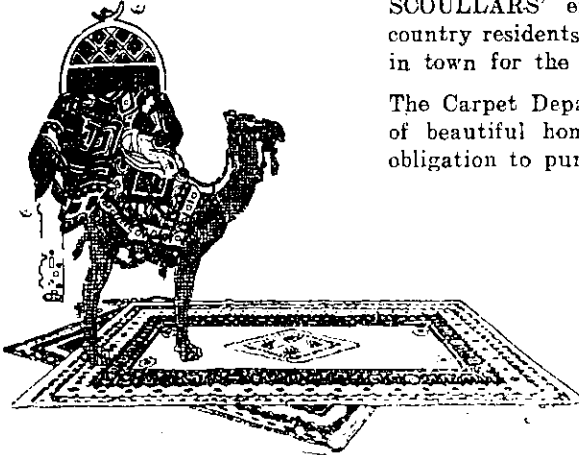
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THE MURRAY SHOE THE MURRAY SHOE Makes Life's Walk Easy

The Art of Home Making

[Paper read by Miss K. Turner, M.A., at the recent Conference of Women held at the Convent of the Sisters of the Missions, Christchurch.]

I feel that no apology is necessary for introducing, at a gathering like this, such a beautiful and holy subject as the "Art of Home Making," especially as we know that the whole of the thinking world is looking to the *Home* and the influence there, to stem the deplorable tendencies of the present day.

Catholics who have so continually before their minds the simple, holy and happy home of Nazareth, in which Divine Wisdom spent the greater part of His life on earth, can have no difficulty in knowing what is in reality the Catholic ideal of Home Life, and in Our Blessed Lady they have *par excellence* the model of all successful homemakers.

We cannot for a moment imagine Our Lady shirking the duties of her household; but we also find her keenly interested in, and attentive to, the needs of her neighbors: in other words she was most devoted to her own home and at the same time she showed in full measure that community spirit which is one of the great wants of the present day.

It is to be feared that our education system has been the cause of much of the lack of devotedness and of that *desire to serve* which is so essential to our own happiness and that of others. To me the idea of service to others should dominate our lives. In the home, and to a great extent in the school, the child is made to feel itself a little "tin god" around which everything centres. It is not trained in that service to others which is the corner stone of domestic life and happiness. People are apt to think that it is enough to give children a good "schooling" and teach them a few accomplishments; but in order to be sure that our children will grow into men and women capable of enjoying life to the full, in the best sense of the word, we must see that they have scope for the training and development of soul and mind and body, and we must impress on them from their tenderest years that it is the duty of one and all to give what they can, and that what is ours to give is not ours to reserve. A successful and happy home provides for all this. But it is the love of the good and the beautiful which shines out from the Mother that does this best. It is her attitude of mind towards these things that counts.

Firstly.—*Training of the soul.* This of course is done to a great extent by the very atmosphere of a good Catholic home, and it is to be hoped that the good old practices of short morning and night prayers in common, Grace before meals, and the Rosary after tea—without trimmings—will continue to flourish amongst us. These invariably bring very special blessings on the homes where they are in force.

Secondly.—*Training of the mind.* Some families have a useful practice of insisting that all the members shall be present for at least one meal, generally tea, and a point is made of bringing up topics of general interest. In this way the growing boys and girls get a chance of hearing the news of the day and the principles involved treated from a Catholic point of view, and of course Catholic subjects continually come up for discussion. The *Messengers*, the *Tablet*, and other Catholic papers are necessary to make it easy to bring forward such subjects for these general talks. There are also many helpful little books of piety as well as other works of Catholic interest, that should find a place in a Catholic home. It would be a good thing if our Catholic people in giving Christmas or wedding presents would make a point of giving something Catholic—a good picture, a statue, a set of books, etc. They would be surprised how much these would be appreciated, as I have special reason to know. Nor need they fear overdoing this, for in a country like New Zealand we are such a mixed community that one's Catholic friends are generally not numerous. Good pictures are unrivalled both from the point of view of art and from the salutary influence they exercise on those who have to gaze on them day after day.

I put in a plea here for Art in all its branches. A training in the appreciation of the beautiful and the artistic should find a place in every home. Good literature,

poetry, and the prose of our best writers are picturesque, noble, and inspiring; such works when read or discussed in the family give a noble and beautiful outlook on the ordinary and natural things of life.

In the matter of reading it would be a good thing if members of the Conference would suggest books that they think helpful in a Catholic home. The art of reading aloud should be cultivated in every home, and it would be well if Catholic parties could meet occasionally for the reading and discussion of matters of special interest to them.

Music also finds a big place in our homes. Needless to say it should not be jazz of the "Yes, we have no banana" type; but joyous, soulful and inspiring.

Coming now to what may be called the more practical side of Home Life, I think we could not do better than take our cue from the great majority of cultured American women, even those with substantial incomes, who make a point of doing as much of their own housework as they possibly can, knowing that this is not only the best way to get it well done but also best and healthiest for themselves. In English countries a woman apologises if she does not keep a servant, an American woman apologises if she keeps one.

Simplicity and usefulness are the dominating ideas in all the best American homes of to-day. Simplicity excludes cumbersome unnecessary furniture, and therefore saves a vast amount of work and leaves more room for what is truly beautiful and artistic, namely, sunshine, fresh air, flowers, needlework, beauty, and comfort.

Usefulness. A kitchen which has the benefit of all the modern improvements—and these fortunately are not expensive—is indeed a joy to its owner; and an American woman now takes as much pride in showing her visitors this part of her house as she does in displaying the beauties of her drawing-room. Cooking is done by gas or electricity and there are no black stoves to clean and flues to attend to. All scrubbing is reduced to a minimum for the benches, etc., are made of slabs of stone which only need mopping down. Tiles of glazed-ware, which can easily be wiped over, are used for the kitchen flooring and the lower half of the walls.

With all this, and the help of many other simple labor-saving appliances, the actual work of cooking and preparing meals is so reduced, and the results so satisfactory, that cooking is looked upon as a pleasure and an accomplishment to be proud of.

Studholme House, the Dunedin University Hostel for Domestic Science students, which is in the charge of Professor Strong, an American woman of culture and refined tastes, is a very good example of the success of modern American training in the art of Homemaking.

The time saved by eliminating unnecessary hard labor can be much more profitably devoted to developing taste in furnishings, in needlework, in the arrangement of flowers and in the many other little odds and ends which help so greatly towards promoting a real love for home life.

Dresses and frocks are made so simply nowadays that every girl should make all, or nearly all, her own clothes. In a city like Christchurch it is very easy to get patterns altered to suit oneself—most of the big firms do this for a very small sum; and then a girl can herself use her taste and show individuality in matching colors artistically and in getting the finish she wants. The School of Art also makes it very easy to get embroidery patterns and things of this kind. It would be a good thing if our young people could meet occasionally both to encourage one another by proving how much they really can do in the way of plain and fancy needlework, and also to exchange hints and useful suggestions.

One great thing our girls should aim at in a home is to avoid elaborate dressing, and to spend the time and money so saved in making for themselves neat tasteful linen and house clothes which will make them well pleased with themselves and pleasing to those with whom they live; and surely it should be our great endeavor to please most those with whom we most come in contact.

It must be admitted that for the greater part of most young girls' lives their training is diametrically opposed to the fostering of that love of housecraft which is so essen-

tial to a happy home. Firstly because while at school they have as a rule far too many lessons to allow them to get the necessary training and practice in home duties. Secondly, when they leave school so many of them at once commence work in the telephone exchange, or in offices, shops, and schools which allow them even less time and energy for housework. The result is that it is not at all unusual to find a girl who cannot do such a simple thing as make a good cup of tea, cook a chop, or make a simple salad. And yet it must be admitted that very much of the comfort and happiness of a home depends upon such elementary matters as these, nor can the conveniences of restaurants and similar institutions be depended upon to take their place unless home life is to be abandoned altogether.

What is the remedy? It would be a good thing if our government would do what they say the Swiss are doing; namely, make it compulsory for every girl when she reaches a certain age to go through a searching test in the essentials of practical housecraft. If she fails in this test she is compelled to spend six or twelve months in a training hostel until she makes up her deficiencies.

Mothers should make a strong point of giving their young girls responsibilities in the home, in order to strengthen and develop their characters, to lessen the strain on themselves, and because it is most important to develop in our young people that idea of service to others which I have said already is the corner stone of a happy domestic life.

If school lessons threaten to prevent the girls of a house from undertaking some of the responsibilities, parents would be wise in insisting that their daughters' school course be spread over a greater length of time, so that what is most essential in their training shall not be omitted. The gain from a health point of view would also be very great, for the absurd notion that girls are equal to boys in all respects has been to a great extent the cause of the many nervous break-downs among our young girls and women. Educational authorities throughout New Zealand are realising the necessity of a change, and one of the objects of the new Junior High Schools is to supply a remedy for the weakness inherent in the present system.

Home Evenings.—Another remedy has been proposed, and it is one that should also prove useful in fostering a community spirit among our Catholic women. The proposal is that in order to stimulate interest in homecraft, and to give girls an insight into that beautiful attitude of mind towards the home and all that pertains thereto, Catholic ladies, who can spare the time, should every now and again, say once a month, invite six or eight young girls to their house for a "home" evening or afternoon, the object being a utilitarian one, namely, that the girls should spend the time, not in entertainment but in some useful occupation such as practising simple cooking recipes, exchanging sewing hints, patterns, etc. These associations have proved very useful elsewhere; but they flourish only while people have the good sense to keep them as simple and useful as possible. Once entertainment on any scale is allowed to creep in they become too great a strain and die out very quickly.

Entertainment however is also necessary, and this opens up so wide a field for discussion that there is only time left to tabulate a few leading questions.

Firstly—What can be done to counteract the prevailing rage for jazz music, dances, etc. and to inspire our young people in particular with a love for better music and songs? Why do our young girls leave the home in search of the pleasures which we know are so hurtful to them?

The reason in some cases may be that the home does not satisfy the natural craving of the heart for the beautiful, the joyous and the pure.

Secondly—Could not a strong movement be set on foot to make entertainments in the home simpler and more natural and therefore more enjoyable and beneficial? My most enjoyable evenings have been spent with a few friends who have met to do some sewing or other work and at the same time hear something read or discussed, the whole point being that we know quite well that we are to entertain ourselves, and that only a simple supper will be provided, which some, or all, of us can help to prepare. This does away with the artificiality and boredom of set enter-

tainments, and makes social intercourse much more possible and pleasant.

There is only one more point I have time to bring up and that is the advantage there is, both to the home and to ourselves, of copying what I have already called the community spirit of Our Lady, and this we can do by such works of charity as visiting the sick, reading to old people, and, if we possess a motor car, taking such people for an outing occasionally, and so on. Many Catholic ladies in this city already do this, and it would help our young people considerably if they would bring forward any helpful suggestions that occur to them, for as has already been said it is only by counteracting the modern tendency to be self-centred and forgetful of others that we can become truly happy.

There are very many other important points that could be touched upon, but I trust that the general discussion will of itself bring these forward.

IN DEFENCE OF THE MODERN GIRL.

Miss Mahoney, a graduate of the Dublin University, who has spent several years in India as Inspector of Schools, said a few words in defence of the modern girl, who, she considers, compares very favorably with the girl of the last generation. She considers much of the dissatisfaction with the girl of the present day is due to the age old "clash of the generations" and the want of sympathy and understanding between the young and their elders. She begged for broad methods in dealing with girls instead of the system of annoying "don'ts" on which so many girls are brought up. She urged that girls be taught the broad principles of the Church's philosophy in order that they may have these principles to apply to difficulties that arise in after life. The development of the artistic side of a girl's nature was, through the beautiful, an avenue of approach to God; and the cultivation of a right taste in all things was a valuable correctative to many of the errors and evils we are deploring. It was an error to suppose that the appreciation of the beautiful which we call Art was the privilege of only a few, specially endowed. A taste for Art, as for everything else, had to be acquired, and its acquisition was possible for everybody. In conclusion she begged for the training of girls from their earliest years in responsibility and also in social service—not necessarily the social service that needed labor and the expenditure of much time—a smile or a kind word or a thoughtful act might sometimes effect more good than a £50 note; social service for those with other closer calls on their time was often a matter not so much of doing as of being.

Answers to Correspondents

DESIROUS.—There is certainly no contempt implied in calling a person "Paddy" if he has been christened Patrick. And even when applied generically to Irishmen it is not necessarily contemptuous. Remember Sullivan's stirring ballad, "We're Paddies Evermore!"

READER.—It is false to assert that "The numerous convents take no daily or other secular paper." Only a person altogether ignorant of facts could make such a wild and sweeping assertion.

ENQUIRER.—The volumes of the series, *My Bookcase*, can be had at the *Tablet* Office, price five shillings each.

About five are now published and all are masterpieces.

SEAGHAN.—Yes, thank goodness. The spring poets are having a rest. The last feeble and flickering effort received was about a girl who

"Wore two patent leather shoes upon her feet

And on her head a hat that looked most neat."

Now, if she had worn them the other way about it would have been worth writing rhymes on the matter.

H. F.—The Ku Klux Klan, after a long period of lying and equivocation, now openly admits that it is organised to make war on Jews, Catholics, and negroes. Judging by the speeches of its leaders, it is as malignant and as ignorant as the Orangemen. However, Americans can be trusted to deal with nonsense of that kind. They have no "statesmen" of the type of Bell in U.S.A.

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BOOK NOTICES

The Life of Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus. Translated freely from the German of Rev. Ignaz Watterott, O.M.I., by a member of the Congregation. Burns, Oates, Washbourne. Price, six shillings.

This well-printed and well-illustrated volume gives us more than the biography of a refined lady, who, caught in the net of charity, became the foundress of a Congregation which has now nearly half a hundred branches in different countries; for it gives us a picture of the days of the Kultur Kampf, when the May Laws were put in force against the brave Catholics who in Germany, as elsewhere, clung to Christian education. The story of Mother Clare's life and labors, and of the growth of her Congregation, its trials and victories, is well told, and it makes interesting reading.

The Church, Culture, and Liberty, by the Most Rev. Martin John Spalding. Linehan, Melbourne. Price, five shillings.

In America's darkest years of persecution God sent to the Catholics of the United States three valiant champions, who by pen and tongue encouraged their persecuted people and exposed the attacks of the raging bigots, who, in those times, were even more rabid than their lineal descendants of the Ku Klux Klan, in our own day. Archbishop Hughes, Archbishop Kenrick, and Archbishop Spalding were leaders of which Catholics in any country might well be proud, and perhaps, the most eloquent and gifted of them all was John Martin Spalding, whose words are won set before us in this volume of "My Bookcase Series." No doubt, much of what he wrote was of topical interest at the time, but the contents of this book are of permanent value as an eloquent presentation of the civilising influence of the Church and of her defence of true liberty in all times. As an apologetic work, it ought to find a place in the library of every educated Catholic reader.

Irregular French Verbs, Compiled by the Christian Brothers Rostrevor College, Magill, S.A. Price, threepence.

This publication will be a boon to students of the French language who are preparing for examinations. From *aller* to *vouloir*, they are all here in their principal parts, as far as they have them, and in such order as can be produced from such disorderly things as French Irregular Verbs. In an appendix, there are some useful notes on the preceding paradigms. There may be more interesting New Year gifts for students of French but it were hard to find one more useful.

Stewart Island Verses and Others, by "Southerner." Graft Agency, Invercargill.

"Southerner's" verses will find many readers in New Zealand. He is *simpatico*; he handles his simple rhymes like a master; he sings artlessly of the things that have a corner in the hearts of us all—of the sea, the hills, the trees, the call of spring, the sadness of parting, and the joy of home-coming. Put this little book in your pocket when you go for your holiday, and you will enjoy reading it when afar from the noise of the town.

Children of Mary, Christchurch CATHEDRAL SODALITY.

A Retreat for the Children of Mary of the Cathedral parish, which proved very successful, began on Tuesday, December 4, and concluded on Saturday, December 8 (Feast of the Immaculate Conception). The thanks of the sodality is due to Rev. Father McEvoy, O.P., who conducted the Retreat, and to the Sisters of Our Lady of the Missions, who placed their beautiful chapel at the disposal of the retreatants. The members of the sodality, to the number of about 300, attended the Spiritual exercises both morning and evening during the Retreat. On Saturday evening a magnificent procession in honor of Our Blessed Lady of the Immaculate Conception wended its way through the convent grounds, the Children of Mary, in regalia, participating in large numbers.

At the 8.15 Mass on the Sunday following, the general monthly Communion of the members of the sodality took place, and it was a most edifying sight to see such a large number of young girls clothed in the society's regalia approach the Holy Table. It was, moreover, a great

tribute to Father McEvoy's ministrations during the Retreat.

The monthly meeting was held in the afternoon, during which there was the consecration of new members and reception of aspirants by Rev. Father Lordan (Spiritual director), who also gave Benediction of the Blessed Sacrament in the convent chapel.

The reception was followed by the sodality's annual tea at the convent, Rev. Father T. Hanrahan, Adm., presiding. Also present were Fathers McEvoy, Lordan, and Healey. A short but very pleasing musical programme followed, and was contributed to by Misses B. McAloon, N. McKendry, B. Gallagher, Mavis Falconer, Helena Keene, and several of the convent boarders. At the conclusion the members took advantage of the occasion to make suitable presentations to Father Lordan and the Sister directress, in recognition of the much appreciated work they had accomplished throughout the year in the interests of the sodality.

At the close of the Retreat the Rev. Father McEvoy, O.P., gave a lantern-slide exhibition of various scenes in the life of Blessed Theresa. The Reverend Father has a particular devotion to the "Little Flower" as she obtained him the cure of a serious illness, and he was able to supplement the impression produced by the numerous pictures of her beautiful and edifying life by many telling anecdotes and exhortations. The exhibition proved indeed a most impressive and delightful treat, and it is much to be wished that the cinematograph could always be put to such effective use.



CODY—MOYNIHAN.

The wedding was solemnised on November 1 at St. Joseph's Cathedral, Dunedin, by Rev. Father Collins (Holy Cross College), of Mr. Patrick Cody, third son of Mrs. and the late Patrick Cody, of "Sandstone," Riversdale, and Margaret, third daughter of Mr. and Mrs. Alexander Moynihan, of "Greenlawn," Momona. The bride, who entered the Cathedral on the arm of her father, to the strains of the "Wedding March" played by Mrs. Mitchell, was charmingly attired in a frock of Saxe blue satin morocain trimmed with beads and silver-lace, and with Saxe blue tulle veil and orange blossoms. She carried a bouquet of cream roses. Miss Kitty Moynihan (sister of the bride) as bridesmaid, was attired in a Vieux rose satin frock trimmed with beads, and hat of lemon and gold tissue with streamers of lemon silk ribbon. Miss Kathleen Hogan (niece of the bride) as second bridesmaid, and Miss Margaret Hogan, as flowergirl, were prettily dressed in cream fugi silk embroidered in pale blue and pale pink, and wore kingfisher blue hats with streamers of silk ribbon, and carried a bouquet of flowers and a basket of flowers respectively. Mr. John Cody (brother of the bridegroom) was best man. The bridegroom's present to the bride was a ruby and pearl brooch, to the bridesmaids and flower girl a gold bangle, and gold brooches. After the wedding ceremony the guests assembled at Kroon's Hall, where the wedding breakfast was partaken of, and the usual toasts honored, the festivities being extended throughout the afternoon. The newly-wedded couple left for the north by motor, the bride travelling in a navy blue braided costume, fox furs, and pillar-box red hat.

CATHOLIC LITERATURE

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Selected Poetry

Answer

You ask me of her—where she is,
What she does, how she lives.
I answer in a voice that gives
The hint I do not care;
Venturing she is in Samosair
Stringing beads, or plaiting hair,
Or catching gold in little sieves:
"Someone told me she was there—
That, I heard, is how she lives,"
And you wonder, so I see,
How a man can be
So coldly diffident, when he
It was who stormed and took
That dagger-breasted valkyrie.

Well, the high Valhalla keeps
That record in a banded chest;
And there's a record, too,
Where a crimson fountain leaps
And falls within my breast.
Though by chance you guessed what's true,
Reading right my knotted hand,
How little you would understand!
My answer's good enough for you.
—SCUDDER MIDDLETON, in *Poetry* (Chicago).

The Earth-Child in the Grass

In the very early morning
Long before Dawn time
I lay down in the paddock
And listened to the cold song of the grass.
Between my fingers the green blades,
And the green blades pressed against my body.
"Who is she leaning so heavily upon me?"
Sang the grass.
"Why does she weep on my bosom,
Mingling her tears with the tears of my mystic lover?
Foolish little earth child!
It is not yet time.
One day I shall open my bosom
And you shall slip in—but not weeping.
Then in the early morning
Long before Dawn time
Your lover will lie in the paddock.
Between his fingers the green blades
And the green blades pressed against his body. . .
My song shall not sound cold to him,
In my deep wave he will find the wave of your hair,
In my strong sweet perfume, the perfume of your kisses.
Long and long he will lie there . . .
Laughing—not weeping."

—KATHERINE MANSFIELD, in *Harper's*.

Times Go By Turns

The lopped tree in time may grow again,
Most naked plants renew both fruit and flower;
The sorrest wight may find release of pain,
The driest soil suck in some moist'ning shower;
Times go by turns and chances change by course,
From foul to fair, from better hap to worse.

The sea of fortune doth not ever flow,
She draws her favors to the lowest ebb;
Her time hath equal times to come and go,
Her loom doth weave the fine and coarsest web;
No joy so great but runneth to an end,
No hap so hard but may in fine amend.

Not always fall of leaf nor ever spring,
No endless night yet not eternal day;
The saddest birds a season find to sing,
The roughest storm a calm may soon allay:

Thus with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost;
The net that holds no great, takes little fish;
In some things all, in all things none are crost,
Few all they need, but none have all they wish;
Unmeddled joys here to no man befall:
Who least hath some; who most, hath never all.
—ROBERT SOUTHWELL, 1561-95.

From An Elegy on Erskine Childers

Would you not have us shed one tear for you
When with clear eyes and mind at peace you passed
The sombre gate weak mortals dread, when vast
Unfathomed Night concealed you from our view
And none of all the loved ones whom you knew
Was there to wave a farewell at the last.

You lived by faith that life's most valiant game
Was yet to play, whose prize was honor's best,
You sought new heights, when others pined for rest
Back from the turmoil of the world you came,
And turned your footsteps on the ancient quest
That set so many a brave dead heart aflame.

And surely 'tis strange that we should mourn
Now that Earth holds you in its last embrace,
And think it bitter shame that limbs outworn
Thus in our service, find such sleeping place,
Ah! patient, loving heart, and earnest face,
That bullets of a firing squad have torn!

Some knew your worth in Councils of the State,
High thinker, sage adviser, judge of men;
Some shared your toil, when with illustrious pen
You fought a world of ignorance and hate,
Alas, that stars should vanish from our ken,
That shone on gloom, serene, inviolate!

And some have tramped with you on road and field,
Sought homely shelter at the daylight's end,
And found you like themselves, untrained to yield,
A funeral tribute of proud tears they send
To you, their chief and comrade, who have sealed
With blood the testament which they defend.

One yet remains, whose thoughts may not be told
In mine or any song; she holds apart
Converse with you in chambers of the heart,
Beyond our duller hearing you unfold
Such things to her as 'twere profane and bold
To venture telling, even with poet's art.

And now the tongues of calumny are stilled
That clamored round you like the beagle's cry,
Mindless, insatiate, till their prey was killed,
Not knowing that obscured majesty
Must clear with death, and dazzle every eye
With light of splendid destiny fulfilled.

Your soul has scaled the ramparts that surround
The keep of mortal days; the Giants' spell
Yet holds us captive in the citadel,
And groping through dim alleys where resound
Life's clangor and confusion; but you dwell
In calm and stainless air, where the Dark Rose is crowned.

You scorned to wait for ripeness and the fall
When Ireland's cause showed Death in gallant trim,
So gay, in spite of pain and mangled limb
That you could smile on spectres that appal
Blind fools, who still keep hoarding to the brim
When squandering nobly were the best of all.

And they who watched you leave the tragic play
Now link your name with Emmet's and with Tone's,
And your pale face an Irish Empire owns
Securer than the Roman Eagle's sway;
No arch of triumph on a Sacred Way
You'll need, nor cairn of monumental stones.
Go Dia déan trócaire ar anam.

—PADRAIG DE BRUNO.

FEATURES OF THIS WEEK'S ISSUE

Leader—The End of the Year, p. 29. Notes—The New Year; Simple Rules for Happiness; Seasonable Thoughts, p. 30. Topics—Ireland; War Among Protestant Churches; An Invercargill Challenge; Chesterton's Indictment, pp. 18-19. Complete Story, p. 9. Dress, p. 13. Puhoi, p. 17. Pope a Great Statesman, p. 21. The Art of Home Making, p. 25.

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, DECEMBER 27, 1923.

THE END OF THE YEAR



THE end of the year is a time of retrospection. We look back on the days that have gone and ask ourselves what have they left us. We compare the record of achievement with the promises of twelve months ago. We note our slight gains and our heavy losses. For, weighed against the gains the losses are usually heavy, when we consider the things that really matter. In many ways the whole world is poorer now than it was on New Year's Day, 1923. It has made no progress on the road to peace and good will among men; it has not drawn nearer to God; it is not purer, nobler, more just, more charitable. And how few individuals are in better case? We have lost friends in death; we have lost graces that will not come again; we have lost time that never can be recalled. And, against such losses what gains can we set down? Money? Honors? Position? Influence? These some of us may have secured, but what security of tenure for them do we hold? There is no pocket in a shroud, says the old proverb; and therefore money does not really count. Honor is but a breath and it adds nothing to the man or woman who wears it. Influence is in itself an indifferent thing, and, ill-used, may be an evil thing. One hour of the past year rightly spent with a view to eternity would be worth all the temporal gains we could count; and probably there are few of us who can count any.

A year has gone. Most people hulk themselves to oblivion of the true meaning of time, acting as if they were here for ever, or for a very long period, considering but little that time will end quickly for them, and that at its end eternity will begin. Time is short, and it passes as swiftly as a post. It flows by like the waters of the stream that descend towards the ocean: *Labitur et labetur irreparabile tempus!* It flows and flows for ever and can never be recalled. Yet, this fleeting thing called time is the material of which we must build our eternity. And it is all the more precious because it is so brief, because it is so irreparable. Hence, the important question to ask ourselves when we balance our accounts at the end of the year, is what use have we made of the time now gone by.

Do not complain that it has gone; complain only if you have wasted it: if you used it rightly every day and every week of it will be recorded to your credit where thieves do not enter and steal and where moth and rust consume not. If you have wasted it, it will count against you: according to the way in which you have used it, it will serve or injure you. Consider what a price the blessed in Heaven and the damned in Hell would pay for one year of time? How the former would make it add to their eternal glory; how the latter would use it in penance and atonement for the sins of the years they wasted! Now and then something happens to make us realise what time means. Perhaps it is the death of a friend that reminds us that soon for us, as for him now, time will be no more. Perhaps it is a grace that comes when we are alone with our thoughts at some season like this. Perhaps it is some sudden vision of the realities of life which opens our eyes to the fact that we are already advanced a considerable way on the path which leads to the grave. Well for us if at such a moment we seize the inspiration and make it the stepping-stone which it can become for us. Well for us if we learn in earnest to utilise the time we have, to act in the living present instead of praising the bygone past or trusting to the uncertain future. Probably a year ago we made resolutions concerning the right employment of time, determining that we were henceforth going to live each day as if we were to die each day, and to work each day as if we were working for eternity. And, alas, soon we were once more in the old groove, led astray by the fascination of nugacity, busy about idle things and indolent about important things; doing much that was really nothing because we did little that we ought to have done. Too often it is on such a record we look back at the end of the year.

The stream of time rolls ever onward, hurrying towards the ocean of eternity. One day we shall cross the bar where time ends and eternity begins; and, then, there shall be no more time for us, no further opportunity of moulding our eternity, of making or marring it—for make it or mar it everyone of us is doing all the while that time is slipping past us. If we wish to understand clearly what time is worth we must try to understand clearly that the eternity into which we shall pass will be either Heaven or Hell. And if we want to find out now what have been our gains or losses for the year, we can decide very quickly by answering candidly for ourselves before God the question whether the year that is no more has brought us nearer to Heaven or to Hell. For it certainly has brought us much nearer to the one or to the other. To which? There can be no more profitable thought for a Christian at the end of the year. And, having thought it out sincerely, the next thing is to consider that there is still time left us, there is a year beginning, some of which at least we shall probably be able to use for better or worse, although we may never see the end of it—never see the beginning of the year 1925. Certainly very many of us shall never see it. Begin to use well what time is left; begin with the time that is at hand, with the day that has not yet ended. Let no more hours go by wasted; act in each as if there were to be no other following it.

Lass ungebraccht die Stunde nicht veraehen, vielleicht will keine zweite dir beginnen;

Lass ungebroschen keine Rose stehen, vielleicht musst vor die Rose du von hinnen.

Seize the hour that fleets so fast; one such hour will be your last

Pluck the roses while you pass; roses fade and flesh is grass.

The Press Apostolate

Look around among your neighbors and see if there is a Catholic family not taking the *Tablet*. Do your part for the Apostolate of the Press by persuading them that it will make their Sundays happier if they read our paper.

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NOTES

The New Year

Wars and rumors of wars are in the air as the old year closes. Men have learned by sad experience to distrust human promises and to regard the boasting of the great ones of the earth as vapor. It were well, too, if from seeing into what sorrow and travail men who shut God out from their councils have plunged the world, the people learned to trust in God as they distrust their false guides. There is no use looking for light or peace or comfort from those persons who made such wonderful pledges, who told us so confidently what they were going to do to make the world better and happier. We are not likely to be misled by them again: when, or if, they make similar promises we shall murmur a little sadly perhaps: *Omnis homo mendax*—Every man is a liar. No, there is no hope and no happiness to be found that way. We must make it for ourselves, and in ourselves, and by trusting on God who comes to us with peace and joy for us all if we will but accept it from Him. Nay it is not for all—it is for *men of good will*. And this means that until we become men of good will we shall continue to follow the phantom of happiness in vain. And unless we conform our will to the will of our Lord we cannot flatter ourselves that we are men of good will. One might logically argue that if we are not happy we are not men of good will and our wills are not in conformity with God's will. For the object of the human will being boundless goodness, it is sure that there can be no true peace for man unless his will is united with God who is Infinite Goodness in Himself; just as no loss of any paltry finite good can bring real unhappiness to the man whose will is one with Christ's. Hence, the formula which brings peace and joy is the simple prayer:

Thy Will Be Done!

If we begin the New Year and continue it in such disposition that we can repeat that prayer daily from our hearts we can hope for a truly Happy New Year.

Simple Rules for Happiness

Wishes for happiness are in the atmosphere at this season. They are carried by millions of letters and telegrams all over the world. They are expressed by millions of friends, by clasp of hands and by word of mouth. Sometimes they are sincere: often enough they mean nothing and are accepted as nothings. If you want to secure happiness in reality take heed of the following sentences which come from the pages of an old book, written many centuries ago by a monk who loved to live alone with God—if you want your friend to be happy send him these sentences with your New Year's Card:—

Endeavor, my son, to do the will of another rather than thy own.

Ever choose to have less rather than more.

Always seek the lowest place, and to be inferior to everyone.

Always wish and pray that the will of God may be fulfilled in thee.

That is our New Year message. "It is short in words, but full in sense and plentiful in fruit. For if I could easily observe it, I should not easily be troubled." It is contrary to the philosophy of the world. But what does the philosophy of the world bring but misery? What has the intelligence of the great leaders of the peoples brought to the nations this New Year but unhappiness. Is it not, then, wise to reject the wisdom of the world which has failed and to turn to the old, old wisdom which has never failed?

Seasonable Thoughts

We shall end this page, in the last issue of the year, by giving our readers some thoughts from men who thought to some purpose—some thoughts which you will not find in the novels or in the newspapers that you will read for the next twelve months; or on the lips of the politicians and educationalists of our day, who have never learned to think to any good purpose, if we judge by their record in the past.

From Marmontel the first thought:

It were well that each man composed his own epitaph early, that he made it as flattering as possible, and then spent his life in living up to it.

The second from Fénelon:

Men pass like flowers which bloom in the morning and, in the evening, fade and are trampled under foot. The generations of men are like the waves of a rapid river; nothing can arrest the flood of time which carries away with it everything that seemed immovable. You, my son, you yourself, now rejoicing in your youth, so vigorous and so full of pleasure, forget not that this beautiful youth is only a flower which begins to die as soon as it blooms; you will see yourself change insensibly: your radiant grace, your youthful joy, your happiness, your strength, your health, will vanish like a dream; you will have nothing but a sad memory of them all: languishing old age will come upon you, to place wrinkles on your brow, to bend your body, to weaken your limbs, to dry up in your heart the sources of joy, to disgust you with the present, to make you fear the future, to render you insensible to everything but suffering. This time appears to you far away. Alas! you are deceived. It is coming quickly, it is upon you. Count not, therefore, on the present: but persevere in the rough and difficult path of virtue, sustaining yourself by the vision of the future. By pure morals and by love of justice, prepare for yourself a resting place in the realms of peace.

From Bruyere, the next:

We seek our happiness outside of ourselves and in the opinion of others whom we know to be flatterers, insincere, unjust, capricious, envious. What an aberration it is!

All our unhappiness comes from the fact that we cannot endure to be alone: thence gambling, luxury, dissipation, wine, women, ignorance, evil speaking, envy, forgetfulness of self and of God.

And, finally, a wise word or two from the *Imitation*:

If thou considerest well what thou art within thyself, thou wilt not care what men say of thee.

Man beholds the face, but God looks upon the heart.

Man considers the actions, but God considers the intentions.

To do always well, and to hold oneself in small account, is a mark of a humble soul. . . .

Thou must in good earnest conceive a true contempt of thyself, if thou wilt prevail over flesh and blood.

We know that these thoughts, collected here and there from the thinkers who once wished one another a happy New Year, as we do now, are no longer fashionable among men and women of the world. And, because they are not, men and women of the world are strangers to the very meaning of the word happiness, as the teachers of Christian days conceived it. The men whose words we have quoted have gone away on the stream of time. May their wisdom bring us sense enough to use the time given us as they would advise us to use it, for if it does that it will bring us no small happiness in the New Year.

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DIOCESE OF DUNEDIN

In addition to those mentioned in an earlier issue of the *Tablet*, the Christian Brothers wish to thank the following who have generously contributed to their school prize fund:—Mesdames P. J. Hussey, Julius Dunne, and McQuillan, Dr. O'Neill, Messrs. D. Beard, R. McDonnell, H. Poppelwell, and L. McCormack.

The Christian Brothers' fourth grade cricket team easily defeated Carisbrook on last Saturday week by 166 runs. The principal scorers for the Brothers were: R. Cusack (50 not out), J. Delahunty (46), J. O'Connor (45) and B. Lynskey (30). In the interprovincial junior match Otago v. Southland, the Brothers' School had two representatives—J. Parsons and J. Russell. The Otago team would certainly have lost the match but for our representatives, as J. Parsons played splendidly for 57 not out (which was top score), and J. Russell secured the best bowling average, securing 4 wickets for 14.

Christian Brothers' School, Dunedin ANNUAL ENTERTAINMENT.

The annual entertainment given by the boys of the Christian Brothers' School, Dunedin, on Tuesday evening, December 18, attracted a crowded audience to His Majesty's Theatre, a number of the clergy being among those present. The programme, excellently arranged, contained a wide range of items, all of which were presented in a manner most creditable to both the organisers and youthful performers. To Rev. Brother Hynes is due the musical portion of the entertainment, and the high standard achieved certainly reflected the utmost credit on his tuition and conductorship. The very commendable display of physical exercises by as fine a body of healthy young athletes as it would be possible to collect together, showed to advantage the fine training imparted by Rev. Brother McSweeney, ably assisted by Mr. Bond, whose kindly help and valued interest in the boys has earned the lasting gratitude of the Brothers' teaching staff. In the elocutionary items the pupils of Rev. Brother Giggins and others of the Brothers well displayed the results of their tuition. Another factor in the enjoyment and success of the entertainment was the efficient orchestra, organised and conducted by Mr. D. Whelan, who was fortunate in securing the services of a number of first-class instrumentalists; while Miss Clara Hughes, who is ever ready and willing to assist in any Catholic function, shared with others the exacting duties of accompanist.

Both parts of the concert were opened by excellently performed selections by the orchestra. The school choir gave a splendid rendering of the choruses "The Harp That Once" and "Excelsior," and at the close of the programme "God Defend New Zealand"; the large body of boys neatly attired in white with green sashes presenting a striking stage picture. Master Frank Foster recited "Wolsey's Fall" with good effect, while Master George O'Connell in a humorous recitation acquitted himself remarkably well. The song "Queen of the Earth" was artistically given by a party of selected vocalists from among the boys. A scene from "Julius Caesar" in which Master B. Lynskey acted the part of Brutus and Master W. Meade that of Cassius was an especially fine item, and the young performers were heartily applauded for their really praiseworthy effort. A well performed and well staged action song and scena was "Our Model Parliament" in which the boys fairly revelled and their crisp topical hits and quaint mimicry were productive of sustained merriment. As usual, the physical exercises, consisting of plume drill (Sinn Fein colors) by the juniors, clubs by the seniors, and horizontal bars, parallel bars and pyramids, and finally vaulting by the gymnastic class, were all greatly admired. Among individual items well performed and much enjoyed was a violin solo ("Romance") by Master Frank Simmonds, and an Irish jig by Master Moray Nicol. The star attraction of the evening was the operetta "The Bell of the Forest," the principal characters of which were taken by Masters A. Lynskey, J. Cummings, P. O'Reilly, F. Shanahan, F. Foster, J. Sullivan, J. Haurahan, T. Lacey, H. Arnold, T. McKenzie, J. Brown, W. Lowe, T. Morris, and L. Madigan, with a supporting company totalling 150 as a whole. The mounting and stage effects were excellent, and the manner in which the performance was carried out was highly creditable to the training of Brother Hynes and

to the industry and talent of his pupils. A feature of the operetta was the singing of the "Salve Regina" by unseen male choristers composed of members of St. Joseph's Cathedral Choir. The Brothers desire to tender their thanks to those who assisted at the front of the house, and others who helped to make their annual function such a splendid success.

Dean Tubman, R.I.P.

A telegram received on Sunday evening brought to Dunedin the news of the death of the Very Reverend Dean Tubman, parish priest of Mecace. Hardly any other announcement could cause such genuine and universal sorrow among the Catholics of the South Island, where the Dean was long known and loved by thousands of people, young and old, who found in him a true friend, a good pastor, or a wise director. In Timaru, where he labored for many years, the beautiful church stands as a monument to his zeal,



but even more lasting is the memory he has left there in the hearts of his people. At the close of his life, after a brief period as pastor of Hokitika, he was parish priest of the quiet districts of Taradale and Mecace. Everywhere he went he made friends, but wherever he went his heart was in Timaru, in its church, and in its people. Few priests in New Zealand, or indeed in Australasia, failed to call on Dean Tubman when near his presbytery, whether it was in Timaru or Mecace, and while recalling his zeal for souls and his grand work as a church-builder, probably most will remember now his noble spirit of hospitality and the warm Irish *ead nibe faille* he had for all his visitors. *Ar dheis De go raib a anam!*

NAPIER NOTES

(From our own correspondent.)

December 16.

On Sunday last, December 9, the children attending the Port Ahuriri Convent School made their first Holy Communion in St. Mary's Church. This was the first time that such a beautiful ceremony has been held at the Port, and there was a very large congregation. The Rev. Father Clancy preached an impressive sermon to the little ones. After Mass the children sat down to a sumptuous breakfast, provided by the ladies of the Port. It was held in the new convent school, which is nearing

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completion, and no Catholic school could possibly be blessed with a more beautiful opening ceremony.

The funeral of the late Mr. T. O. Mahony, one of the unfortunate victims in the tunnelling fatality at Kaiwaka on the East Coast Railway, was very largely attended by his workmates, and the faithful of this district. Rev. Father Tymons officiated at the interment.

The children attending St. Mary's Convent School, at Port Ahuriri, broke-up for their summer holidays on Wednesday, when the Rev. Father Tymons presented every child with a prize. Some beautiful medals were donated, and won by the following:—Dux (medal, presented by Mr. J. P. Sheehan) was won by Patty O'Brien, a pupil who shows great promise for a brilliant future in our schools. Christian doctrine (medal, presented by Mr. P. J. Auman) won by Betty Burke. Christian doctrine (medal, presented by Mr. Geo. Graham) won by Gus. Petersen.

Mr. P. Mahony, well-known in Christchurch and the West Coast, has taken over the Caledonian Hotel here, and his son, Moran, who is a West Coast representative Rugby football player, will be a decided acquisition to our Marist Brothers' old boys' team.

BIRTH

McKEEFERY.—At Davis Street, Whangarei, on December 10, 1923, to Mr. and Mrs. L. F. M. McKeefry—a son.

MARRIAGE

CODY—MOYNIHAN.—On November 1, 1923, at St. Joseph's Cathedral, Dunedin, by Rev. Father Collins, Patrick, third son of Mrs. and the late Patrick Cody, of "Sandstone," Riversdale, to Margaret, third daughter of Mr. and Mrs. Alexander Moynihan, "Greenlaw," Momona.

DEATHS

CAHILL.—Of your charity pray for the repose of the soul of Cornelius George Cahill, son of the late Edmund B. Cahill, Shanbally House, Rathcormac, Ireland, and brother of Mrs. J. F. Gallagher (Rangiora) and the late Dr. Cahill (Wellington), who died at San Francisco, California, on August 20, 1923.—R.I.P.

DEMPSEY.—Of your charity pray for the soul of James William, beloved husband of Edith Dempsey, 96 Waltham Road, Christchurch, who died on November 26, 1923.—R.I.P.

PERCY.—Of your charity pray for the repose of the soul of Mary Teresa, beloved wife of Stuart Percy, and daughter of Michael and Mary Kellher, who died at the Dunstan Hospital on Sunday, December 9, 1923; aged 25 years.—R.I.P.

IN MEMORIAM

BARRY.—Of your charity pray for the repose of the soul of Mary Nora Sarah Barry, beloved daughter of Stephen and Rose Barry, who died at Wanganui on November 24, 1923; aged 15 years and 4 months. R.I.P.

COLLINS.—Of your charity pray for the repose of the soul of Mary Agnes, dearly beloved wife of Thomas J. Collins, who died at Dunedin on January 2, 1920.—R.I.P.—Inserted by her bereaved husband.

McEWEN.—Of your charity pray for the happy repose of the soul of James Alfred McEwen, accidentally killed at Wellington on January 3, 1920. Sweet Jesus, have mercy on his soul.

MANSELL.—Of your charity pray for the repose of the soul of Thomas Mansell, who died at Awamoa, Oamaru, on December 29, 1921.—On his soul, sweet Jesus, have mercy.

PRENDERGAST.—Of your charity pray for the repose of the soul of Johanna Prendergast, who died at Georgetown, on Christmas Day, 1918.—Sweet Heart of Jesus, have mercy on her soul.

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AT

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£1 a man will cover all expenses.—Men of neighboring parishes invited.

Intending Retreatants please forward names to the President of the Retreat Committee—Mr. J. D. Roche, Box 82, P.O. Wanganui.

WHANGAREI ART UNION

The Drawing of the Whangarei Grand Catholic Art Union has been POSTPONED from DECEMBER 22, 1923, to MARCH 17, 1924.

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RESULT OF DRAWING.

(1) Article, Picture of the Sacred Heart, Winning No. A1365. (2) Oil Paintings, No. C171. (3) Set of Saucepans, No. 251. (4) Silver Rose Bowl, No. C902. (5) Silk Coatee, No. C256. (6) Opal Dress Ring, No. F1577. (7) Tea Set, No. B1653. (8) Hand-painted Cushion, No. C677. (9) Pair of Silver Vases, No. B1948. (10) Gent's Gold Watch and Chain, No. K297. (11) Ladies' Wristlet Watch, No. A3708.

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SCHOLARSHIP AND PRIZE LIST.

Scholarships.—The O'Connor Scholarship (tenable for 2 years, £66 per annum), open to all Catholic boys of New Zealand, has been won by T. Sullivan, Convent School, Stratford. The Kennedy Scholarship, tenable for 2 years (£40 per annum), open to all Catholic boys of New Zealand, has been won by M. Mulcahy, Marist Brothers' School, Tasman Street, Wellington.

Day boy scholarships (free places), tenable for 2 years, have been awarded to:—S. Hickson, E. Simpson, J. Engler, P. O'Connor, J. Simpson, J. Smith, C. Ainsworth, and K. Flannagan.

Mr. Frank Gamble Memorial Scholarship (£12) has been awarded to E. Daniel.

DISTRIBUTION OF PRIZES.

Good conduct—Senior division (gold medal, presented by his Grace Archbishop Redwood, S.M.): Awarded to, Staff; next in merit, Cahill, Flynn, Smith. Good conduct—Junior division (gold medal, presented by his Grace Archbishop O'Shea, S.M.): Awarded to, B. McCarthy; next in merit, Barry, McSherry, Kelly. Good conduct—Extern division (gold medal, presented by the Ven. Archdeacon Devoy, S.M.): Awarded to, Young; next in merit, Callaghan, L. Evatt, Harris. Diligence (gold medal, presented by the Very Rev. Father O'Reilly, S.M., B.A. (Prov.)): Awarded to, Reilly; next in merit, Daniel, Fouhy, Halpin. Dux of the school (gold medal, presented by the Very Rev. Dr. Kennedy, S.M., B.A.): Hon. mention, R. A. Marshall (dux, 1922); awarded to, Cahill; next in merit, Wilkins, Smith, McLaughlin. "Effort" (gold medal, presented by Mrs. L. Dwan): Awarded to, Smith; next in merit, Daniell, Fouhy, Cheesman. Music—"Carolan" Memorial (gold medal, presented by the Rev. Father Kimbell, S.M.): Awarded to, P. Cullen.

Form VI.—General excellence: See "Dux." Scripture and social science: Prize, Cahill; next in merit, Marshall, Wilkins, T. Taylor. English essay (Keogh Memorial): Prize, Cahill; next in merit, Wilkins, Gaynor, McLaughlin. English literature (Watters Memorial): Prize, Wilkins; next in merit, Cahill, Marshall, McLaughlin. Latin (Bowden Memorial): Prize, Wilkins; next in merit, Marshall, Cahill, Callaghan. French (Hills Memorial): Prize, Cahill; next in merit, Marshall, Wilkins, S. Callaghan. Mathematics: Prize, R. A. Marshall; next in merit, Wilkins, Cahill, Smith. Chemistry: Prize, Marshall; next in merit, Cahill, Staff, Wilkins.

Form V.—General excellence: Prize, McAloon; next in merit, Ainsworth, L. Evatt, S. Jounson. Christian doctrine: Prize, L. Evatt; next in merit, Ainsworth, McAloon, Donovan. English essay: Prize, R. Evatt; next in merit, Dennehy, L. Evatt, W. Gilbert. English: Prize, McAloon; next in merit, L. Evatt, S. Jounson, Daniell. History and Geography: L. Evatt; next in merit, S. Jounson, R. Evatt, J. Connor. Latin: McAloon; next in merit, Ainsworth, Daniell, R. Evatt. French: McAloon; next in merit, S. Jounson, Wallace, Ainsworth. Mathematics: McAloon; next in merit, Dealey, C. Fouhy, G. Evatt. Science: R. Evatt; next in merit, McAloon, Sales, Dealey.

Form IV.—General excellence, Pearcey; next in merit, Cheesman, McSherry, M. Bourke, Bradbury. Christian doctrine: Pearcey; next in merit, Bourke, Bradbury, Uniacke, Cheesman. English essay: Cheesman; next in merit, Pearcey, Scanlan, Rutter, Uniacke. English: Bourke; next in merit, M. O'Connor, Kitching, Cheesman, Pearcey. History and geography: Pearcey; next in merit, Uniacke, Rutter, Bourke, Meyer. Latin: Pearcey; next in merit, McSherry, Scanlan, C. Collett, Cheesman. French: McSherry; next in merit, Pearcey, Scanlan, Kitching, Uniacke. Science—A division: Bourke; next in merit, Pearcey, Anderson, Harper, Cheesman. B division, Hunt; next in merit, Crawford, Power, Meyer, Harris. Mathematics—A division: Anderson; next in merit, Bourke, Pearcey, Uniacke, Cameron. B division, MacLachlan; next in merit, Hunt, Harris, Crawford, S. Cooper.

Form IIIa.—General excellence: J. Gilbert; next in merit, Molloy, A. Taylor, E. O'Connor, O'Keefe. Christian doctrine: J. Gilbert; next in merit, W. McCarthy, Molloy, Lander, Fitzgibbon. English essay: J. Gilbert; next in merit, Goodson, E. O'Connor, Jeffries, Halpin. English: J. Gilbert; next in merit, Molloy, Jeffries, Lauder, Fitzgibbon. History and geography: J. Gilbert, A. Taylor 2; next in merit, Fitzgibbon, Molloy, Cunningham. Latin: Lauder; next in merit, A. Taylor, Molloy, Goodson, Power. French: Goodson; next in merit, O'Keefe, F. O'Connor, Lauder, Molloy. Mathematics: O'Keefe; next in merit, E. O'Connor, Guise, W. McCarthy, Leech. Science—A division: E. O'Connor; next in merit, W. McCarthy, Cunningham. Science—B division: Wilson; next in merit, Leech, O'Malley, Phillips.

Form IIIb.—General excellence: P. Bourke; next in merit, Leydon, Fouhy, Krebs, McGrath. Christian doctrine: P. Bourke; next in merit, R. Hempseed, O'Malley, McGrath, Leydon. English essay: Leydon; next in merit, McGrath, P. Bourke, P. McCarthy, McGill. English: Leydon; next in merit, P. Bourke, J. O'Dea, McGill, Krebs. Latin: P. Bourke; next in merit, E. Fouhy, Leydon, McGill, McGrath. French: P. Bourke; next in merit, E. Fouhy, P. McCarthy, McGill, Leydon. History and geography: O'Malley; next in merit, McGrath, P. McCarthy, P. Bourke, Kelly. Mathematics: Krebs; next in merit, Leydon, E. Fouhy, O'Malley, McGrath. Science: E. Fouhy; next in merit, McGrath, Kelly, R. Hempseed, J. O'Dea.

Primary Department.—General excellence: Wright; next in merit, F. Swindell, Percy, H. Swindell, Herringtop. Christian doctrine: T. Uhlenberg; next in merit, H. Swin-

dell, Harrington, Wright, F. Swindell. English Composition: Harrington; next in merit, H. Swindell, Wright, F. Swindell, Redwood. English: Percy; next in merit, Wright, F. Swindell, H. Swindell, T. Uhlenberg. Reading and writing: Redwood; next in merit, Harrington, T. Uhlenberg, H. Swindell, Maire. History and geography: F. Swindell; next in merit, Harrington, H. Swindell, W. Hempseed, Hura. Arithmetic: Wright; next in merit, F. Swindell, Percy, H. Swindell, T. Uhlenberg. Special improvement: R. O'Donnell. Commercial Course—Senior division: Barnao; next in merit, Harris, P. O'Dea, Doherty, Carmody. Junior division: O'Keefe; next in merit, J. Connor, Attridge, Cunningham, Clayton.

Oratory and debate—Senior division: Debate (prize presented by Mrs. Evatt): Ainsworth; oratory, J. Connor; Irish oration (gold medal, presented by Rev. Father Frater, S.M.), J. Connor; reading, McAloon. Intermediate division: Barry. Junior division: J. Gilbert.

Prizes for four mentions in class work: Ainsworth, S. Jounson, Uniacke, Molloy, McGrath, McGill, H. Swindell.

Certificates of proficiency have been issued to Beachen, Courtenay, Dillon, E. Fouhy, R. Hempseed, Hart, McGrath, McGreevy, Nash, J. O'Dea, P. O'Dea, Maire, Percy, F. Swindell, H. Swindell, Wright.

Higher Leaving Certificates.—The following have been recommended for the higher leaving certificate:—Cahill, Marshall, Smith, Staff, Wilkins, Callaghan, Gaynor, McLaughlin, Tas. Taylor.

Board of Honor.—Boarders: Barry, Cheesman, Daniell, Flynn, C. Fouhy, Harper, Halpin, W. Hempseed, Holder, Keegan, Dealey, Kelly, Leydon, McGill, McSherry, Reilly, Walsh. Day boys: Callaghan, L. Evatt, R. Evatt, E. Fouhy, Harris, Lauder, Meyer, Molloy, McGrath, O'Connell, E. O'Connor, O'Keefe, Pearcey.

The College wishes to thank the following for contributions to the Prize and Scholarship Fund:—Archbishop Redwood, Archbishop O'Shea, the Very Rev. Father O'Reilly, the Ven. Archdeacon Devoy, the Rev. Fathers Fay, Smyth, Holley, Kimbell, S. Mahony, F. Cullen, Kelly, Connolly, Moloney, Mesdames L. Dwan, E. M. Evatt, Dean, Gleeson, Gamble, McKelvey; Miss McKillop, the Misses Butler; Messrs. W. G. Riddell, C. P. Skerrett, L. Blake, T. Buckley, H. Williams, J. O'Donovan, M. Walsh, J. J. McGrath, E. McCabe, F. McParland, P. Griffin, L. Dwan, P. Dealey, F. Bennett, Dr. McKelvey; and many others.

'Villa Maria'. Riccarton, Christchurch

"Worse and worse," said Villa Maria when it tried to put its hat on after the "break-up" on the 13th December. The report of the year's progress was read, and proud parents and bashful pupils and pleased teachers smiled at they listened to the record of passes in Matriculation, Solicitor's General Knowledge, Intermediate, and Commercial Examinations. Then came what the Board's inspectors, Messrs. McNeill and Graham, had to say in praise of the work done and the general excellence of the school, to which they gave practical testimony in giving all the pupils of Standard Six Proficiency Certificates.

The musical record was even better. Twenty-four candidates, in all grades, from Preparatory to Licentiate, all passed, most of them with Honors. And the singing of the Junior Class was of such a high degree of merit that in addition to a full measure of praise, the Examiner, Mr. Vincent, allotted to the singers the creditable number of 94 marks. Besides all this, there were candidates who passed the Trinity College Theoretical Music Examinations, Irish History Examinations and several other examinations, too, with distinction.

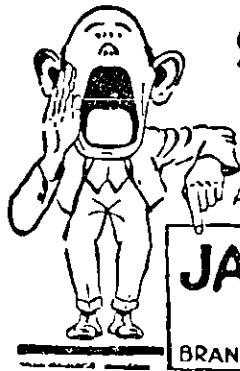
The final concert and entertainment, delighted all those who had the good fortune to be present. And there was more praise and more congratulations for Villa and its pupils when his Lordship Dr. Brodie, and his Reverence Father Whelan, C.S.S.R., arose to give to the successful year its formal and fitting ending. The Bishop was delighted with the successes of the year, and charmed by the singing, while Father Whelan did not forget to say a word in season, calling attention to the fact that some of the pupils were prize winners in the *Tablet* Irish History Competitions.

PRIZE LIST, SENIOR DIVISION.

Christian doctrine, D. Barron (gold medal, donated by Mrs. McCarthy); singing (Licentiate), U. Clinton; pianoforte (Associate), D. Barron; senior pianoforte and singing, M. McNamara; geography, M. Pearson; elocution, M. McCullough; Irish history (*Tablet* Competitions), D. Barron; do. K. Kilgour; English history, M. McCullough; English and French composition, D. Barron; Latin, M. Hannafin; French, M. McNamara; mathematics, N. McCullough; drawing, C. Kelleher; book-keeping, D. Holmes; shorthand, C. Kelleher; English history, R. Jaggard.

JUNIOR DIVISION.

Christian doctrine, (medal donated by Mr. Kelly), G. McCormack; excellence in class, G. McCormack; English composition, L. Carney; elocution, L. Carney; arithmetic, A. Lynskey; nature study, A. Penny; reading, J. Mullins; Irish history (*Tablet* Competitions), G. O'Malley; English history, M. Stuart; needlework and drawing, M. Inkson; diligence, I. Threlkeld; Christian doctrine, R. Bunker; English composition, J. Marquet; geography, M. Threlkeld; history, R. Bunker; Christian doctrine, S. Earl; excellence in class, M. O'Keefe; geography, J. Cutts; reading, P. McKenna; English composition, M. Finnerty; nature study, P. Coombs; drawing and needlework, S. Earl; excellence in class, J. Coombs; Christian doctrine, G. O'Malley (medal donated by Mr. E. McCarthy).



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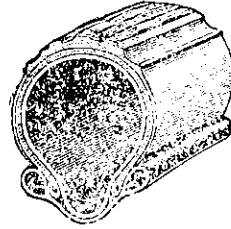
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CONVENT OF THE SACRED HEART

VICTORIA AVENUE, REMUERA.

A spiritual Retreat for ladies will begin on Monday,
January 7, 1924, at 7 p.m. and end on Saturday morning,
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Sacred Heart College, Auckland

DISTRIBUTION OF PRIZES.

The annual distribution of prizes to the scholars of the Sacred Heart College took place on Tuesday evening, December 4, in St. Benedict's Hall. Bishop Liston presided, and there was a large attendance. An excellent and varied programme of musical and other items was carried out by the boys of the college. Rev. Brother Borgia, director of the college, presented the following report:—

I am happy this evening to be able to present you with a very satisfactory report of the year's work at the college. The country had not sufficiently recovered from the slump at the beginning of the year to warrant our expecting a large influx of new boarders, but, considering the circumstances, I think we had good reason to be satisfied when the roll-number of boarders reached 115 during the first term, and the number of day-boys 65. As I pointed out last year, if Catholic boys were going in for secondary education in the same proportion as other denominations, and if all Catholic parents sent their boys to the only Catholic boys' secondary school in Auckland, our present number of day-boys would be doubled. Realising that a number of our boys are cut off from the opportunities for getting a higher education through lack of funds, I have recently made a personal appeal to a number of our Catholic citizens, with the following results:—Fourteen day-scholarships have been promised, and one of these is taking the form of a permanent endowment by Mrs. Gleeson and Mr. James Gleeson, who are placing a capital trust fund at the disposal of the college. It will be known as the "Patrick Gleeson Memorial Scholarship." This is the first time in its history that the college has received an endowment, and I trust the precedent established will inspire others to do something for Catholic education. Thus there are quite a number of day-scholarships or free places available at the college for next year, for which Catholic boys who have gained their Proficiency certificate and whose parents cannot afford to pay the tuition fees at the college are eligible, preference being given to those who sat for the college scholarship examination on December 1.

The Retreat for the boys was preached this year by the Rev. Father Eceleton, S.M., whose practical talks and personal direction are things that will long live in the memory of the boys. I should like to take this opportunity of expressing our great regret at losing the services of our worthy and zealous chaplain, the Rev. Father O'Connor. The general health of the boys, the spirit of piety among them, the whole tone of the school have been very satisfactory. The interest the boys take in their sports is a fairly good index of the tone of a school. The games this year have been well organised, and, although we did not succeed in annexing any wonderful trophies, it was not from lack of interest or energy or enthusiasm on the part of the sports master or students. 1923 must get a special notch in the calendar owing to the historic meeting between St. Patrick's College, Wellington, and ourselves on the football field. This was the first match between the two colleges, and, after an evenly-contested game, we won by 18 points to 11.

The college students were highly successful in all public examinations at the end of last year. The following are the details:—Standard VI.: 15 proficiency certificates. Intermediate: 25 passes (including 7 credit passes). Public Service: 5 passes. Matriculation: Out of 10 presented, 9 gained complete passes. University Entrance Scholarship: 4 presented and 4 passed (including 2 credit passes). One of these credit passes was secured by Ernest Bailey, who had done but three years' secondary work and was only 15 years of age. A Junior National Scholarship was won by Fraser Redman. Two Senior National Scholarships were won by Philip Soljak and Ernest Bailey respectively. Out of the 130 candidates who succeeded in winning Senior National Scholarships in the Dominion, Ernest Bailey got sixth place, and Philip Soljak, who was only 14 years of age and had just completed two years' secondary work, gained the exceptionally meritorious distinction of coming second in New Zealand.

Had these lads accepted the scholarships they would have had to leave the school which was responsible for their success and enter a State secondary school. But in spite of the fact that by doing so they would get free tuition and a monetary grant as well, they refused the offer, and remained loyal to their old school. The college has certainly helped them, and we are determined to make every effort to meet the parents whose sons win these scholarships from the college. Whether the college should have to bear the brunt of the burden is another question.

I think you will agree with me that results such as these speak for themselves. I cannot understand how Catholic parents in country districts who could easily afford to send their boys to the college are satisfied with sending them to the local district high school, where through lack of equipment and insufficiency of teachers it is difficult to provide a sound course of secondary education. No one can deny, of course, that the State high schools in the city and in the larger towns are efficient, but it is obvious that in a district high school with a roll of between 20 and 30 at the beginning of the year and a probable decrease in

the number as the year goes on, it is impossible to provide an adequate four years' course. I do not state this out of any spirit of animosity, for I have the highest admiration for the teachers and inspectors of New Zealand. I do think there is room for more co-operation between State and private schools in building up a national system of education. A national system of education is by no means necessarily a State system exclusively. Many teachers in private schools give a great deal of thought to the educational problems of the day, but they seem to have no opportunity for voicing their ideas effectively. Not very long ago a Minister of Education in New South Wales declared that he was in no way opposed to the private schools in the State—that on the contrary, he looked upon them as allies. And, in fact, the headmasters and the teachers in charge of subjects in the private schools are regularly consulted there on the form and content of the syllabus for secondary schools.

It seems to me the time is ripe for reviewing our system of secondary education. For some years the University authorities have been trying to persuade teachers and pupils that the Matriculation examination means a four years' course, and yet the old tradition of presenting candidates after one year in Form V. persists. I'm afraid nothing useful will be done in that line until drastic methods are adopted, and the whole system is re-cast, starting out on the principle that a four years' course is the minimum requirement for admission to the University, with the emphasis on the course rather than on the examination at the end of it.

In conclusion I wish to thank you for honoring us with your presence here this evening. I thank especially their Lordships the Bishops, the Reverend clergy, and all our kind friends whose sympathy and helpfulness have been such an encouragement to us in our strenuous work during the year. I wish you all health and happiness and all the blessings of the approaching festive season of Christmas.

ADDRESS BY BISHOP LISTON.

The Catholics had (said Dr. Liston) no reason whatever to make any apology for their schools, either as educationists, as Catholics, or as New Zealanders. Certainly they did not think they had to apologise for the schools on the score of education. In Auckland they were educating some 3500 children, and the number throughout the Dominion was about 20,000. Their educational idea was this—they believed that Christ, Who loved children, should have the care of them during their school years. They believed that they could not possibly teach morality to children without teaching them religion. Religion was the foundation and support of morality.

As New Zealanders they certainly had no call to apologise for their schools. The pioneers who founded the Dominion came from England, Scotland, Wales, and Ireland, and each in his own way brought something toward the foundation of the present very beautiful country and fine nation. They brought their denominational schools. In the greatest part of the British Empire the denominational schools were on a level with every other kind of school. They were fully recognised, and the work being done received its just measure of support.

Dr. Liston expressed their thanks to the Brothers who served as teachers. They belonged, he said, to an Order founded 100 years ago in France, the founder of which had two ideals. One was that nothing less than the best secular education should be given by members of the Order, and the other, that the secular education should be combined with a thorough religious training. Very clearly had that man seen that education without religion was like a body without a soul.

The prizes were distributed by Bishop Liston as follows:—

Special Prizes.

Coolahan Gold Medal, for good conduct (presented by Bishop Cleary)—Desmond O'Brien.

Gold medal, for religious knowledge (presented by Monsignor Mahoney)—Philip Soljak.

Arthur Foster memorial prize, for best all-round boy—Paul Fogarty.

Dux of school (director's gold medal)—Ernest Bailey.

Mathematics in Form VI.—Ernest Bailey. Aggregate merit in Form V.—Rupert Keenan.

Val Blake memorial gold medal, for science in Form V.—Francis Bennett. Aggregate merit in Form IV.A.—Desmond Maher.

McVeagh memorial prize essay—Rupert Keenan 1, Philip Soljak 2. Old Boys' prize essay—Ernest Bailey 1, Philip Soljak 2.

Music—Highest marks in Royal Academy examinations, Richard Gilhooly.

Sports championship—Senior, Paul Fogarty; junior, Fraser Redman.

Class Prizes.

Form VI.A—2nd in aggregate merit, Paul Kennedy; 3rd, P. Fogarty.

Form VI.B—1st in languages, mathematics and science,

Continued on page 37.

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Less than two years ago Surfdale was unknown, the area being used as a sheep-run—yet to-day Surfdale is at least known by name in every city and hamlet in New Zealand. Surfdale's development and progress has been phenomenal—over 1000 sections have been sold, more than 20 miles of roads formed, steamer wharf erected costing over £2000, 125 seaside bungalows erected and many more planned and being built, post office, telephone, dance hall, three stores, modern dining rooms, bathing sheds, while there is a daily steamer service eight months of the year and four times a week for the balance of the year.



Situated on the narrowest portion of Waiheke, Surfdale is the first port of call to and last port of call from the island. The gently-rising ground overlooking the wharf and front beach gives practically every section delightful sea views, while the area on the ocean front affords the most glorious views of the islands of the world-famous Hauraki Gulf. However the outstanding feature of Surfdale is the fact that purchasers have the use of two beaches—one surf, the other smooth water—separated by less than three-quarters of a mile. The ocean beach is superb, being over a mile of clean, hard, white sand

SECTIONS
from
£30

Balance
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the
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A Day
With
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and
No Rates

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from
50s

It is a well-established fact that seaside land all the world over increases in value much more rapidly than city or suburban areas. The reason is not far to seek. Once permit your lungs to become accustomed to sea air, and nature demands, and insistently demands, more, for it means health—health with a capital H, a capital E, a capital A, capital L, capital T, and capital H. That is why people flock to the seaside in ever-increasing numbers and that is the reason why seaside sections increase so rapidly in value. Remember the more Surfdale sections you buy the greater will be your profit.

Whether you require a section for the summer months or for week-ends throughout the year or whether you wish to make a safe investment you cannot do better than take up Surfdale sections. Auckland's rapid growth in population ensures that Surfdale sections will be in ever-increasing demand. Can't you see how values must increase—tremendously and quick—long ere you have completed payment on our easy terms. Few Surfdale sections are more than ten minutes easy walk from one of the beaches—a remarkable fact considering that there are 1500 sections.

N.B.—Though the sale of Surfdale sections has been phenomenal we can with confidence state that many of the best sections are still available. Full information, plan and beautifully illustrated booklet will be forwarded to any address on request. Write to-day. Our General Manager will, personally, select sections for those unable to inspect—and satisfaction is guaranteed.

SURFDAL ESTATES Ltd.
Short's Buildings, 154 Queen Street, Auckland
TELEPHONES - - - 3304 and 1184A

Philip Soljak; 2nd in aggregate merit, Francis Sweeney; 3rd in aggregate merit, Desmond O'Brien.

Form V.—2nd in aggregate and 1st in French, Thomas Carroll; 3rd in aggregate and 1st in English, Ken Griffin.

Form IV.A.—2nd in aggregate and 1st in mathematics and science, Edgar Murphy; 3rd in aggregate, N. Bradanovich; 1st in religious knowledge, Peter Burke.

Form IV.B.—1st in aggregate, English, mathematics, and science, Keith Richards; 2nd in aggregate and 1st in geography, Raymond Lynch; 3rd in aggregate and 1st in arithmetic and bookkeeping, Roy Callinan.

Form III.A.—1st in aggregate, English, arithmetic, mathematics, and science, James O'Farrell; 2nd in aggregate, Mervyn Hannan; 3rd in aggregate, Eric Mahoney; religious knowledge, Francis O'Brien.

Form III.B.—1st in aggregate, English, French, and mathematics, Wilfred Boyes; 2nd in aggregate, and 1st in history and science, Roy O'Malley; 3rd in aggregate, Bernard Coneglan; religious knowledge, John Keady.

Standard VI.—1st in aggregate and spelling, John Bowling; good conduct, R. David; religious knowledge, N. Cook; English, R. Parkér; arithmetic, W. Dempsey; history, N. Jones; writing, J. Quirk; drawing, R. Ward; geography, F. Hills; recitation, J. Duncan.

Standard V.—1st in aggregate, H. Zuckschwerdt; 2nd in aggregate, D. Sheath; 3rd in aggregate, J. Lynch; good conduct, M. Lynch; religious knowledge, S. Whitfield; English, A. Macdonald; arithmetic, A. Zuckschwerdt; reading, L. Fuller-Sandys; spelling, G. McGovern; geography, G. Brunt; drawing and writing, E. O'Reilly; application, C. Hayward.

Convent High School, St. John's Hill, Wanganui PRIZE LIST.

Amiability Crown (Chosen by vote of companions)—L. Engel. Christian Doctrine (gold medal, gift of Rev. Father Outtrim)—Senior Division: A. Holst 1, E. Rauch 2, R. Donovan 3. Junior Division: R. Mullins 1, E. O'Brien 2, B. Beechey 3. Elementary Division, Stds. V. and VI.: E. Howard (gold medal) 1, M. Beechey 2, M. Holden 3. Stds. III. and IV.: G. Beechey 1, M. Purcell 2, M. Heffernan 3. Conduct (gold medal, gift of Mr. Lloyd)—Boarders: E. Eggers 1, S. Benefield and R. Nolan 2, L. Howard 3. Day Pupils: O. Graham 1, M. McDonald 2, M. Purcell 3. Dux (gold medal, gift of Mr. Donald McDonald, Auckland)—E. Rauch. Proxime Accessit to Dux—K. Muir and K. Kennedy. Languages (Latin, French, and English)—the Ruscoe Gift Medal: K. Kennedy 1, K. Muir 2. Matriculation (gold medal, gift of the Convent)—A. Holst. Elocution (the Kathleen Carroll Gift Medal)—Senior Division: K. Muir 1, K. Kennedy 2. Junior Division: C. McGreevy 1, R. Uttinger 2, M. McCormack next in merit. Diligence, Form V. (Special Prize)—K. Trehey and L. McLean 1, S. Benefield 2; Form IV.: L. Howard. Essay (the Mollie O'Meara Gift Medal)—Senior Division: Marjorie Keegan 1, E. Rauch 2, K. Trehey and K. Kennedy next in merit; Intermediate Division: E. Louisson 1, E. Eggers 2, E. Wilson next in merit; Junior Division: N. O'Meara and O. Graham. Instrumental Music (Pianoforte), Very Advanced Grade—G. Heindold and B. Bremer. L.T.C.L. (gold medal, gift of the Convent)—D. Robertson 1, Marjorie Keegan 2. A.T.C.L. (gold medal)—R. Nolan 1, M. Punch and Marjorie Missen 2. Advanced Grade, R.A.M. (gold medal)—I. Read. Higher Local—A. Holst 1, E. McDonald 2, Z. Haybittle next in merit. Senior Grade—L. Price 1, Maureen Keegan 2, K. Trehey and D. Doig next in merit. Intermediate Grade—O. Whiteford 1, E. Howard 2, E. Collins next in merit. Junior Grade—I. O'Meara 1, C. McGreevy 2. Preparatory Grade—E. Brown 1, E. Lynskey 2, M. Anderson next in merit. Violin—Senior Grade: B. Bremer 1, E. McDonald 2; Junior Grade: Maureen Keegan 1, K. Herlihy 2. Theory of Music—Advanced Harmony: Marjorie Keegan; T. C. Rudiments and Art of Teaching: Marjorie Missen; Rudiments: M. Punch; Intermediate Grade: D. Doig and Z. Haybittle 1, K. Trehey 2, A. Holst next in merit; Junior Grade: G. Culling 1, M. O'Halloran 2, E. Howard next in merit. Singing (gold medal)—M. O'Halloran 1, B. Beechey 2. Physical Drill (gold medal, gift of Mrs. Gellatly)—Senior Division: B. Bremer 1, M. Punch 2, E. McDonald 3; Junior Division: P. McGreevy 1, M. Beechey 2. Sports (gold medal, gift of Miss Rita Foster)—Senior Division: M. Punch 1, B. Bremer and D. Robertson 2, E. McGrail and M. Kearns next in merit; Junior Division: N. Cooper 1, G. Beechey 2, M. Boulton next in merit. Painting (gift of Mr. Poynter)—M. Punch and G. Culling 1, A. Bennett and Mary Missen 2. Drawing—A. Bennett 1, T. McDonald 2, R. Uttinger next in merit. Art Needlework (gold medal, gift of Miss Bennett)—Senior Division: E. McDonald 1, M. Punch 2, L. Butler next in merit. Embroidery and Mount Mellick Work (gold medal, gift of Mrs. Selby Morton)—Senior Division: E. Louisson 1, E. McDonald and A. Bennett 2, N. Bennett and M. Missen next in merit; Intermediate Division: E. Howard 1, L. Butler and M. McCormack 2, L. Cameron next in merit; Junior Division: E. Brown 1, M. Vance 2, M. Purcell next in merit. Plain Sewing—E. Howard 1, K. Herlihy 2. Politeness—Senior Boarders: M. O'Halloran 1, C. Hickey 2; Junior Boarders:

R. Mullins 1, P. McGreevy 2; Day Scholars: E. Collins 1, O. Graham 2. Commercial Course.—Book-keeping—Senior Division: M. Punch 1, E. Eggers 2, E. Rauch next in merit; Advanced: S. Benefield 1, H. Missen 2, E. McDonald next in merit; Intermediate: E. Brown 1, L. Howard 2, G. Culling next in merit; Elementary: R. Uttinger 1, O. Graham 2, C. McGreevy next in merit. Shorthand—Senior Division: E. Eggers 1, Z. Haybittle 2, A. Bennett 3. Junior Division: C. McGreevy 1, M. McCormack 2, N. Alger next in merit. Typewriting—Advanced Grade: E. McDonald 1, D. Robertson 2, E. Eggers next in merit; Intermediate Grade: A. Bennett 1, E. McGrail 2, E. Brown next in merit; Junior Grade: C. McGreevy 1, R. Uttinger 2, N. Alger next in merit. Cookery—E. Collins 1, L. Butler 2. Science—Senior Division: E. Rauch 1, L. McLean 2; Intermediate Division: G. Culling and R. Donovan 1; L. Engel 2, G. McGrath next in merit; Junior Division: B. Beechey 1, M. Beech 2, M. Fletcher next in merit. House Prize and Tidiness—N. Bennett 1, S. Benefield and L. McLean 2, L. Howard and E. McGrail 3.

CLASS PRIZES.

Form VI.—1 English Language and Literature, 1 French, 1 Geography, 1 General Hygiene, 1 School Methods, 1 History, 1 B.B., Drawing: A. Holst. 1 Needlework, 1 Freehand Dwg., 2 French, 2 Geog., 2 Hyg., 2 Sch. Meth.: R. Nolan.

Form V.—1 Arith., 1 Sc., 1 Hist., 1 Geog., 2 Eng. Lang., 2 Eng. Lit., 2 Essay: E. Rauch. 1 Latin, 1 Eng. Lang., 1 Eng. Lit., 2 Maths., 2 French, 3 Sc., 3 Essay, 1 French Dict.: K. Kennedy. 1 French, 1 Maths., 2 Latin, 3 Eng. Lang., 3 Eng. Lit., 3 Sc., 1 Eloc., 3 Arith.: K. Muir. 1 Essay, 3 Eng. Lang., 3 Eng. Lit., 3 Maths.: Marjorie Keegan. 2 Sc., 3 French, 2 History, 2 Geog., L. McLean, 2 Arith., 2 Hist., 3 Geog.: S. Benefield. 2 Maths., 3 Geog., 3 Hist., 3 Essay: K. Trehey.

Form IVa.—1 French, 1 Arith., 1 Alg., 1 Geom., 2 Sc., 3 Hist.: L. Engel. 1 Eng. Lang., 1 Eng. Lit., 1 Sc., 2 French, 3 Geom., 2 Alg.: R. Donovan. 1 Hist., 2 Geom., 2 Essay, 1 French, 3 Eng. Lit.: N. Cooper. 2 Hist., 1 Geog.: L. Howard. 3 French, 3 Alg.: P. McGreevy, 3 Sc., 2 Arith., 3 Eng. Lit., 3 Geog.: G. McGrath. 3 Essay, 3 Eng. Lang., 2 Wtg.: E. Wilson. 2 Eng. Lang., 1 Wtg.: R. Dwyer. 1 Sc., 3 Arith., 2 Geog.: G. Culling. Diligence and General Improvement: M. O'Halloran and R. Dwyer.

Form IVb.—1 Eng. Lang., 2 Eng. Lit., 2 Essay, 1 Arith.: E. Eggers. 1 Hist., 1 Eng. Lit., 1 Geog., 1 French, 1 Sc.: B. Beechey. 2 Arith., 3 Eng. Lit.: M. Punch. 2 Eng. Lang., 1 Wtg., 3 Hist., 2 Geog., 3 Sc.: E. McGrail. 1 Essay, 3 Arith.: E. Louisson. 3 Eng. Lang., 3 Geog., 3 Eng. Lit.: E. Brown. 2 Hist., 2 Sc.: N. Bennett. Diligence and General Improvement: E. Brown and N. Bennett.

Form IIIa.—1 Eng. Lang., 1 Spg. and Dict., 2 Eng. Lit., 2 Essay, 1 Arith.: Z. Haybittle. 3 Eng. Lang., 1 Essay, 1 Eloc., 1 Rdg., 3 Spg. and Dict.: N. O'Meara. 2 Eloc., 2 Rdg., 3 Hist.: D. Robertson. 1 Eng. Lit., 2 Eng. Lang., 2 Spg. and Dict., 3 Eloc.: Maureen Keegan. 2 Wtg., 3 Eng. Lit., 3 Arith.: A. Bennett. 1 Wtg., 3 Essay: E. Collins. 3 Rdg., 2 Arith.: E. McDonald.

Form IIIb.—1 Eng. Lit., 1 Eng. Lang., 2 Spg. and Dict., 1 Essay, 1 Essay, 1 French, 3 Hist.: O. Graham. 1 Eloc., 1 Rdg., 1 Spg. and Dict., 1 Wtg., 3 Eng. Lit., 2 Essay: C. McGreevy. 1 Arith., 1 Alg., 2 Geom., 2 Eng. Lit., 3 Eng. Lang., 3 Essay, 3 French, 2 Sc.: M. Beech. 1 Geog., 3 Rdg., 1 Hist., 3 Geom., 3 Alg., 3 Arith.: R. Mullins. 2 Eng. Lang., 2 Geom., 3 Arith., 2 Geom., 3 Sc.: M. Fletcher. 3 Spg. and Dict., 3 Wtg., 1 Geom., 2 Alg.: E. O'Brien. 2 Rdg., 2 Arith.: R. Uttinger. 2 Wtg., 2 Essay, 2 French, 2 Hist.: O. Nixon. 3 Eloc., 2 Arith.: M. McCormack. General Improvement: L. Butler and O. Hickey.

Class VI.—1 Eng., 1 Essay, 1 Geog., 1 Hist., 1 Dwg., 1 Rdg., 2 Sc., 2 Wtg.: M. Missen. 1 Eng., 1 Essay, 1 Geog., 1 Hist., 1 Sc., 1 Arith., 1 Dwg., 3 Wtg.: E. Howard. 2 Geog., 2 Hist., 2 Rdg., 2 Dwg., 2 Rec., 3 Eng.: N. Ward. 1 Arith., 1st Dwg., 1 Geog., 1 Hist.: L. Cameron. 2 Eng., 2 Essay, 3 Hist.: M. Beechey. 1 Wtg., 2 Arith., 3 Essay, 3 Geog., 3 Rdg., 3 Dwg., 3 Rec.: C. Carolan. 1 Rec., 1 Wtg., 2 Dwg.: M. Holden. General Improvement: K. Herlihy, E. Cox, M. Kearns.

Class V.—1 Eng., 1 Essay, 1 Rec., 2 Dwg., 2 Rdg., 3 Wtg., 3 Arith.: M. Vance. 1 Arith., 1 Dwg., 1 Rdg., 1 Wtg., 2 Eng., 2 Essay, 2 Rec.: M. Boulton. 2 Arith., 3 Eng., 3 Rec.: K. Engel. 3 Dwg., 3 Essay, 3 Rdg., 3 Rec.: Z. Blair. General Improvement: E. Lynskey, E. McPhillips, M. McDonald.

Class IV.—1 Arith., 2 Eng., 2 Essay, 2 Wtg., 3 Rdg., 3 Rec.: E. Brown. 1 Eng., 1 Essay, 1 Rdg., 2 Rec.: G. Beechey. 1 Dwg., 2 Arith., 3 Essay, 3 Wtg.: A. Cameron. 1 Wtg., 1 Rec., 2 Dwg., 2 Rdg., 3 Eng.: D. Gray. General Improvement: W. Plunkett, M. Brady.

Class III.—1 Eng., 1 Arith., 1 Dwg., 1 Rdg., 1 Rec., 3 Wtg.: M. Purcell. 2 Eng., 2 Essay, 2 Rdg., 2 Wtg., 2 Rec.: J. Cochrane. 1 Essay, 1 Wtg., 3 Arith., 3 Dwg., 3 Eng.: V. Overend. 2 Arith., 3 Rdg., 3 Rec.: M. Anderson. 3 Dwg., 3 Essay.: M. Heffernan.

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The Housewives Acclaim the Methven Frame



Not a Stain on my Washing



No Seams to Stain the Clothes

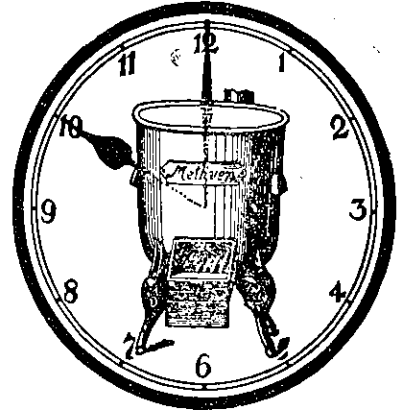
COMPETITION ESSAY

"See that beautiful seamless and solid drawn Methven copper. How strong and firm it is, with its neat fire-box and sturdy legs!" exclaim the housewives as they see it exhibited on the stand, its copper shining like burnished gold. "What an ideal Xmas gift it would make, and so cheap too. There is no doubt Methven's are the best." Mrs. Jones, a busy housewife, buys one, and eagerly awaits Monday morning when she will use her new copper. Monday arrives and sees Mrs. Jones beginning her big washing. She lights the handsome copper and soon the clothes are merrily boiling. Soon she finishes, puts the clothes in the basket, and takes them to the line. "How white and clean they are!" she exclaims as she lifts them out, "No black specks on them to-day, as formerly with other coppers. Methven makes washing a pleasure.

"How quickly it boils too—ten minutes to twelve and my washing drying, my copper clean and shining. With other coppers I should be still bent over the tub, rubbing."

"Methven and Co. have other things too; seamless solid drawn copper boilers. Their gas-coppers are unexcelled, standing high off the ground, with a tap to let off water as well as the gas conveniences. One of the reasons why Methven productions are so popular is because they are half as some as well as useful."

Mrs. Jones changes into an afternoon frock and taking a book goes to her pet arm-chair on the balcony. As she sinks on to the soft cushions, she exclaims: "What a change since I have been using a Methven copper. Washing day is now a pleasure. I can finish early, have time for reading; while my clothes are drying on the line. I shall tell my friends of the many advantages of Methven. It boils quickly and cleanly, makes the clothes whiter, enables me to finish early and spend my afternoon in pleasure. With it washing-day is never tiresome and Methven's are not only useful but handsome and—so cheap. Shall I ever end chanting the praises of a Methven?"



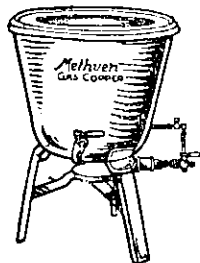
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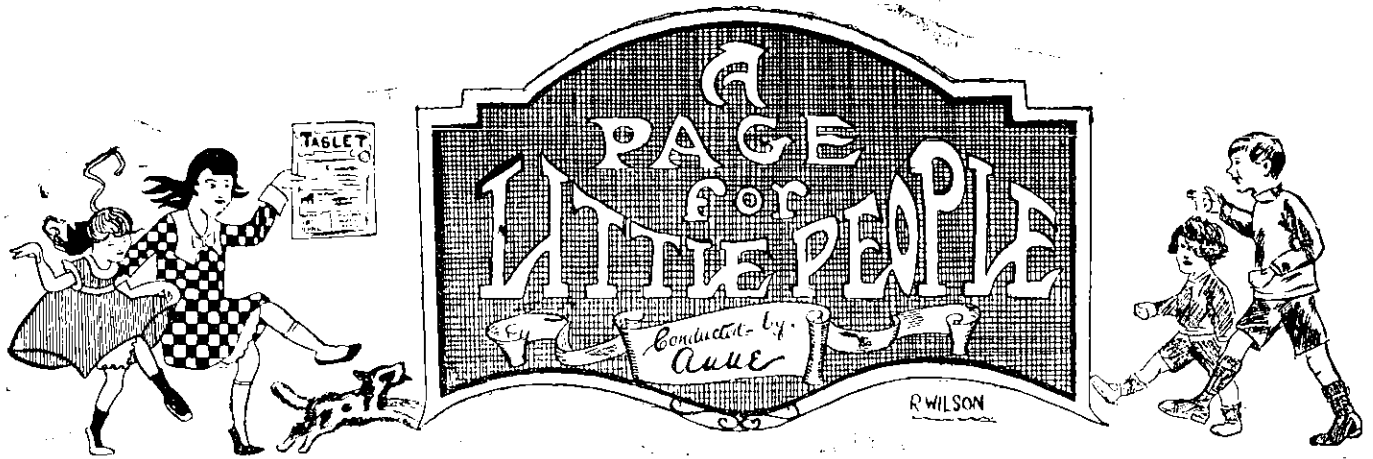
DUNEDIN, N.Z.

JOHN A. BROWN, MANAGING DIRECTOR

Essay Winner: Miss —, 5 Cain Street, Timaru

Suitable for Advertisement: Mary Henley, Invercargill; Mrs. Cotterell, Geraldine; Josephine O'Neill, Dunedin.

Show Rooms, George Street.



My dear Little People,

This is our last page for the year and we have just enough letters for a short trip. Before starting out I want to tell you all that you have been the most loyal and interesting little friends anyone could have and you have stuck to me faithfully through all this busy year. I have really enjoyed getting your letters, although I've lost count of them long ago, and you were so patient waiting for your answers when I was too busy to hurry them along. Well, the bustling year is almost over, even Christmas is past, and the best thing we can do is to get the last of our letters answered so that we may start the New Year out of debt. This little trip we're going to take now clears me right up, so, I've turned my mail bag inside out, closed up my typewriter and have given the postman a holiday.

Well now, dears, the first letter in the list is from Kathleen Fake who has forgotten to tell me where she lives. However, she is just a little girl, only eight years old, so she can just come along with us. Bring Noreen and Pat and Larry too Kathleen and we'll all have a fine time together. Now on to Clifden, to see Cissy O'Brien who wrote to us before. I received the stamps all safely, Cissy and will give them someone who sends stamps away to the Missioners. You must have a busy time in feeding eight hungry calves and a lamb. Would you like "Flecey" for his name? Please to hear from you again. Next is Corbyvale where Fannie Elizabeth Murphy lives, and her home is on a farm. They have a pet cow called Polly, and Fannie has a riddle for us. Does anyone know it? "What's the difference between to-day and to-morrow?" I think very likely the difference is "To-night." Next is Dannevirke, have we been there before? Our little friend Philip Parker tells me that their new Post Office is finished and was opened at the end of November. Also he says that the Convent boys' won the B team football shield this season. Now on to Dunedin where we have two or three to call on. First are Valerie and Jack Egerton. We will make a lot of new friends there because Valerie and Jack, who are twins, have a big brother Pat and a big sister Peggie, and besides they have Nancy and Bobby Penrose for mates. They all live near the Gardens, and once they made a raft but it tipped up because Nancy and Valerie wouldn't sit on the end. So, they all got wet. Then we will go and see Betty Wynne who tells me that Dunedin is the loveliest city in New Zealand. We will have a good look round and see if she is right, and while we're in Dunedin we'll call at the *Tablet* Office. Perhaps they'll show us how they print the *Tablet* and what our page looks like. We'll take Betty along with us. Next is Dipton and Ileen O'Callaghan who is most anxious for some little girl about eight or ten years old to write to her. The address is "Ileen O'Callaghan, Dipton, Southland," would one of my Little People like to write to Ileen? Now we go to Hastings, we've been there often, the Little People there are so friendly. Now that school is over I hardly know how we'll find all the little pupils of Standard II., but perhaps Sister will tell us where they live because we must thank them for their donation of 10/6 to the Orphanage fund. This gift from Std. II., Hastings, closes our list which has arrived at exactly fourteen guineas, and I'll send the last of the money away before the end of the year. Perhaps some of the children

who have written to me are in Std. II. First is Joan Rees who tells me there are nearly four hundred children going to the Convent School. Joan wants me to guess: "When does a caterpillar improve?" Does anyone know? Next is Kathleen Pownall who lives with her Auntie, because her own mother died when she was a wee girl only seven days' old. Kathleen and her Auntie will be pleased to see us I'm sure. Next is John Gallagher who tells me he likes reading our page and would be so pleased to see his own letter in the *Tablet*. You understand John boy it is that we cannot put in whole letters, because we're so short of space. Some day perhaps we'll get another page as well. John has five brothers and four sisters, and six of them go to school. Next is Robert Sturrock who goes to the Convent school and sits by Austin Donovan. I'm afraid we've missed the school concert, but our little friends will tell us all about it as so many of them were taking part in it. Next is Jean Walsh who writes to wish us all a Merry Christmas. Thank you Jean, we hope you and all the Hastings friends will get full stockings on Christmas morning. Next is Marie Buck who has a riddle for us. "What is it that is black when you buy it, red when you use it and grey when you have finished with it?" That sounds a good riddle, does anyone know it? Last in Hastings is Ian Moran who tells me that his cat Jumbo has three kittens? Ian too has a riddle for us, "What is the difference between rabbits and hares?" Well Ian dear, is there much difference after all? I daren't say I don't know in case you tell me I'd be a fine one to be sent to look for rabbits. Now off to Pomahaka where Frances Scott lives, and she tells me they have 16 little calves which she helps to feed, and 42 chickens. That will be a nice place to spend a little time and we'll see some fluffy ducks as well. Next is Pahiatua, and Monica Corrigan lives there, and she says Pahiatua is "the home of the gods." There is a lot of pretty scenery round about there so, we'll have a look at some of it. The last place of all is Tarakohe, and here we'll call on Beatrice Lynch who was living in Havelock when she wrote last. Beatrice tells me Tarakohe is in Golden Bay, and that her father works at the Cement Works there. Wouldn't it be a wonderful treat to be shown over the works? Beatrice also says she is enjoying our trips so much, that she has never travelled so much before and that she would like us all to come and pick her up if we have room. We'll do it of course, won't we, and be happy as sandboys.

Now my own Little People, good-night. Scamper home as fast as you can and get into bed so that you'll be nice and fresh in the morning and the grown-ups won't even know you've been travelling in the night.—Yours lovingly,
ANNE.

Little Helpers

Sweeping, and washing the dishes,
Bringing the wood from the shed,
Ironing, sewing and knitting,
Helping to make up the bed,
Taking good care of the baby,
Watching her lest she should fall
We little children are busy;
Oh, there is work for us all,
Helping mamma.

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A Merry Xmas and a Brighter New Year
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Yours faithfully,
Radium Jim
"The Polish King"

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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

ETERNAL SALVATION, THE LAST END OF MAN.

1.—Our Happiness in Seeing God, as Our Last End.

Q. 4. Why does our happiness consist in seeing God?

A. Upon account of His infinite beauty and numberless perfections. We find, from experience, that our nature is so framed by our great Creator, as to receive a particular pleasure and delight from looking on any object which is perfect in its kind and beautiful. And as the beauty of the human frame is the most excellent of any material beauty, especially when accompanied with elegance of person, and graceful dignity; so we find, that when it is very great and singular in any one, it has a most incredible power of attracting to itself the hearts of those who behold it, even of the most wise and powerful; so as, in a manner, to bewitch them and enchant them, from the pleasure they receive in beholding and enjoying it: witness the examples of Samson and Solomon, of Holofernes and numberless others. Now if created bodily beauty, which is a mere nothing compared to the spiritual beauty of the soul, and still less to the supernatural beauty of a being in glory, has such attracting charms to please and delight the hearts of those who behold it; how much more must the infinite uncreated beauty of God, which shines forth in all His Divine perfections, totally beatify the souls of the blessed, and fill them with the most inconceivable rapture and delight? Our souls and hearts are made for God: no creature whatsoever is capable of satisfying their boundless capacity; nothing but an infinite good can fill them; nothing but the clear sight and possession of the beauty of God, which is this infinite good for which they were created can give them entire content.

Q. 5. Can we form any just idea of what the beauty of God is in itself?

A. This is impossible; for how can a finite being form any just idea of what is infinite? How can the creature have any adequate idea of what essentially belongs to the Creator? Besides, we have no grounds to go upon, which can help us to form any proper idea of the beauty of God, more than a blind man has to form any just idea of light and color. The beauty of God is of a kind totally different from all created beauty; and though all created beauty is from God, and therefore must be in Him, yet it is in Him after a manner so very different from what it is in creatures and with such infinite perfection, that there is no possibility of forming any just idea of what the beauty of God is in itself, from what we see in the creatures. But there are not wanting several strong reasons which show us in the most convincing manner, how great, how amazing, how infinitely delightful the beauty of God must be; and these reasons are chiefly the following:—

(1) The Scripture declares, that God is the first Author of beauty; and from thence draws this conclusion, if men be delighted with the beauty of the creatures. "Let them know how much the Lord of them is more beautiful than they; for the first Author of beauty made all those things" (Wisd. xiii. 3). And a little after adds, "By the greatness of the beauty, and of the creature, the Creator of them may be seen, so as to be known thereby" (verse 5). This is a most just argument, for the Creator must have in Himself what He communicates to His creatures, and in a degree as much more perfect and excellent than they, inasmuch as He is infinitely more perfect and excellent than they are; and hence, if all the numberless beauties which we see dispersed among all the creatures in the universe, the splendor of the sun, the brightness of the moon, the sparkling of the stars, the lively colors of the rainbow, and in all the productions of the earth, in birds and beasts, and all living creatures, were all collected in one, and to all this were added, all the beauty that ever existed in the human form; though nothing can be conceived so delightful and enchanting as this would be, yet all this, if compared to the uncreated beauty of God, would not bear such a proportion to it, as a small spark of fire bears to the sun, or a drop of water to the ocean. Nay, what is still more; Almighty God not only is the Author of all the

beauty that is found in all creatures which actually do exist; but can, if He please, create numbers of other worlds and of other creatures much more amply exceeding the beauties of this universe, than this universe itself exceeds a grain of sand; and consequently, He must contain in Himself all possible beauty without bounds or limitation, in presence of which all the beauties of this world, and of thousands of worlds more perfect than this, would totally disappear as a mere nothing; just as the stars disappear in the presence of the sun. Hence the Scripture says, "The moon shall blush and the sun shall be ashamed, when the Lord of hosts shall reign in Mount Sion, and shall be glorified in the sight of His ancients" (Is. xxiv. 23). What an amazing idea does this give us of the immensity of that Divine beauty, and of the charms and delights which the sight and enjoyment of it must communicate to the souls of those who behold it!

(2) The second argument is taken from the properties of the Divine beauty, which give it another infinite advantage over all created beauty. Now these are, (1) That it is altogether unchangeable, so that it is absolutely impossible it should ever fail, or even be in the smallest degree diminished. Oh how frail and fading is all created beauty! Take that of the human form which is the greatest and the most engaging beauty we know among the creatures! how soon does a fit of sickness change the most comely countenance into an object of horror! How does the short space of a few years deprive it of all its charms! Its color fades, its lustre disappears, its liveliness decays; and as old age approaches and disfigures it with wrinkles, it can scarce be known for what it was! Death at last puts the finishing stroke to its existence, and makes the most beautiful countenance even loathsome to behold! What then is the beauty of man? A falling star, a fleeting meteor, a theatre of inconstancy, the toy of time, the delusion of the eyes, a shining frailty? Not so the uncreated beauty of the great Creator: He is beauty itself, and His Divine beauty is essential, perpetual, invariable, unchangeable, eternal! No accident can lessen it, no length of time can diminish it; and the happy soul, that is once in possession of it, shall never, never be deprived of the inexpressible bliss she enjoys in contemplating it! (2) The beauty of God is entire, perfect, pure without the smallest mixture of deformity or imperfection. Consider the most beautiful being that ever appeared in the world; how far is its beauty from being complete even in its own kind; with how many defects is it accompanied, either in the proportion of the parts, or in the propriety of the color, or in the elegance and air of the person? and what innumerable other beauties are wanting to it? and after all it is only superficial, it is all external, and within that outward appearance, what a mass of corruption does it contain! But the beauty of God is an aggregate of all possible beauty, in an indefinite degree, without the smallest defect; every thing there is charming, every thing delightful, every thing enchanting, every thing lovely, so that it is no less impossible to add any thing to its perfection, than it is to diminish it. (3) It is superabundant, and so amazingly so, that though it be communicated in different degrees to innumerable creatures, yet this is done without the smallest diminution of its own infinite perfection! Nay, it is so immensely communicative, that it transforms into its own likeness those happy souls who are admitted to its presence, merely by being seen by them, for "We are beholding the glory of the Lord with open face," says St. Paul, "are transformed into the same image" (2 Cor. iii. 18). And, "We know," cries the beloved disciple, "that when He shall appear, we shall be like to Him, because we shall see Him as He is" (1 John iii. 2). If, therefore, the fading, corruptible, imperfect beauty of the creature, has such a powerful effect upon our hearts, and gives us such pleasure in beholding it, conceive if you can what amazing effect it must produce, what infinite delight it must give, to see and possess this uncreated, immense, essential, eternal beauty of the great Creator.

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St. Patrick's College, Teschemakers

On Friday afternoon, December 7, the pupils of St. Patrick's College, Teschemakers, assembled in the Recreation Hall, when the Right Rev. Mgr. Mackay, V.G., accompanied by Rev. Father Fenelon, presided at the annual concert and distribution of prizes. An artistic programme of vocal and instrumental selections and a drama entitled "St. Elizabeth of Thuringia," delighted the audience.

The report for 1923 read as follows:—

"The scholastic year has been marked by a high moral tone, helpful comradeship, and attention to studies. The annual Retreat for the pupils, conducted by the Rev. Father McManus, C.S.S.R., was the outstanding feature of a very happy year. The results of the various public examinations were most satisfactory, pupils being successful in Intermediate, Public Service, Matriculation, and Teacher's Class D examinations. Good marks were obtained in music, theory of music and elocution, commercial work, dress-making, cookery, art needlework and painting received ample instruction. The new Recreation Hall proved a valuable asset during the winter months. Miss Reid, the teacher of dancing, is deserving of special praise for her interest in this branch of education. The Feast of the Patronage of St. Thomas Aquinas was chosen as the annual sports day, when the combined Catholic schools of Oamaru visited Teschemakers. The day proved thoroughly enjoyable and the children entered enthusiastically into the games and sports. Throughout the year the health of the pupils has been remarkably good. To the Right Rev. Mgr. Mackay and all who helped in the many works undertaken by the college, the Sisters tender their sincere thanks."

Following is the prize list:—

Grade I.—Class prize, M. Conlan; politeness, M. Griffin; reading, spelling, number, L. Hill.

Grade II.—Class prize, N. McCormack; Christian doctrine, drawing, singing, H. Conlan; arithmetic, C. O'Brien.

Grade III.—Class prize (silver medal), P. Crawford; reading, recitation, singing, writing, M. Gallien; arithmetic, hand-work, P. Patterson; spelling, M. Columb; nature study, singing, M. Hill; drawing, arithmetic, N. Dougherty.

Grade IV.—Class prize (silver medal), M. McCormack; writing, composition, M. Johnson; writing, composition, K. Mowat; knitting, T. Woods; reading, recitation, B. Inglis; neatness, I. Bolton.

Grade V.—Class prize (silver medal), S. Patterson; Christian doctrine, H. Patterson; nature study, writing, composition, E. Inglis; geography, history, N. O'Brien; general improvement, J. Clarke.

Grade VI.—Class prize (silver medal), M. Ryan; reading, recitation, composition, drawing, A. Gourley; arithmetic, E. O'Connell.

Grade VII.—Class prize (silver medal), E. Doak; Christian doctrine, A. Columb; writing, general improvement, K. Brown; writing, general improvement, B. Columb.

Form IIIb.—Class prize (silver medal), N. McPhee; science, M. O'Reilly; history, elocution, E. Usherwood; essay writing, singing, N. Usherwood.

Form IIIa.—Class prize (silver medal), M. Maxwell; French, Mathematics, K. Harney.

Commercial Class.—Typewriting and shorthand, M. McCormack; English, A. Woods.

Irish history—M. Toomey, M. Ny, E. Doak, M. Maxwell. Junior music (honors)—Silver medal, M. Ryan; senior music—M. McCormack, M. McLaughlin. Harmony—Advanced junior (honors), A. Woods; junior (honors), M. Ryan; preparatory (honors), S. Patterson. Cookery—J. Baxter, S. Keeffe. Gardening—E. Doak, B. Columb. Darning—S. Keeffe. Games—Net-ball: J. Baxter, M. McCormack; tennis: M. Ryan, M. Maxwell; swimming: M. McCormack, M. McCormick; cricket: J. Baxter, M. Ryan.

Holiteness—N. O'Kane. Deportment—Silver medal, J. Baxter; silver medal, S. Stumbles. Painting—Silver medal, S. Keeffe. Elocution—Silver medals: S. Stumbles (honors), N. O'Brien (honors), M. Johnson (honors). Religious knowledge—Gold medal, M. Toomey. Conduct—Gold medal, M. Ny; silver medal, A. Gourley.

Form IV.—Class prize (silver medal), M. Toomey.

Form V.—Dux (gold medal), M. Ny.

Wreath for amiability, awarded by the votes of the pupils—M. Ny.

At the conclusion, the Right Rev. Mgr. Mackay congratulated the pupils on their concert and on the excellence of their year's work. He added that the number of medals and prizes showed that satisfaction had been given to the teachers. During the holidays he hoped that their parents and friends at home would find them sources of happiness and that the many books just received would help all to pass a happy vacation.

The Good Press

The Pope is anxious for the diffusion of Catholic papers among the faithful. If there is a neighbor of yours too poor in purse or spirit to subscribe to the *Tablet*, begin the new year by having it sent to him for twelve months.

TIMARU NOTES

(From our own correspondent.)

December 17.

Rev. Father McCarthy, of St. Bede's College, Christchurch, is relieving the Rev. Father Barra, who is enjoying a well-earned holiday in the North Island.

The following passes were obtained in practical musical examinations held at Timaru on the 7th and 8th inst., under the auspices of the Associated Board of the Royal Academy of Music and the Royal College of Music:—L.A.B. Final (Performer's Certificate), Miss Irene Beryl Opie (teacher Miss E. Dennehy). School examinations—Higher Division: Miss Eileen O'Donnell (Mrs. Mangos), Miss Clare Harper (Miss G. Spring). Lower Division—Miss M. E. Cullen (Mrs. G. Readie). Primary Division—Miss Ellie Holland (Miss P. Lynch, L.A.B.) with distinction; Miss Beryl Reynish (Mrs. G. Readie).

St. Mary's College, Wellington

ANNUAL PRIZE-LIST.

St. Mary's College, under the charge of the Sisters of Mercy, has completed its seventy-fourth year. It holds the inestimable privilege of being the longest established boarding school in Wellington, having been founded in 1850. This last scholastic year is fraught with successes in all departments. There has been an increase in the number of students; the moral tone of the college requires no comment. The classes in Christian Doctrine are under the able direction of Rev. Father Spillane. The students of the college have won honors in the University, Civil Service, and musical examinations. The all-important arts of dressmaking and cooking have been studiously cultivated. Physical culture occupies an important place in the school curriculum. This was evidenced in the very successful sports gathering held lately at Day's Bay, the various events being keenly contested. The gratitude of the Sisters and pupils is due to Mr. J. Duffy, who has shown a keen interest in this branch. In the recent music examinations held by the Associated Board, one candidate secured her L.A.B. diploma, nine pupils passed the qualifying paper for the Licentiate examination, eleven passed in harmony and counterpoint, and in the final and advanced grades six were successful. In the Trinity College examination one candidate secured her L.T.C.L. diploma, and eight qualified as associates.

PRIZE-LIST.

The following is the prize-list:—

Good conduct, senior boarders—Eileen Barry and Ita O'Shea equal in merit (each receives a gold medal, the gifts respectively of Rev. Father Smyth and Mr. George White); next in merit, Lily Vincent and Lesley Eisfelder. Good conduct, senior day pupils (gift of Mr. J. Dealy)—Joyce Young; honorable mention, Mary Costelloe; next in merit, Lorette O'Driscoll, Bernadette Gibbs. Christian doctrine (gold medal, gift of Rev. Father Spillane)—Margaret Sim 1, Molly Brood 2, Eileen Barry 3. Church history and Scripture (gold medal, gift of Mrs. Maurice O'Connor)—Kate Barry 1, Madge McMahon 2, Enid Dudderidge 3. English composition (gold medal, gift of his Grace Archbishop Redwood)—Bernadette Gibbs. Painting (gold medal, gift of Lady Ward)—Maisie O'Neale 1, Collette Redwood and Cecily Redwood (equal in merit) 2, Mildred Sim 3. Diligence (gold medal, gift of Mr. J. Dealy)—Eileen Barry.

Form VI.—English composition, Teresa Black; English literature, Teresa Black; mathematics, Mary Costelloe; elocution (gold medal, gift of Mrs. Putnam), Edna Wilkinson.

Form V.—English, Bernadette Gibbs; French, Bernadette Gibbs; oral French, Bernadette Gibbs; practical science, Bernadette Gibbs; Latin, Edna Wilkinson; composition, Maisie O'Neale; penmanship, Maisie O'Neale; history, Eileen Barry; natural science, Mary Costelloe; highest marks, Mary Costelloe; botany, Mary Costelloe and Ita O'Shea equal in merit; drawing, Mildred Sim; mathematics (gold medal), Mildred Sim.

Form IV.—English, first division Edna Wilkinson, second division Joyce Young; French, first division Edna Wilkinson, second division Peggy Reed; composition, first division Edna Wilkinson, second division Joyce Young; history, first division Edna Wilkinson, second division Peggy Reed; algebra, first division Ina Reed, second division Peggy Reed; literature, Joyce Young and Colette Redwood equal; arithmetic, Peggy Reed; history and civics, Joyce Young; geometry, Peggy Reed; botany, Joyce Young; penmanship, Eileen Mitchell; elocution, Patricia Connor and Mary Finnett equal; Latin, Flora Smith; diligence, Joyce Young and Peggy Reed equal; highest marks, Peggy Reed.

Form IIIa.—French, Flora Smith; algebra, Flora Smith; geometry, Flora Smith; penmanship, Winnie Secombe; English, Winnie Secombe; composition, Madge McMahon; botany, Madge McMahon; oral French, Minnie Khouri; history, Eileen McLelland; literature, Eileen McLelland; arithmetic, Nancy Sloane; elocution, Molly Madden; Latin, Norma O'Donnell; diligence, Lesley Eisfelder; highest marks, Flora Smith.

Form IIIb.—English, Eileen Mitchell; composition,

Continued on page 47.

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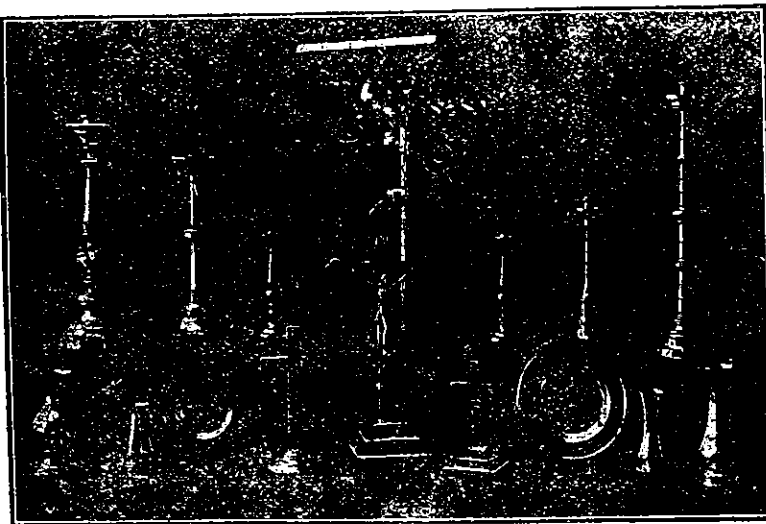
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The Utility Fence

(Contributed.)

IRON AND CONCRETE POSTS.

As timber is becoming increasingly scarce, and consequently more costly, iron and concrete posts, which are already used to some extent, may be looked forward to confidently to take the place of wood in the future—iron for the hilly country, concrete where shingle and sand can be conveniently procured, and where it is possible to use wheeled conveyances to carry material right on to the fencing lines. Indeed, at the present time, the initial cost of iron posts should be no greater than that of wood, with totara posts at £15 per 100 in some localities. They are also more durable, fireproof, and lighter to transport.

They are much easier to erect, requiring no digging in, being driven by means of the sledge-hammer. They will not batter up on the tops if the proper driving cap, which is easily procurable, be placed on the tops before driving. They can be put up very quickly, and are especially suitable for hilly country on account of their lightness, and the ease with which they can be carried about.

When being driven into the ground, they are liable to twist sideways, unless they be held in the right position, by means of a wrench. If a suitable iron wrench be not at hand, a wooden one will do, which can be readily made in the following manner:—

Take a piece of fairly-hard wood which is not liable to split—a piece with a small knot or two will answer the purpose very well—about 2 feet long and say 3½ inches in diameter. A piece of blue-gum, preferably a branch or limb, will do capitally.

Trim one end till it is about 3½ in x 1½ in, through which mortise a quadrangular-shaped hole just a little larger than the size of the post-head, in order that the iron post may easily be slipped through it. Shape the other end to a convenient size, to be used as a handle.

One man slips the mortised end over the top of the post, and by using the wrench as a lever, holds the post in the proper position and prevents it from turning or screwing, whilst another does the driving with an ordinary sledgehammer. Except when it is necessary to drive in rocky ground or that of hard papa-clay formation it will not be found necessary to use the iron caps when driving.

A first-class type of iron post is made of double T or H iron, drilled obliquely through the two flanges composing one of the T's to receive staples of a gauge the same as the ordinary 1½ in batten staples, by which the wires are secured.

The staples are simply driven into the holes prepared for them, one prong or leg of the staple being clinched on the inner side of the flange, by a smart blow of the hammer itself, or the end of the handle of the ordinary staple puller may be inserted between the flange and the main-stem of the post, above the staple, an effective blow upon which clinches it.

It is not necessary to clinch both prongs of the staple to make it hold fast, and the sharp point of the projecting prong is prevented from doing any harm, by the flange, which serves as a protecting shield. Iron posts should not be made of iron that is lighter than 10lb to the six-foot post. If made of lesser strength, they are liable to bend when subjected to severe strain.

HOW TO MAKE IRON POSTS RIGID.

To fix them firmly in the ground and prevent them from being pushed sideways out of line, sole plates may be used, or they may be rendered rigid by simply removing sufficient earth on each side of the driven post to admit of a stone being tightly inserted. The stone need not be more than 6 in long nor more than about the same depth, but it is essential that it be wedged securely between the undisturbed earth and the post. A couple of good sharp blows of the ramming bar will effect this.

Sole plates are also necessary for use at the rises, or point posts, when the ground is not hard, to prevent them from being slowly forced into the ground by the constant downward pressure of a well strained wire fence. They

may also be used to foot posts at the dips or depressions in the line, to prevent them from coming up when subjected to the uplifting strain.

STONES AND SCRAP-IRON USEFUL FOR FENCING.

For footing, a stone or strong piece of scrap-iron, which costs little or nothing, will serve equally as well as more costly material. Indeed, stones which may often be found lying about on the fence line right where they are wanted, are first-class material for anchoring, footing, staying and shoring-up posts, or straining-posts, and can readily be fixed by any practical, intelligent and handy workman.

Pieces of old ploughs, abandoned mowing-machines, in fact any stout pieces of iron which have fallen into disuse and which one frequently sees lying about on an old farm, may be profitably cut up to become first-class material in the hands of the practical and progressive fencer.

Sole plates, when used on the rise posts, should be placed on or just below the surface of the ground. They are made at the factory or foundry where the iron fencing is manufactured, are slipped over the heads of the posts, and are secured in position by a pin or bolt, a hole for which is drilled in the posts when they are made.

THE "FOOTED" POSTS.

The sole plates may also be used to "foot" posts in the depressions of the line. They are secured in the manner just described, the only difference being that in the case of the "rise" posts, the iron pin must be placed *above* the plate, while in the case of the "footed" or "dip" posts, it must be placed *below*. In the latter case the plate must also be fixed to the post at the *bottom* of the post hole, the tension of the wires exercising a downward thrust in the case of "rise" posts and an uplifting force in the latter case. Pieces of scrap-iron or stones properly fixed may be substituted for sole plates.

When wiring on stones or iron to "foot" posts it is preferable to fasten them on by passing the wire just through the hole (drilled for the purpose) then carrying both ends across the stone or piece of scrap-iron and twisting them together securely on the *opposite* side of the post to that on which the stone has been fastened. This method is better, much better than that of simply hanging a stone to the bottom of the post, as it makes for more rigidity.

There are several methods of attaching the footed-piece to posts, which may, generally speaking, be reduced to two—the fixed foot and the suspended foot—each style being especially advantageous in different circumstances. Whichever system be employed, if the lift be a heavy one, the depression being sharp, it is good practice to cross the foot-piece on each side of the post by two pieces of *durable* wood, iron, or stone, which to make the strongest and most perfect job should be a little longer than the width of the hole which has been dug to receive the footed post.

The object in having these pieces wider than the hole is to get a good grip of the undisturbed earth on each side of it. To do this, lower one end of the piece into the hole, first sticking the end into the bank, or wall of the hole, for which a hole may be scooped out with the point of the fencing-bar, and then drive it down with the rammer-head.

In its downward course the crosspiece sticks into the wall of the hole on one side and becomes firmly embedded in the other, so that when filled up and well rammed, a good firm job is the result, and no fear need be entertained of the post coming up when subjected to the uplifting strain.

It goes without saying that the crosspieces must be rammed right down to the foot-pieces, that stone or iron are the most durable for this purpose, and that wood if used should be of the most lasting kind.

In very wet, marshy, or swampy ground, to properly tie down an anchor, footed, angle or straining-post, it is sometimes necessary to cross and recross the footed piece with crosspieces (as described above) several times, ramming in clay and stones between each layer of crosspieces in order to form a solid mass and get a good grip of *terra firma*.

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Commercial Class.—Bookkeeping, first division Lily Vincent, second division Maisie O'Neale and Kate Barry equal, Lesley Eisfelder; shorthand first division Joyce Young and Eileen Mitchell equal; second division, Maisie O'Neale and Lesley Eisfelder equal; typewriting first division Kathleen Woods, second division Loretto O'Driscoll, third division Lesley Eisfelder.

Class VI.—Christian doctrine, Georgina O'Connor; best pass, Sheila O'Shaughnessy; composition, Sheila O'Shaughnessy; English Sheila O'Shaughnessy; history, Sheila O'Shaughnessy; reading, Molly Rutter; spelling, Molly Rutter; cooking, Molly Rutter; writing Polly Carroll; English, Kathleen Hannafin; geography, Fanny Eccles; mapping, Mavis Emerre; arithmetic, Eileen Noble; elocution, Dolly Fleming and Molly Fitzsimmons equal; drawing, Dorothy Eccles; first-aid, Dorothy Eccles; hygiene, Nella Johnston; spelling, Gretta McArley; diligence, Molly Fitzsimmons and Isabel Thompson equal; history, Ngaire Pentecost; elocution (gold medal, "Mechtilde Memorial," gift of Mrs. Rose), Molly Rutter.

Class VII.—Christian doctrine, Betty Lowery; highest marks, Eileen Pierce; reading and elocution, Joyce Reed; writing, Betty Lowery; spelling, Zena Bright; composition, Eileen Pierce; English, Lola Oxspring; arithmetic, Ruth Brennan; geography, Betty Lowery and Eileen Pierce equal; history and civics, Eileen Pierce; drawing, Winnie Thornton; mapping, Eileen Pierce; needlework, Joyce Reed; first-aid, Eileen Pierce; cooking, Dorothy Dealy.

Class V.—Good conduct, Noeline Platt; diligence, Noeline Platt; Christian doctrine, Alberta Fitzgerald; history, Alberta Fitzgerald; highest marks, Francesca Moleta; English, Hazel Eisfelder; arithmetic, Hazel Eisfelder; writing, Peggy Killick; mapping, Peggy Killick; reading, Betty Souter; English, Ethel Brownlie; elocution, Ethel Brownlie; spelling and geography, Marie McCarthy; drawing, Ngono Pedersen; needlework, Kathleen Healy.

Class IV.—Christian doctrine, Fay Brownlie; recitation, Fay Brownlie; composition, Fay Brownlie; diligence, Fay Brownlie; highest marks, Fay Brownlie; arithmetic, Patricia Ryan; drawing, Patricia Ryan; spelling, Patricia Ryan; writing, Patricia Ryan; reading, Mary Ferris; history, Mary Ferris; geography, Nellie Burge; English, Nellie Burge; needlework, Gladys Robinson.

Class IIIa.—Christian doctrine, Jessie Wilson; highest marks, Jessie Wilson; arithmetic, Jessie Wilson; dictation and spelling, Jessie Wilson; composition, Jessie Wilson and Wanda Lulham equal; nature study, Jessie Wilson; history, Wanda Lulham and Mary McEvedy equal; English, Aileen Reed; reading, Aileen Reed; drawing, Dolly Jones; writing, Dolly Jones; geography, Frank Dwyer; recitation, Phyllis Evans; diligence, Moira Dorizac and Marjorie Chirside equal; needlework, Lena Moleta.

Music.—Pianoforte playing, gold medal, gift of Mr. E. W. Kane, Margaret Sim; Royal Academy final grade, Molly Broad; Royal Academy, intermediate, Elsie McLeod; Royal Academy, elementary, Huia McGregor; Royal Academy, primary, Mary McEvedy; Trinity College, associate, Zoe Millar; Trinity College, higher local division, Winnie Secombe; Trinity College, senior, Molly Ellis and Georgina O'Connor equal; Trinity College, intermediate, Zena Bright; Trinity College, junior, Betty Lowery; Trinity College, first steps, Marie Boyd; diligence in music, Francesca Moleta. Theory of Music: Qualifying paper, Kathleen Woods; harmony, higher division, Margaret Sim; harmony, lower division, Winnie Secombe; rudiments of music, Mary Ermett; grammar of music, 2nd division, Kathleen Cimino; grammar of music, 1st division, Ngono Pedersen.

Singing.—Singing, gold medal, gift of Mrs. Macarthy-Reid, Fanny Eccles; school singing, gold medal, gift of Mr. Bohan, Zoe Millar; singing, Polly Carroll; singing with own accompaniment, Zoe Millar; singing with improvised accompaniment, Polly Carroll.

Physical Culture.—Senior boarders, gold medal, gift of Miss Barbara Clark, Margaret Sim; senior day pupils, gold medal, Flora Smith; senior athletic championship, Ethel Brownlie; senior aggregate, Lola Bush; intermediate athletic championship, Dolly Fleming; 100yds championship, Huia McGregor.

Dressmaking.—First division, Fanny Eccles and Dorothy Eccles equal; honorable mention, Joyce Card; 2nd division, Maisie O'Neale; 3rd division, Lily Vincent, Collette Redwood, and Dorothy Dealy.

St. Mary's Preparatory College.—Good conduct, boarders, Mafalda Moleta and Moya Marcussen; day pupils, Beatrice McColl and Joyce McKenzie. Physical culture, boarders, Molly Duffy 1, Eileen Gill 2; day pupils, Beatrice McColl 1, Mabel Walker 2.

Class III., Division I.—Christian doctrine, Moya O'Shaughnessy; recitation, Moya O'Shaughnessy; highest marks, Olga Bardebes; arithmetic, Olga Bardebes and Ruth Crombie equal; French reading, Olga Bardebes; diligence, Marie Boyd; English, Betty D'Harty; composition, Betty D'Harty; history, Betty D'Harty and Agnes Emerson equal;

nature study, Agnes Emerson; spelling, Ruth Crombie and Ngaire Bright equal; writing, Ngaire Bright; geography, Ngaire Bright; reading, Pat Souter; French, Pat Souter; drawing, Joan Ryan; singing, Helen Fay; needlework, Noreen De Vere; handwork, Willie Ancell.

Class III., Division II.—Christian doctrine, Nora Burke; highest marks, Iris Lowe; diligence, Marjorie Morris; composition, Sheila Fitzgerald; arithmetic, Iris Lowe; spelling, Iris Lowe; geography, Beatrice McColl; English, Iris Lowe; reading, Nora Burke; French, Nora Burke; French reading, Sheila Fitzgerald; French recitation, Iris Lowe 1, Eileen Gill 2; writing, Molly Duffy; nature study, Nora Burke; drawing, Molly Duffy; singing, Eileen Gill and Molly Duffy equal; needlework, Molly Duffy; recitation, Molly Duffy; handwork, Marjory Morris.

Class II., Division I.—Christian doctrine, Kathleen Brosnahan; highest marks, Catherine Connor; diligence, Ellen Moleta; French, Stephanie Flanagan; English, Phyllis Holmes; composition, Phyllis Holmes; arithmetic, Kathleen Brosnahan and Catherine Connor equal; geography, Kathleen Brosnahan; reading, Stephanie Flanagan; writing, Ellen Moleta; nature study, Catherine Connor and Kathleen Brosnahan equal; spelling, Catherine Connor; handwork, Ellen Moleta; French reading, Stephanie Flanagan.

Class II., Division II.—Christian doctrine, Betty Cameron; highest marks, Betty Cameron; diligence, Betty Oxley; French, Marie Therese Dickinson; English, Betty Cameron; reading, Audrey Young; arithmetic, Joyce MacKenzie; geography, Marie Therese Dickinson; composition, Aeil Patterson; writing, Aeil Patterson and Joyce MacKenzie equal; nature study, Patsy Barker; singing, Marie Therese Dickinson 1, Laurie Wood 2; handwork, Betty Oxley; drawing, Laurie Wood.

Class I., Division I.—Christian doctrine, Mabel Walker; arithmetic, Esme Hardinge and Daisy Morris equal; writing, Esme Hardinge; spelling, Moya Marcussen; handwork, Betty Creed; reading, Florence Quinlivan; French, Daisy Morris.

Class I., Division II.—Christian doctrine, Patricia McEvedy; French, Gabriel Loftus; writing, Patricia McEvedy; recitation, Patricia McEvedy; French recitation, Gabriel Loftus and Nellie Johns equal; diligence, Mafalda Moleta; singing, Nellie Johns; drawing, Colin McRae; number work and tables, Betty McKeown; reading, Gabriel Loftus; number work and tables, second prize, Frank Keenan.

Primer.—Number work and tables, Marie McWilliams; writing, Stella Barnao; reading, Wilfred Ryan; French, Stella Barnao; recitation, Marie McWilliams; spelling, first prize, Wilfred Ryan; second prize, Margaret Oxley; reading, Margaret Oxley.

ANNUAL SPORTS.

The pupils of St. Mary's College held their annual sports meeting at Day's Bay on November 29, under the direction of the college drill instructor, Mr. J. Duffy. The following are the results:—Senior championship—E. Brownlie, 1st, 15 points; M. Emerre, 2nd, 9 points; I. Reed, 3rd, 1 point. Intermediate championship—D. Fanning, 1st, 13 points; L. Bush, 2nd, 9 points; K. Hannafin, 3rd, 9 points. 50yds Handicap, Intermediate—F. Smith 1, E. Wilkinson 2. 25yds Handicap (under 8)—P. Barker 1, M. Marcussen 2. 75yds Handicap, Intermediate—F. Smith 1, M. Khouri and B. Lowery 2. 75yds Intermediate championship—D. Fleming 1, K. Hannafin 2, L. Bush 3. 75yds Handicap (under 14½)—L. Oxspring 1, L. Eisfelder 2. 75yds Handicap (under 11)—M. Chirside 1, F. Dwyer 2. 100yds Handicap (seniors)—E. Jacobs 1, A. O'Shea 2. 100yds Senior Championship—E. Brownlie 1, M. Emerre 2, Z. Millar 3. 50yds Final (under 8)—M. Dickinson 1, P. Barker 2. 100yds Handicap (under 14½)—D. Dealy, L. Oxspring 2. 100yds Junior Championship—H. McGregor 1, F. Brownlie 2, D. Jones 3. 100yds Intermediate—D. Fleming 1, L. Bush 2, K. Hannafin 3. 100yds Handicap (under 16½)—F. Smith 1, M. Khouri 2. 50yds Handicap (senior)—L. Vincent 1, M. Blaney 2. 50yds Championship—E. Brownlie 1, M. Emerre 2. 150yds Senior—E. Jacobs 1, I. Reed 2. 50yds Handicap (under 14½), final—D. Dealy and L. Moleta 1, L. Oxspring 2. 220yds Walk (under 14½)—L. Moleta 1, L. Oxspring 2. 220yds Walk, senior—E. Jacobs 1. High Jump (under 16½)—P. Connor (3ft 7in) 1, L. Bush (3ft 6in) 2. High Jump, senior—M. Blaney (3ft 10in) 1, N. Johnston (3ft 9in) 2. High Jump Championship—E. Brownlie (4ft 2in) 1, M. Emerre (4ft 1in) 2, I. Reed (3ft 9in) 3. Team Relay—Boarders v. Day School. Boarders won. 220yds Walk, Intermediate—Betty Lowery. Potato Race (under 11)—C. Connor 1, A. Reed 2. Potato Race (under 14½)—D. Jones 1, F. Brownlie 2. Potato Race (under 16½)—D. Fleming 1, L. O'Driscoll 2. Thread-the-needle Race (under 11)—M. Chirside and E. Gill 1, H. Hammond and F. Dwyer 2. Thread-the-needle Race (under 14)—P. Killick and F. Moleta 1, P. Killick and L. Oxspring 2. Thread-the-needle Race, senior—M. Blaney and L. Vincent 1, T. Black and G. Oxspring 2. Blindfold Race (under 14)—D. Jones 1, F. Brownlie 2. Blindfold Race, senior—D. Fleming. Thread-the-needle Race (under 16½)—D. Fleming and M. Rutter 1. Three-legged Race—E. Brownlie and L. Bush. Certificates of Proficiency, 16; Certificates of Competency, 3.

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Snow Cake.

One cupful sugar, half-cupful butter, two cupful milk, $3\frac{1}{2}$ cupful flour, 2 teaspoonsful baking powder, 1 teaspoonful vanilla, $\frac{1}{2}$ teaspoonful salt. Cream together butter and sugar with 1 tablespoonful of milk—beat until spongy. Add remainder of milk and vanilla—beat until sugar is dissolved—measure flour and add baking powder—stir into above mixture. Do not beat. Pour in pans and let stand ten minutes. Bake in moderate oven.

Pic-Nic Currant Cake.

A lb of flour, $\frac{1}{2}$ lb of currants, $\frac{1}{2}$ lb of castor sugar, a teaspoonful of cream of tartar, $\frac{1}{2}$ a teaspoonful of soda, $\frac{1}{2}$ lb of butter, 3 eggs, an ounce of candied peel, a pinch of salt, $\frac{1}{2}$ a small cupful of milk. Method: Sift the flour, salt, soda, and cream of tartar. Cream the butter and sugar, then add eggs one at a time. Mix in the flour and fruit. Cut the lemon peel very finely before adding it to the mixture.

Bethlehem Cakes.

One cupful of butter, 2 cupful of sugar, 4 eggs, 1 cupful of water, 3 cupful of flour, 1 teaspoonful of baking powder, grated orange-rind. Rub butter to a cream, add sugar, flavoring, or grated orange-rind, beat in yolks one by one. Sift flour and baking powder three or four times, and add alternately with the water. Grease well some various shaped patty-pans, and bake in moderate oven. Remove from oven, set pans on a cold board for five minutes, when cakes may be turned out easily. Cover with nuts, or sprinkle thickly with shredded coconut.

Swiss Roll.

2 eggs, 2oz butter, $\frac{1}{2}$ lb flour, $\frac{1}{2}$ lb castor sugar, 1 teaspoonful baking powder, jam. Beat butter to a cream with sugar, beat eggs in one at a time thoroughly, then sprinkle flour lightly in, then add powder last, and a little milk if necessary. Have the tin ready lined with grease paper. Spread mixture smoothly over it, and bake in a sharp oven seven to ten minutes. Have ready a piece of muslin sprinkled with castor sugar, turn the roll on to this, spread the jam (which should be warmed) over it, and roll up quickly by taking hold of the sides of the muslin and rolling the roll over. I always find this prevents it breaking, and if left pinned in the muslin for a time it will be a good round roll.

Baked Onions.

It frequently occurs that people who cannot eat the ordinary boiled onion when served with butter sauce will be able to partake of baked onions with a relish and without the slightest discomfort. To prepare them in this fashion, peel the onions, and boil them slowly in slightly salted water until they begin to show signs of being done. Then arrange them in a baking dish, pour a tasty white sauce around them, strew with bread crumbs, and season them with bits of butter in addition to the pepper and salt. Bake until golden brown.

Household Hints.

A piece of soda and a little vinegar put in the sink will dislodge grease from pipes.

You can use bananas for your fruit salad to good advantage by placing them in the bottom of the salad dish first.

Before cleaning copper kettles, fill them with boiling water. They will be found to polish more quickly.

When washing silk stockings always use lukewarm water and a good soap lather. Never mangle them. Allow them to dry slowly, hanging them up by the toes.

If the milk is warmed before adding the eggs for a custard, no water will be found in the dish after cooking.

To wash white silk make a warm soapy lather and squeeze the garment with the hands. Do not pull or twist, as the threads are liable to break. Rinse in warm water and then in cold with a teaspoonful of methylated spirits added.

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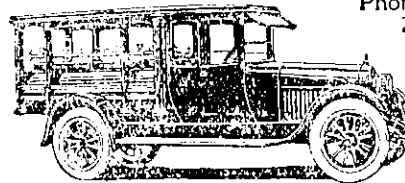
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Lourdes and the Doctors

(By R.N.G.A., in *Catholic Truth*.)

The recent and amazing "cures" of a Lancashire war-victim and of the French miner, Doisy, at Lourdes synchronised very happily with the visit of so many English people to the shrine that a few words may fitly be addressed to our Protestant friends, critics, and even enemies through the medium of this paper. Many of these good people are under the impression that (1) the cures at Lourdes are never *organic* but merely of the "Cougé" and "Christian Science" variety, (2) that the cases are insufficiently diagnosed before and after "cure" and by a packed panel of Catholic doctors only.

The writer of these few lines is a lawyer who accompanied the recent and wonderful pilgrimage organised by the Catholic Association, had access to the Medical Bureau by special "permit" of the Bishop of Tarbes and Lourdes, and was privileged to converse with two English doctors engaged professionally at the said Bureau. This visit, by one well accustomed to the sifting of facts and evidence, enables him to state that no cases are ever certified as being in the nature of "miracle" (that is to say, outside the provenance of science) if there is the faintest suspicion or possibility of their cure being merely temporary or due to natural causes, such as "suggestion," emotional "shock," or other processes known to medical science. Indeed, were the doctors to undertake the serious certification of such cases as these they would have no time left for the real work of the Bureau, one of whose main objects is to check the claims of those whose undoubted cure and consequent gratitude have led them to believe that a miracle has been wrought in their condition. Hence it is quite useless to ask for the official registration of these subjective cases. It will not be granted. The most cursory examination of the home doctor's or hospital's report will decide this matter. The patient must simply be grateful that in the providence of God he *has* been cured, perhaps even in a manner which he, his friends, and the doctors consider to be truly "miraculous" (as the phrase is), but which nevertheless cannot be solemnly vouched for as such by eminent physicians acting in an official and responsible capacity. No, the Medical Bureau at Lourdes is quite busy enough with the exhaustive investigation of truly organic cures.

There is no need to cite again the great case of Peter de Rudder. The whole world must have read it in detail. But it is this class of cure which chiefly engages the Bureau. When a horrible and malignant cancer vanishes in a moment, a fractured spine of sixteen years' standing and involving utter paralysis is instantaneously healed, crutches and stretchers discarded in favor of "Dri-ped" boots and an umbrella, and so on *ad infinitum*, it may be imagined that physicians and surgeons, with reputations for skill and knowledge perilously at stake, will leave no stone unturned in the "fore and aft" examination of such cases, and will not lightly regard as supernatural cures which some Harley Street specialist might describe afterwards as certainly exceptional but not outside the known possibilities of science. In fact, nothing is more difficult than to obtain authentic registration of a "miracle" at the Medical Bureau at Lourdes, and every possible care is taken that the honor of Our Lady's shrine shall be guarded as effectually as that of the great healing profession which there so gloriously vindicated.

The foolish idea that the "Bureau" is a packed jury hardly merits attention, but, in view of the incredulity of those whose very proper contempt for the puerilities of the Conan Doyle school of "spirit-raisers" has aroused a distrust of all things outside their experience, it is enough to say that every qualified doctor in the world is *ipso facto* a member of the "Bureau des Constatations Médicales" at Lourdes. Turk, Infidel, Protestant, Jew—each and all are welcome to the investigation of the cases submitted to the wonderful Board over which the famous Dr. Marchand presides. None but doctors and bishops are admitted to such enquiries, but a doctor has only to produce his credentials to be welcomed with joy. By this means every precaution against error is, humanly speaking, assured to the sick.

Hundreds visit Lourdes apparently in vain; scores (not always Catholics) are healed; but it is obvious that Our Lady does not use intercessory power with her Divine Son on the principle of "Art for Art's sake." It is the sons of men which she regards, and there can be little doubt that in her eyes the mere fact of physical suffering is not necessarily a reason for its relief. The effect of a miracle on the soul of the sufferer or on the souls of those among whom his lot is cast—these considerations alone, in the absence of all human knowledge of her intentions, would seem to be the secret of her work at Lourdes.

If ever the words of Gabriel are justified in our day, as indeed we know them to be for all time, it is at Lourdes that we most feel their force and truth. He is a pitiable sort of "Bible Christian" who in that place disdains to echo the angelic apostrophe, "*Hail Mary, full of Grace; the Lord is with thee, blessed art thou amongst women*"; to which we Catholics devoutly add the prayer that she, so favored by her God and ours, will "*pray for us sinners now and at the hour of our death.*" Amen.

Healy's First Masterpiece

There are in the life of the great portrait-painter, Healy, many pleasing and interesting incidents, which cannot fail to delight the rising generation. His grandfather was a patriot Irishman financially ruined by his efforts in behalf of freedom; his father a sea-captain, who, after an adventurous but upright life, settled in Boston and became a genuine Yankee by adoption. It was probably from his maternal grandmother, Mrs. Hick, that little George inherited his artistic skill.

He was the eldest of five children, and was obliged to be, as so many other elder brothers have been, "mother's right-hand man." George was what the Scotch would call a "wee bit laddie" when the chance came for him to be of help as a wage-earner. He held the horse of a gentleman while he made a call, and was rewarded with a dollar. Probably never again did the sight of a dollar, bravely earned, give him the same triumphant pleasure.

One friend, Miss Stuart, daughter of Gilbert Stuart, already renowned as a portrait-painter, was the first believer in his artistic vocation. One of her kind acts was to lend him a print of Guido Reni's famous "Ecce Homo," which he at once proceeded to copy. After he had reproduced the picture as well as he could, he begged a friendly bookseller to hang it in his window, and to sell it if possible. Mr. Healy confesses in his autobiography that he made as many excuses as possible for passing the good-natured book-vendor's shop. At last the "Ecce Homo" found a customer—none other than a priest who had charge of a parish not far away.

"I am poor," said the priest; "but I wish this picture very much, and will give ten dollars for it."

The bookseller promised to ask young Healy about the matter, and report the next day. The transaction was perfected, and the priest carried off the painting in triumph. Now for the sequel.

Some thirty years after, when the artist, enjoying world-wide fame, was chatting with some friends at the Capitol in Washington, an aged priest stepped up to him and asked if he were not Mr. Healy, the portrait-painter. The painter admitted his identity, and the priest remarked with a smile:


"I believe I am the happy possessor of one of your earliest works, if not the earliest. Do you remember an "Ecce Homo" which you had placed in the window of a Boston bookseller? A country priest offered ten dollars for it. I am that priest, and it still hangs in my church. Who knows? Perhaps that picture brought down blessings on your head."

The artist shook hands heartily with his first customer, and told him how much that ten dollars was to him at the time. Mr. Healy died at a ripe old age, honored and admired all over the civilised world. He was all his life a most earnest and consistent Catholic, and after his death it was prettily said of him, "Successful in reproducing the features of others on canvas, he was still more faithful in forming his own heart to the image and likeness of his Creator."—*The Sign*.

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THE DAWNING OF THE YEAR.

All ye who love the springtime—and who but loves it well
When the little birds do sing, and the buds begin to swell!—
Think not ye ken its beauty, or know its face so dear,
Till ye look upon old Ireland in the dawning o' the year!

For where in all the earth is there any joy like this,
When the skylark sings and soars like a spirit into bliss,
While the thrushes in the bush strain their small brown
mottled throats,
Making all the air rejoice with their clear and mellow notes;

And the blackbird on the hedge in the golden sunset glow
Trills with saucy, side-tipped head to the bonny nest below;
And the dancing winds lips down through the leaves of the
boreen,
And all the world rejoices in the wearin' o' the green!

For 't is green, green, green, where the ruined towers are
gray,
And it 's green, green, green, all the happy night and day;
Green of leaf and green of sod, green of ivy on the wall,
And the blessed Irish shamrock with the fairest greet' of all.

There the primrose breath is sweet, and the yellow gorse
is set,
A crown of shining gold on the headlands brown and wet;
Not a nook of all the land but the daisies make to glow,
And the happy violets pray in their hidden cells below.

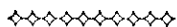
And it's there the earth is merry, like a young thing newly
made
Running wild amid the blossoms in the field and in the
glade,
Babbling ever into music under skies with soft clouds piled,
Like the laughter and the tears in the blue eyes of a child.

But the green, green, green O 't is that is blithe and fair!
In the fells and on the hills, gay and glad some as the air,
Lying warm above the bog, floating brave on crag and glen,
Thrusting forty banners high where another land has ten.

Sure Mother Nature knows of her sore and heavy grief,
And thus with soft caress would give solace and relief;
Would fold her close in loveliness to keep her from the cold,
And clasp the mantle o'er her heart with emeralds and gold.

So ye who love the springtime,—and who but loves it well
When the little birds do sing, and the buds begin to swell!—
Think not ye ken its beauty or know its face so dear
Till ye meet it in old Ireland in the dawning o' the year!

—MARY ELIZABETH BLAKE.



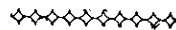
ST. JOHN, THE EVANGELIST.

The disciple "whom Jesus loved," as sacred history calls him, was becomingly the apostle of love. Better than any of the other writers he pierces the mystery of the ineffable tenderness of the Divine Master, as in the report of the Saviour's address to the apostles after the last supper. His three epistles are only a eulogy of love and a recommendation of its exercise above all things. Towards the end of his life, too feeble to preach in the usual way, he still admonished his hearers in the familiar words: "Little children, love one another. It is the Lord's commandment. If you fulfil it, it is enough."

Like the other gifts and graces of God, love can be perverted and debased. There is even a semblance of it that often passes for the reality. In this form it is often spoken of in terms of praise, yet it is only a barren philanthropy, however humanly generous and devoted are those who practise it. It lacks the essential strain which alone can give it life and faithfulness—the love of God. Take that away and the right love of man can scarcely be maintained. Man, a bundle of defects and miseries, is but little lovable in himself. To love him efficaciously, it is necessary to see him in God and to cherish him for God.

How can there be a brotherhood of men, if there is no agreement among them on the fatherhood of God? And how shall this agreement ever be reached and put into practise apart from Christ, true God and true man, Creator and Redeemer, authoritative Master and Brother, who alone had the words of eternal life, and who died that men might live?

Such was St. John's lofty conception of love. His gospel and his epistles are full of it. Never had there been such urging of its necessity among men. "Let us love one another, for charity is of God. Every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is charity. By this hath the charity of God appeared towards us, because God hath sent His only begotten Son into the world, that we may live by Him. . . . If God hath so loved us, we also ought to love one another." (I. St. John, 4, 7 foll.).



THE EPIPHANY: LESSONS OF THE FEAST.

The Feast of the Epiphany is filled with sweet lessons that have chastened and cheered hearts in all generations.

The word Epiphany itself means manifestation (says a writer in the *Pilot*, Boston). In the Oriental liturgy many manifestations of Our Lord are commemorated on this day—His Birth, His Baptism, His Transfiguration, His changing of water into wine at Cana, and His manifestation to the Magi. Something of this multiple manifestation has still survived, for in the Office recited daily by every priest there is mention of at least three Epiphany or manifestations—the Magi, the Baptism, and the miracle at Cana. "To-day," runs the antiphon to the Benedictus, "the Church is joined to her celestial spouse, because in Jordan Christ doth wash her sins, the Magi hasten with gifts to the royal marriage feast, and the guests exult in the water turned to wine."

In the popular mind, however, the Epiphany has come to mean the visit of the Three Kings from the East, who had seen in a star Heaven's sign of the new-born King, and had come to adore Him. Who and how many the Magi were is shrouded in mystery. They came out of the East, offered their gifts, and disappeared as mysteriously as they came. Popular tradition has restricted their number to three, probably from the number of the gifts enumerated in the Gospel narrative. The Roman Martyrology mentions their names as Casper, Melchior and Balthasar.

Uncertainty there may be in regard to their names, number, and habitat. But there is no uncertainty in regard to the supernatural character of their guidance, and the circumstances of their visit. These are clearly set forth in Holy Scripture. They came from the East. They followed a star, which miraculously led them onward until it rested over the dwelling place of the Infant Saviour. They adored the new-born King, offered their gifts of gold, frankincense, and myrrh; then, warned by an angel in their sleep, they departed by a circuitous route to circumvent the plans of the wicked Herod.

Coming from the distant East, the Magi travelled a distance of about a thousand miles, and consumed nearly a year in the journey. That they were not of the Chosen People and came to find the Messiah shows that some inkling of the birth of a Child that would usher in the dawn of a new era must have existed in the minds of those outside of Palestine. The Magi are the representatives of those outside the Faith, who bravely follow right reason showing them the light of faith which guides them to the House of God. To-day the light of the true faith shines forth in the Church of Christ, like the star that guided the Magi. Noble-hearted missionaries in pagan lands, and earnest Catholics in the strongholds of civilisation, are keeping the lamp of faith brightly burning for poor wayfarers to see and to follow it.

The gifts brought by the Magi have been interpreted by the Fathers of the Church as a threefold profession of faith. The offering of myrrh, which preserves the body from corruption, indicated that the Magi recognised the human nature in Christ: the offering of incense, which was used before kings and royalty, showed that they adored Him as God; and the offering of gold was a manifestation of the Kingship of Christ that deserved the most precious offering known at that time by mankind.

The Epiphany has been called the feast of converts. It teaches us through its beautiful symbolism that there are still millions in the dark and dreary country of unbelief who are willing to come to Christ if proper light is given to them. We should pray fervently that the hands of missionaries abroad should be strengthened, and generously assist them in their heroic endeavors to spread the faith. We should continuously offer our gifts to God—the myrrh of sincere repentance, the gold of perfect love, and the incense of fervent prayer—that our lives, shining with Christian virtues, may be the star that will guide souls from the far country of error and sin to the sweet presence of Christ in His Church.

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THE POSTMAN'S PONDERINGS.

Old Lady (to postman): "Do you know, my good man, that during all the years you have been coming to this house, I have wondered, as I have watched you making your daily rounds in the heat of summer and the rigors of winter, just what you were thinking about? You always seem to be philosophising as you plod along in silence, apparently buried in sober reflection and at peace with the world. Do you ever let your thoughts roam at will through that bag, and play among its contents: missives wet with tears; messages of joy; tender words of love; shattered hopes; and high ambitions realised? Tell me, upon what do you ponder? What do you think of, day by day, hour after hour, step by step?"

Postman: "My poor feet."

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SMILE RAISERS.

Father: "Helen, isn't it about time you were entertaining the prospect of matrimony?"

Daughter: "Not quite, father. He doesn't call until eight o'clock."

▽

A man with two women friends mounted the omnibus, going on top, whilst his companions went inside. Presently up came the conductor.

"Which," he inquired, "is the gentleman with two insides?"

▽

"It was a very successful concert," she said. "My voice filled the hall, didn't it?"

"Indeed it did," replied her candid friend. "and I saw several people leaving to make room for it."

▽

The hostess of a children's dance was saying good-bye to her guests. A dainty little girl of six, after mentally noting the lady's formula of leave-taking, and anxious to say the correct thing, ingeniously forestalled her hostess with: "Good-night, Mrs. —. I hope I have enjoyed myself."

▽

"What do you make a week?" said a magistrate to an Italian organ-grinder.

"Four pound, sare."

"What! Four pounds for grinding an organ?"

"No, sare; not for da grind—but for da shut up and go away."

*

A Dutchman was relating his marvellous escape from drowning when thirteen of his companions were lost by the upsetting of a boat, and he alone was saved.

"And how did you escape their fate?" asked one of his hearers.

"I didn't go mit the pote," was the Dutchman's placid reply.

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SCIENCE SIFTINGS

By "VOLT"

Living Through Fire.

Nature devises amazing ways of enabling her children to survive extraordinary hardships. None of her inventions has more wonderful powers of endurance than the seed by means of which plant life is carried on.

You may subject certain seeds for hours to a temperature of 100 degrees below freezing point, you may heat them until they are hot enough to burn your hand, yet they will not lose their vitality.

In America huge fires sometimes rage through the forests, destroying mile after mile of giant trees. Where the fire has passed there remain nothing apparently but charred stumps and flame-scarred, smouldering soil. Yet within a few months the whole district will be green with the first leaves of tiny seedling trees.

When tests were made recently to discover the heat at ground-level during a forest fire, it was found that it was from 1000 to 1500 degrees Fahrenheit. The fires move so quickly that this intense heat lasts only for a minute or less at any spot.

Various tree seeds were then tried to see what heat they could resist. It was found that fir cones could withstand a temperature of 1200 degrees Fahrenheit for eight minutes without losing their vitality.

Making Rain With Electrified Sand.

Many scientists believe that the time is not far off when we shall be able to control rain-clouds, forcing them to break up in rain over an area selected by us, and not by whimsical Mother Nature.

Many of the world's most distinguished meteorologists are now working at the puzzle of rainmaking.

The latest theory is that rain-clouds can be "exploded" by electrified sand scattered down on them from aeroplanes.

This theory has lately been put into practice in America by Dr. Warren and Dr. Bancroft, of Cornell University. These two scientists have conducted experiments over a period of eighteen months, and have met with a considerable measure of success.

Shelling the Clouds.

Before electrified sand was used many other methods of bursting clouds had been tried. High explosive shells had been fired into them, sulphuric acid and liquid air had been sprinkled on them from balloons and aeroplanes. These methods are now regarded as obsolete.

It is anticipated that the electrified sand method will produce rain from an "immature" cloud—a cloud that is not sufficiently condensed to dissolve into raindrops.

The "immature" cloud is the despair of farmers. Often, in times of drought, these big clouds will drift over, full of rain and yet unready to break up in a shower.

In fact, the hotter the sun the less likelihood there is of the huge cloud producing rain, for only a drop in temperature can effect the requisite condensation. The electrified sand produces artificially what a drop in temperature would produce naturally—a rainstorm.

So far only the light clouds that drift at levels of from 3000ft to 10,000ft have been tackled. The great dark storm clouds that pile up, bursting with rain, have not yet been experimented on, for they are heavily charged with electricity, and dangerous to tamper with until more is known of rain-making.

With a perfected method we could produce a healthy rainfall in the Sahara, over which masses of water, never condensed sufficiently to make rain, continually float. We could also keep specific areas, such as a sports ground, an aerodrome, a city, clear of rain, by breaking up approaching clouds outside the area to be kept dry.

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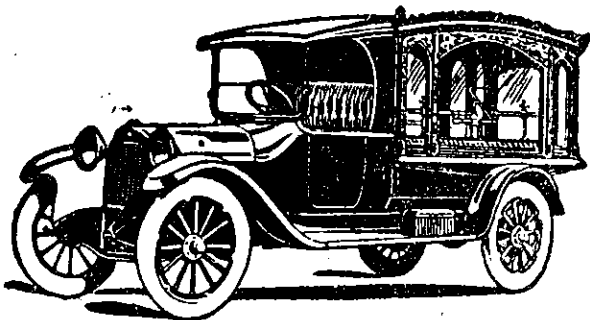
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