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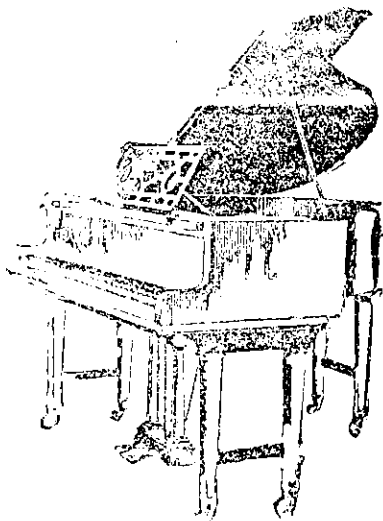
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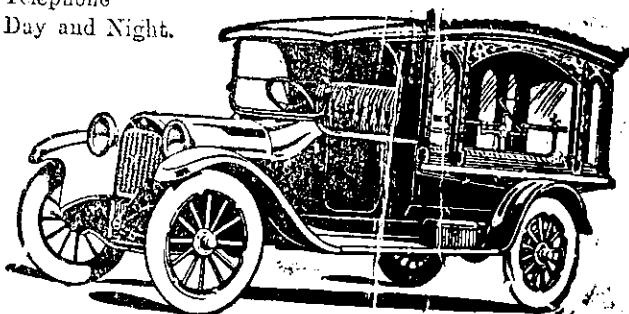
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◆◆◆◆◆

GRAINS OF GOLD

THROUGH THE NEW YEAR.

Through the New Year, whose gate we enter
 now,

Be near me, Son of God;
 Teach me in lowliness to walk, where Thou,
 Going before, hast trod,
 If my poor heart grow faint, and fear be
 nigh,
 And hope depart from me,
 Dear Heart of Jesus, bear me up, till I
 Shall gain new strength from Thee.

Worn in the travail of the past sad years
 Sorely my soul was tried;
 Yet, when my grief found no relief in tears,
 Thou, Christ, was at my side,
 Folding me in Thy breast, as a tired child,
 Thou soothedst me in my need;
 O blessed Saviour, merciful and mild,
 I was Thy child indeed.

New faith, new hope, new strength, for the
 New Year—

New service in Thy name;
 Where'er my duty leadeth, far or near,
 I go, with lofty aim.
 Yet, in humility, and striving still,
 Like my Lord sacrificed,
 Only to do my Heavenly Father's will
 Through Thee, through Thee, dear Christ.

—FRANK ROE BATCHELDER.

◆◆◆◆◆

REFLECTIONS.

Take my heart for I cannot give it Thee;
 keep it for I cannot keep it for Thee.—St.
 Augustine.

I find nothing in this world that gives me
 pleasure, and this is the one thing that gives
 me supreme pleasure, that I find nothing
 that pleases me.—St. Philip Neri.

THE STORYTELLER

NORA

Translated from the German by PRINCESS LIECHTENSTEIN
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CHAPTER IX.

After the painful scene which had taken place in the morning, Nora had returned to the room which had been assigned to her—her own old room, which the nun knew she would prefer to any other. Thus she once more sat in that quiet retreat from which she had so often longed to be free, to go out into the wide and agitated world; and now, indeed, there was a great strife being carried on in her breast.

So much had crowded itself together into a short space of time. Since the days when she inhabited that room, she had realised the greatest of all happinesses, the greatest of all miseries, which can befall a young heart. These feelings were struggling within her, and pride—offended pride—was also asserting itself.

One thought, however, was uppermost: "We have met again, and he loves me, and I know that he cares more for me than for anything else in this world."

Amidst a shower of tears, her face was ever and anon lighted up by a bright and radiant smile, and then she hid her face in her hands and shut her eyes, as if she were shy of looking at this wondrous and beautiful secret.

As she sat there and thought, she remembered all the events of that memorable day—it was hardly a fortnight ago, when, standing at the bow-window, they had mutually confessed their love. She had smiled, too, at the mistake he had made in fancying that she had chosen to become a nun. The truth, hidden for months in their inmost hearts, had slipped out so unconsciously, and they had told each other how love had been too strong, and that they had both striven vainly against it. Such a moment is worth a whole life? Certainly they had not ignored the difficulties which stood in the way of their happiness; but these had seemed so small, so easily to be got over! He was his own master, and had only a mother's heart to win for himself and for his Nora; and then the fact is, that when human beings are intensely happy, they feel a great deal and think very little.

But another picture arose before Nora's eyes—her father's return! her father, who knew all before she could tell her own tale. He had been extremely displeased, and had treated the whole thing as a childish folly. How differently the same matter may be looked upon by different people! Her father's objections were the very things she had talked over with Curt; but oh! what monstrous proportions the difficulties had assumed! how immeasurable the abyss which divided them had now become! how threatening the anger of Curt's family, and how complete the destruction of his life's happiness!

Her father had concluded with these dread-

ful words: "They will think that we have caught him by unworthy means. They will say that you used your beauty as a snare in which to beguile his youth and inexperience, through which to gain a name and a position for yourself. They will say that we were low enough to make undue profit out of a moment of youthful giddiness."

Nora had given way to this; her pure and simple mind trembled for her father's reputation. "Write to him that it was a mistake, and that we must part." She herself had added the words we know of with a steady hand. She then besought her father to leave the villa at once. "Here I feel myself treading on burning coals," she said. "Let me never meet him again. Send me far, far away from here, to my mother's land across the seas, so that they may not think I have tried to catch him."

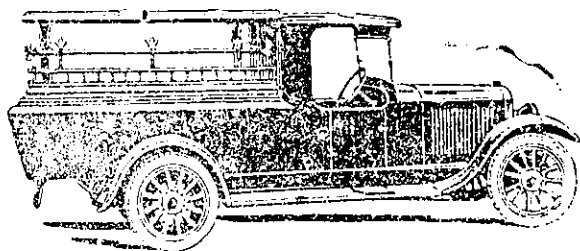
Her father's heart had been moved by the poor child's grief; all the more so that he reproached himself for having allowed matters to come to such a point. He also had thought it better for Nora to leave the Rhineland as soon as possible, and had proposed a visit to her former school, where a decision of some kind might be arrived at. Nora had joyfully agreed to this; it seemed, indeed, a boon to her suffering heart to pour itself out to her old friend, and to claim from her both comfort and advice. Thus it came to pass that the director and his daughter had started that very night, whilst his wife remained at the villa in order to arrange all for breaking up the establishment.

The Superior had received her darling with open arms. Her fond heart grieved to find her exposed so soon to one of the sorrows she had feared for her. She approved of Nora's idea of visiting her relations in the far west; but the director would not hear of such a long separation. Had Curt's visit taken place a few days later, he would probably not have met her.

And now that Nora thought all these things over, she began to see them in another light. She had been ready to sacrifice all her happiness to his; but that word he had spoken in the morning came back to her with renewed force: "Can your love bear with nothing? Is it too weak for a little patience?" Yes! what she had called by the name of sacrifice, seemed now only weakness and want of purpose. She had allowed her pride to take at once the upper hand. After all, her father had made no other objections than those which she and Curt were prepared for. She had given way at once, whilst Curt had so nobly kept up and fought for his love. Would it really be for his happiness if she left him now? What a depth of misery his eyes revealed! Would she not give up everything for him? Then why had she not thought him



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capable of doing the same for her? In her anguish she cried: "Oh! what shall I do? Shall I renounce our love and fly from him, or shall I fight the battle to the end?"

Who can tell what decision Nora would have come to, had no fresh obstacle arisen in her path. The sun was already gilding the heavens with its glorious evening tints, as on that day when Nora had been summoned before the mother-superior. As on that day, the distant mountain-tops were tipped in roscate hues, and Nora sat on, motionless and wrapt in thought. At last a knock was heard at the door—indeed there had been more than one knock since the morning announcing her meals to her, but she had given a headache as a plea for remaining in her room. The superior, she knew, could only come to her in the evening. This time it was a letter which had been sent to her. She took it with a beating heart, and a thousand suppositions flashed across her mind. The hand-writing was a strange one to her, but the envelope bore the coronet of a count. She guessed at once that the missive must come from Cart's mother; and so it did. The countess was one of those women to whom sorrow is only rendered bearable by immediate action.

Sitting alone in the comfortless room of her hotel, the mother, knowing whither her son had directed his steps, was on the brink of despair. Less than any one else could she patiently sit down under contradiction and suffer her plans to be crossed. Circumstances had given her an independence to which she had accustomed herself, and of which she had always made a wise and temperate use. Now, again, she was convinced of the good sense of her opinions. "Something must be done," were always the first words which rose to her lips, and in this case she added: "What is to be done?" She knew that her son would listen to no advice for the present. Her friend's description of Nora had made her think more highly of her. "Well, if she really is so noble-minded, so well brought up, so incapable of any intrigue, she cannot wish to force herself upon a family which does not want her. If it were really true that she had wished to avoid him, she could say aloud that the matter should be at an end, and she would sacrifice her love to his happiness." On the strength of this reasoning, the countess had made up her mind to write to Nora, and to appeal to her heart, to her understanding, and last, not least, to her pride.

Nora read the letter, her cheeks burning with indignation.

"Do not rob me of my son," the countess concluded, after alleging all the reasons against the marriage. "Do not step between mother and son and divide them. This you would do by marrying him, for he would do it in defiance of my will. You would divide us, even if I had power enough to prevent the marriage, as then he would never forgive his mother. I am told that you are noble and generous—then give up that, which, under existing circumstances, can never be conducive to his happiness. We women know so well how to make complete sacrifices. His heart will become calm once more, and he will be freed from the feeling of honor which binds him to you, when he

hears from your own mouth that your love refuses to set at naught all the serious reasons which divide you. You may judge of the strength of mind and of heart I think you capable of, by my addressing this prayer to you; and both my esteem and my gratitude will be boundless should you act in so noble a way," etc., etc.

The conclusion was an able one; but even boundless esteem and gratitude fall rather short in the balance against love. It would perhaps, have been difficult for the countess to explain the reason why she thought it so natural to wish her own heart not to be robbed, exacting all the while that another heart should rob itself of its love and happiness for her sake. Nora read the letter more than once. Perhaps, because she did not quite understand what the countess wanted, or, perhaps, because an affectionate beginning had led her to hope for something better.

But suddenly she drew herself up. She now understood what was required of her. This woman wanted her to be the murderess of her own happiness—she wanted her to show herself fickle, weak, and untrue to her love. Her father's passionate nature seemed to awake in her at the thought.

"It would be a lie, a horrible lie," she said, "for, like him, I find nothing too difficult so long as we love each other. I know that I shall not bring disgrace upon him," she added with trembling lips. "I know we think and feel alike. I will do nothing to keep him, but I will renounce our love no longer. He shall, at all events, not say of me that I am weak and faithless."

All her former doubts were gone; and, her cheeks still burning, she took up her pen to frame an answer.

"Your son is as free to-day as he was yesterday," she wrote firmly and proudly; "for it was my father who refused his consent; and I shall never go against his will. I shall not try to retain him either by a word or by any step of mine—indeed, I had avoided him until to-day. But I can speak no untruth and it would be one to take back the promise he gained from me as the only means of furthering his happiness; if I were untrue to the feelings I entertain for him, and which I believe will last my life long, I will not part from him through a lie—for a lie has never soothed a sorrow or wrought any good; but my love is strong enough to wait and to endure."

The letter was no sooner finished than Nora sealed it, and rang for it to be sent off.

Nora stood long at the window, and the words she had just written sounded in her ears, now serious and earnest, now mocking and derisive.

Had she been right to enter upon this combat? Would it have been better to accept the sacrifice which would have put an end to all struggling?

This question was gnawing at her heart, when at last her trusty friend entered the room.

Madame Sybille was tired by the day's exertions, exhausted by the morning's excitement. Her thoughts had been so long away from human passions that she found it difficult to encounter them again. But

there are hearts which never become strangers to the earth and to its petty sorrows, however near heaven they may be themselves.

Madame Sybille took the burning head in her hands, and looking tenderly into the innocent, bright eyes, she listened to the tale which revealed all the storms raging within that young soul.

"Right or wrong?" she said gently. "Child, earthly love is no virtue and it is no fault: you have acted according to its dictates. You were not bound to accept the sacrifice imposed upon you. You have not asked for advice, and perhaps no one could advise you better than your own heart in the matter. But remember this, my child—it is nothing great, nothing uncommon, to suffer and to struggle for earthly love; the weakest of human creatures have done so ere this. Before God it is very insignificant, for such love is only the product of our own heart, the most beautiful of God's gifts, the most fragrant flower He has strewn upon our path. But those who wish to enjoy its fragrance must consent to be pricked by its thorns—the sharpest thorns that can prick a human heart. If you feel that your love is worth all the sufferings that it will bring with it—well then! . . . You might have conquered it by this one sacrifice, and who knows whether you will not have to retain it by a thousand sacrifices more painful. But true and pure love makes up for a great deal. Perhaps God has placed it in your heart to protect you from other dangers," she added, placing her hand upon the youthful head, as if with a blessing. "For the second time you have chosen strife instead of peace. . . . May the Lord guide you, my child!"

CHAPTER X.

The countess smiled when she had read Nora's letter. "I thought so," she said somewhat complacently to herself; and once more she was convinced that the mistake about Nora's character had not been made by her: she had written to Nora under the influence of the nun's words. She also had remained alone many a dreary hour that day; Cart had not returned till late, and the chaplain had gone to fetch Lily, and to show her some of the curiosities of the town; for after all that had happened the countess did not feel up to the task of amusing the girl. She had, however, turned these hours of solitude to account, by endeavoring to take in clearly how matters stood. Before even the answer to her letter—a measure *in extremis*—had come, she had determined upon what line of conduct she would pursue. She would apparently consent, but would insist upon certain conditions. That would be wiser than to lose all influence over her son by pushing things too far.

"Children must be left their toy, or else they get obstinate in longing after it." That was about the sum of her reflections; and then, her mind being made up, she frowned no longer, but employed herself busily in jotting down notes upon a stray piece of paper.

At dinner-time the chaplain and Lily put in an appearance. The Countess looked scrutinisingly at the young girl, who had

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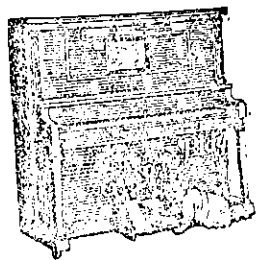
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not developed herself to advantage, since she had last seen her. Lily's stature was small, her features were indifferent, and her youth was of too exuberant a nature to be attractive. Now, with her swollen eyes and her overpowering shyness, she looked particularly unprepossessing. Countess Degenthal turned away with irritation; here was another spoke in her wheel. How on earth could that pretty child's face have grown into anything so plain? Unwittingly, Nora's tall and fine figure and her expressive eyes came before the countess in painful contrast. She heaved a deep sigh and returned to her notes until dinner was announced, and Curt came in. He looked tired, but on the whole more gentle and quiet than during the earlier part of the day. His mother received him coldly, although he kissed her hand with some emotion. During dinner, the conversation was painfully monosyllabic, and Curt more than once sought to attract the countess's attention, but in vain. He seemed anxious to speak with her, but she had evidently decided upon another course. As soon as dinner was over, she arose, and went to her room, asking only the chaplain to visit her there. Curt's brow darkened once more, and the gentler expression vanished from his eyes. He stood uncertain for a while, as if intending to follow his mother after all, but then, changing his mind, he retired, after wishing his cousin a hasty good-night.

Poor little Lily! This was a sad beginning to her life out of the convent. She had so rejoiced at meeting her cousin, and now he had hardly said a word to her, hardly considered her worthy of a look. Evidently something had happened between mother and son, and that was the cause of Curt's ill-humor. So much she perceived, and with the party spirit which one young creature feels for another, she immediately settled in her own mind, that her aunt was in the wrong.

On the following day, a fiacre stopped at the door of the P. Hotel, and Chaplain L. got out of it. He asked for Director Karsten, and was at once ushered into his presence. The director was at his writing-desk, but as soon as the visitor entered, he sprang up, and cordially held out his hand to him.

"Years seem to have rolled unconsciously over your head, leaving no trace behind them," said the circus-rider to the priest.

It was true; the peace of his mind and the tranquillity of his conscience made him look younger than his age, whilst years ago, the gravity of his vocation had made him look older than he really was.

(To be continued.)

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The Irish Revolution and How It Came About

(By William O'Brien)

CHAPTER XXI.—(Continued.)

Sir Horace Plunkett, who was to be the Chairman of the Convention, did me the unusual honor of addressing to me two public letters couched in terms of high courtesy asking me to reconsider my decision, adding that, in his belief "if you could see your way to come in, you would bring a good many more than your own immediate followers." In my reply, I pointed out that in his letter he had forgotten "the objection which is the most fatal of all—namely, that at least 90 members of the 100 members of the Convention will be the nominees of the two Irish parties of politicians who only last year came to an agreement to form six Irish counties into an 'excluded area' to be separately administered through departments responsible only to an English Secretary of State under an arrangement which could never be terminated without a new Act of the Imperial Parliament." My colleagues and myself had made it known that we were ready to go into the Convention to resist Partition against all odds, "if the august body of Bishops, Catholic and Protestant, who signed the recent manifesto, saw fit to delegate to the Convention representatives of their Order as to whose 'unrelenting opposition to Partition, temporary or permanent' (to use the Bishops' own words) the bulk of the Convention could be left in no possible doubt," but I was obliged to add: "Unhappily their lordships have decided in a sense which has given rise to grave misunderstandings and for reasons which this is not the time to discuss but which have not lessened the anxieties of patriotic Irishmen." To Sir Horace's gentle reproach that, in refusing to participate, I was "casting off the mantle of National Unity," which had so long been mine, my reply was:

"Our small band have fought, not for a contemptible verbal victory, but for a practical agreement which would make Irishmen of all parties and creeds willing partners in the government of an undivided Ireland, and while nominally pursuing that object, the organisers of the Convention have so loaded the dice that, short of a miracle from Heaven, the only agreement likely to be arrived at is one for the permanent division of Ireland among the place-hunters of both factions."

But his letter seemed to open one avenue by which our participation might still be possible. He made it an "essential point" that an agreement by the Convention should be "submitted for popular approval by Referendum or otherwise," and intimated that this "would unquestionably" be done. "If he made this statement on official authority" I answered, a Referendum would still leave it possible for us to take part. Sir Horace Plunkett, in his second public letter, avowed that "unfortunately, I have no authority to make any official person responsible for the statement, but I did not speak without having the best of reasons for believing that what I said was true. If, I am able to give you

my authority later, I will gladly do so." The "later" announcement of his authority was never made, and so that avenue to the reconsideration of our decision was closed as well. Manifestly, with Sir Horace as with myself, the Chief Secretary had inclined towards a Referendum for all Ireland, but was promptly put in his place by those who had Sir E. Carson to satisfy. A Referendum for all Ireland was now and had always been the terror of his life.

For all that, the most trusted of my own advisers began to waver, under the influence of that cry of "Peace!" where there can be no peace which sometimes sweeps over Ireland with the weird pathos of a Banshee. With, perhaps, the most influential of them all, for his breadth of judgment, Lord Dunraven, I had been compelled to differ on Conscription, although with a respect for one another's different points of view which was never diminished for an hour on either side. "I agree with you," he wrote, on the first disclosure of the Constitution. "If Redmond's majority can come to any agreement with Lansdale, they can carry it. What I fear is some agreement involving carefully concealed Partition": but he eventually yielded to the argument that our absence would let judgment go against us by default, and accepted for himself the invitation of the Crown. I suspect that Mr. Healy's preference inclined in the same direction, although with the loyalty in which he never failed throughout these soul-trying years, he forbore to say so.* Mr. William Martin Murphy, the proprietor of the most widely circulated of the Irish newspapers, *The Independent*, had been all along a convinced believer in the policy of the All-for-Ireland League, but to Ireland's heavy loss he hesitated to enforce his opinions in his paper, acting, as he told me more than once, on the advice of Lord Northcliffe: "Never come out strong until you've first got your circulation; once your circulation is there, you can say anything you like." His first impression of the Convention was my own:

"Dartry, Dublin,

May 28, 1917.

"Dear Mr. O'Brien,—I agree with you about the danger of Partition. Bonar Law's reply to Ronald McNeill has turned the Convention which was intended as a trick into a farce. The Ulsterites will be able to say: 'Heads I win, tails you lose.'"

After Partition is repudiated by four-fifths of Ireland, it is to be set up again at the Convention. My present feeling is to advise that the whole scheme should be ignored until Lloyd George repudiates Bonar Law's promise to the Ulsterites.

I think I will write to Northcliffe and tell

*Had I his leave to publish them, Mr. Healy's letters, teeming with diamondiferous wit, and laden with piquant items of secret information, would make a valuable addition to the inner history of the time.

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him that all confidence in the bona fides of the Convention was knocked on the head by Bonar Law's statement. It is evident that he expected some question from Dillon to which he referred.

Sincerely yours,

WM. M. MURPHY.

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Bellevue, Mallow."

Later on, however, Mr. Murphy confessed he was a little shaken by the disgraceful cry that his object was to wreck the Convention, with which he was assailed in public and in private. He now wrote that "I have no doubt whatever the three of us" (Mr. Healy, himself, and myself) "would dominate the show with the combinations which I think could be got together and the fear of public opinion outside acting on the Co. Council Chairmen, and he too ended by accepting the invitation of the Chief Secretary, adding: "If I cannot do any good there, I may be some check to those who would do mischief."

One of the entreaties it was most difficult to resist was a secret message I received (June 26) from a member of the Cabinet for whom I entertained a sincere respect, and the difficulty of resistance was all the greater that the message came through one whose single-minded services as an intermediary in the highest quarters were of priceless value to Ireland throughout these years, although they were rewarded with the usual brutal injustice by Irish politicians. This was the communication of the Minister to my excellent friend:

"Go over and see O.B.; don't give him messages from me direct; but move him. I know so much more than he can know of the North East people. I know how hard and almost impossible it is for them to confer with R. or he with them. . . O.B. has got very near the Northerners. He, if anyone can bridge the last gap. Will he not do it? If he knew all that is in the wind and how much importance attaches to his attitude he would."

It can scarcely be necessary to accentuate the historical value of this testimony from a Cabinet Minister of exceptional authority with "the Northerners," both as to the transformation our conciliatory labors might have wrought in them, had we received even common toleration from our own side while there was still time, and as to the evil effect on the mind of "the Northerners" of the Hibernian ascendancy. It was too late to think of all this except with a sigh. In an Hibernian-ridden and an Orange-ridden Convention, neither we, nor, as it turned out, the sober Conciliationist Northerners could do anything but wring our ineffectual hands in presence of an artificially constructed majority whose programme was: "Either Partition or nothing."

My friend received my answer with sorrow, most gently and most diffidently expressed; but his next communication contained a startling confirmation of my prognostication that Partition, in even a more offensive form than I had suspected, was up to that time the settled purpose of the projectors of the Convention:

"The forces that are gathering in this connection are very interesting and complicated and frankly not to my liking. I will throw out the idea as I get it from very high up. There is a lot being said about a Federal Commission, and the idea is not merely Home Rule all round but *Partition all round*—that England is to be broken up into two States, Scotland, two; Ireland, two; and Wales one! Then also it is believed that Smuts and Borden have dealt a death-blow to Empire Federation; that what we are asked to work on now is a lot of local Federal Units—the B. Isles, Canada, Australia, S. Africa, N.Z.—and that these scattered federations are to be loosely united under the Crown in what I suppose will be called a 'Confederacy of States.' . . . I feel that the issue—that a score of vast issues—whether they emerge for better or for worse hangs on the toss of a coin."

My indomitable friend worked on for a manageably-sized Conference as the true remedy, but reported: "No, their minds run on big battalions and noise! They think that a small Convention will be described in the U.S. as 'hole and corner,' and that the columns given to it over there will be in direct proportion to what Jones of Nevada used to call 'base Roman numerals'"; he struggled for at least a Referendum of all Ireland and could only get as far as dim understandings that the Convention itself might order a Referendum—a Referendum which, *ex hypothesi*, would be one to destroy their own guilty (but successful) conspiracy! They were still humping on "the U.S. and the big battalions and noise!"

Finally, on the eve of the sitting of the Convention, the Prime Minister came to the charge once more, in a manner probably without a precedent in the usages of Prime Ministers, by addressing to me a second public letter (dated from Downing Street, 20th July) asking me would I not withdraw my refusal?? He had nothing better to offer than these anodyne generalities: "The Convention is a sincere effort to see if Irishmen in Ireland can agree on a settlement which will make for better relations between the different parties in Ireland and happier relations between Ireland and Great Britain. With the object in view, I know that you are in full sympathy, and I most earnestly hope that you will respond to this appeal, which I understand, has come also from many other quarters, to give your help toward securing the success of the Convention."

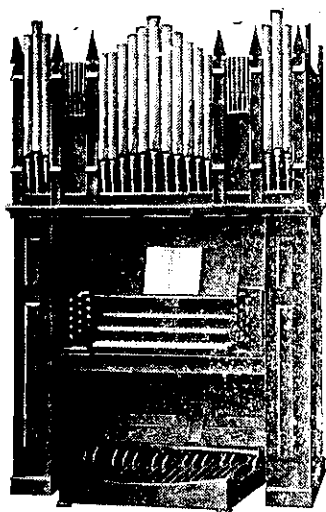
The controversy was wound up in a letter in which I repeated that "the type of Convention selected by you defeats its stated object with fatal certainty by leaving the great mass of Nationalist opinion all but wholly unrepresented and conferring the power of decision upon a majority of politicians who have notoriously lost the confidence of the Irish people," and begged of him to persevere no further with a Convention hopelessly out of touch with Irish public opinion, but to fall back upon a friendly conference of the most potential friends of peace in all parties as the only means—a

forlorn one enough by this time—of finding a way out.

Unluckily this latter advice was now a counsel of perfection. An event had just happened which put an end to the last chance of negotiating otherwise than with weapons of steel. At the battle of Messines on June 7th, Major "Willie" Redmond, like the "vera parfait, gentil knight" he was, insisted "on going over the top" at the head of his men and met his death. His only complaint, we may be sure, was that he could but repeat the dying cry of Sarsfield at Landen: "O that this were for Ireland!" For his constituency in East Clare, Mr. de Valera offered himself as a candidate on the straight issue of an Irish Republic. The Hibernians made a supreme effort to rehabilitate their fortunes and, what, with the sympathies enkindled by the young soldier's fate, the high expectations created by the Convention, and a candidate of widespread local influence, they were fatuous enough to count upon an easy victory. To their stupefaction, the Irish Republic carried the day with a majority of five thousand votes. Had the figures been reversed, a Partition scheme must have been carried through the Convention with not more than half a dozen dissenting voices. East Clare put an end to the danger of the Convention coming to a criminal agreement for Partition, but it was only to create a new danger—for the uprise of the Republic forbade the possibility of any other agreement, since if it were to meet acceptance by the country in its present mood, it would not have the smallest chance of acceptance either by Ulster or by the British Parliament. The Irish people are too ready to make idols and too ready to break them. It was by men too little known to excite either idolatry or animosity that the ways were to be in the long run straightened out. But for the next four years, at all events, Mr. de Valera, with his Republican Tricolor, was the National idol, and Mr. Griffith and his peaceful penetrationists were laid up in lavender. The presence of Sinn Fein at an amicable Conference-table was no longer practical politics. Elated with what seemed the cleverness of a paltry electioneering dodge, Mr. Lloyd George and his Hibernian counsellors released Mr. de Valera and established the Irish Republic.

CHAPTER XXII.—THE DEATH OF MR. REDMOND.

None the less, the joint Convention of the Hibernians and Covenanters assembled in Dublin on July 25th, amidst decorative surroundings that might well give a good-natured people like the Irish the impression that some great work of peace was on foot. The Convention held its sittings within the historic walls of Trinity College amidst the finest stage scenery the genial Provost, Dr. Mahaffy, could provide; a President of respectable neutrality was found in Sir Horace Plunkett; not a few single-minded Irishmen, with a nobler gift for peace and goodwill than for the mean realities of politics, were induced to join in attempting to elevate the assembly above the normal man-



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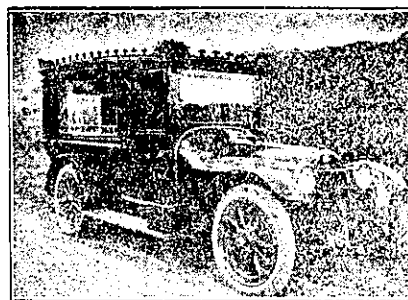
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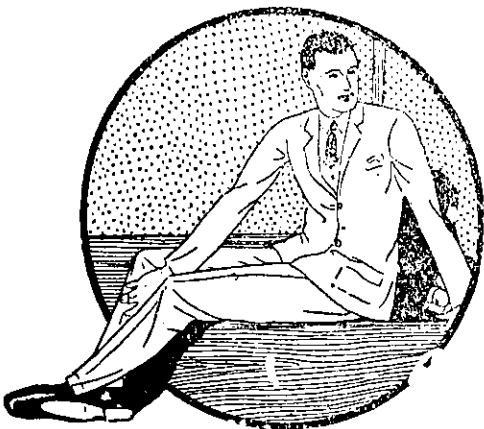
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œuvres of the politicians; for months the country was permitted to hear of nothing but patriotic junketings and speeches, "passed by the Censor," overflowing with the raptures of "the Black Northerns" at the discovery of the charms of "the Sunny South to the advances of the dour men of the Black North—all purely for exportation to "the U.S." As a precaution against any premature disclosure of the truth, the business meetings of the Convention were held in private, and any report of their secret sittings, any comment or even any "reference" to them in speech or newspaper was declared a crime under the Defence of the Realm Act. The impatience of the country was sought to be allayed by not over-candid

assurances from Sir Horace Plunkett in his banquetting speeches from time to time that all was going well. "The U.S." had to be kept amused by such romantic scene-painting and by the band for many months before the curtain could finally be lifted and then only to exhibit the actors scurrying off the stage, like as many poor ghosts at cockcrow. The realities of the drama were going on in America itself, where England was playing for the soul of President Wilson. In the Ireland of real life the Volunteers were silently arming and drilling their battalions, paying but a contemptuous attention to the love-feasts of the politicians in Mr. Lloyd George's "Irish Convention."

(To be continued.)

There, upon a bed of straw, in a humble manger, lay the Lord of Heaven and Earth, and the glory on His countenance shone forth divinely. He smiled upon us tenderly—think of it, my friends!—smiled on us, lowly, ignorant shepherds, and we sank to the ground in humble adoration and love. Moments passed while we knelt in mute adoring, and time for us hath ceased to be; but once again the angel spoke to us, commanding us to arise.

"Go back to the flocks, ye shepherds. Ye shall find them safe in the fold; and forget not that this night ye have looked on the face of God."

Nasson paused. "I have finished, my friends," he said, glancing round at his listeners, who were all so silent because of the strangeness and wonder of his story.

Slowly they got to their feet, and in quietness passed homewards.

III.

Amongst the crowd of listeners was Nasson's brother, a lad of fifteen years of age, who had followed the strange narrative with the most eager attention. Scarcely had the people left the house than he drew close to his brother, and with a world of longing in his large dark eyes he stretched forth his hands towards Nasson.

"Oh! Nasson," he cried, "take me, I beseech thee, to Bethlehem, there to adore the new-born King, the Messiah, for my heart seems nigh to burst with longing."

"Alas!" answered Nasson, "that I cannot do; the place where the Babe lies I could not again find, for it is hidden from men. Never could I have reached it only for the guidance of the angels of the Lord, and when I got back to my flock on the hillside, I knew not where lay the place whence I had just come."

Gideon bowed his head sorrowfully.

"Oh! Nasson," he said fervently, "would that I had been blessed as thou, to look on the face of my God."

That night, as Gideon lay on his humble pallet, his thoughts concentrated on the new-born Redeemer, and wishing with all his heart and soul that he, like Nasson, had had the happiness of being led by the angels to the Crib of the Infant Saviour, a brilliant radiance suddenly illuminated the little chamber, and the rustle of wings fell on his ears.

"Peace be with thee, Gideon, the pure of heart! Thou hast found favor with the Lord," said the voice of an angel close to his side. "Art thou willing to give up thy dearest possessions," continued the angel, "and gain thy desire—to gaze on the face of thy God?"

"Oh! yes, yes," answered Gideon, "everything I have—even to my life—I am willing to surrender for one look on the Face of the new-born King of Kings."

"Then, Gideon, thy wish shall be granted; but, having looked at God, never shalt thou see aught else. Blind wilt thou be ever after. Art thou willing?"

"Blind let me be, then," Gideon replied. "What matters it when I have gazed on the God of Gods!"

"Come, then," said the angel.

Gideon found himself carried gently

A Complete Story

Gideon's Vision

A Tale of the Nativity

(By BEE BEARY in the *Irish Catholic*.)

I.

It was the seventh day after the birth of the Messiah. Bethlehem and the surrounding country still lay fast locked in the grip of a severe snowstorm. In the ditches and by the roadsides the snow lay in high drifts, blown thither by the cutting wind that whistled shrilly through the leafless branches, causing the feathery flakes upon them to scatter in confusion. On that day the Divine Child had received the holy name of Jesus, although His Virgin Mother and St. Joseph, owing to the severity of the weather, had much difficulty in making their way to the Temple.

The shepherds, those first and most privileged worshippers of God made man, had long since returned to their flocks on the hillsides and valleys, though still somewhat dazed from the wonders they had seen and heard. One of the shepherds, by name Nasson, arrived at his home in a little hamlet about twelve miles from Bethlehem, late on the evening of the Circumcision, and after he had rested and refreshed himself he began to relate the strange happenings that had taken place on the eve of Christmas. The dwellers in the hamlet had heard faint whispers of the birth of the long-promised Redeemer, but, as they had only a very confused account of the matter, they were most eager to hear all Nasson could tell them, so they crowded into his house-place to listen to all the wondrous things in which he had taken a part.

II.

"It was midnight on the eve of Christmas, my friends," Nasson began, "and the heavens sparkled with myriads of twinkling stars. Snow had fallen earlier in the day, but afterwards it had frozen over, till now at the midnight hour the world lay hidden under a glittering cloak of frosted snow, shining like a silver veil in the starlight. My flocks huddled together for warmth under the shelter of the hillside, and I sat wrapped in my sheepskin mantle, watching.

"Suddenly the deep silence of the night

was broken by the sound of a thousand voices singing high in the heavens above me, while the music of countless harps fell sweetly on the sleeping world. I looked up in wonder, my friends, when lo! the heavens opened wide, and through clouds of golden glory a radiant host came forth. *Gloria in Excelsis Deo*, and peace to men, sang this angelic choir, till I thought my heart stood still with terror, and I bowed my head in fear. "Look up! look up!" a voice commanded, and tremblingly I obeyed.

"Nasson, arise," said an angel hovering in the air above me, "go thou in haste to Bethlehem, for there this night is born the Messiah, come to redeem the world. Thou wilt find the Infant wrapped in swaddling clothes, and laid in a manger; follow, and we shall lead the way."

"I immediately obeyed the angel, and followed swiftly after the heavenly host, who kept hovering right above me all through the journey till we arrived at the end. Other shepherds joined me from time to time, and we listened in awe and wonder to the melody of the angels of the Lord. Finally we came to a half-ruined stable, almost hidden under the weight of snow on the sagging roof, and right over this the hosts of the Lord hovered motionless and silent for a few moments. Then they burst forth again into singing, and the heavenly harps took up the strain, till the volume of their melody filled the air, echoing and re-echoing through the surrounding hills. We shepherds shook with terror, and cast ourselves upon our knees, our faces touching the frozen earth.

"Lift up your faces, oh! ye shepherds, and fear not," said a voice over our heads, and tremblingly did so. "Enter and adore the new-born King, the Messiah. He Who is its redemption, has come into the world," continued the voice, and obeying the heavenly messenger we arose and drew near the open door.

"Oh! my friends," continued Nasson, "never, never shall we forget that which our eyes were privileged to look upon.

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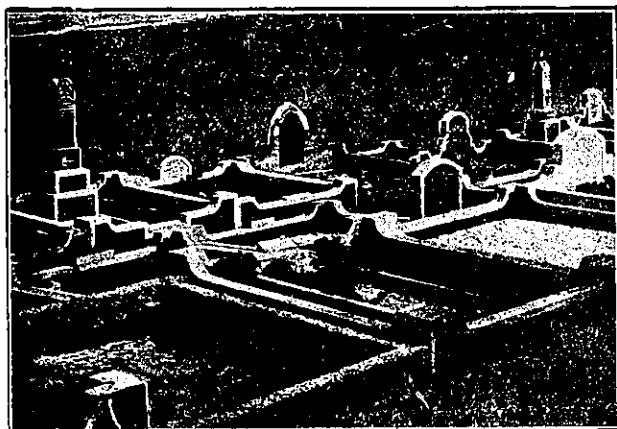
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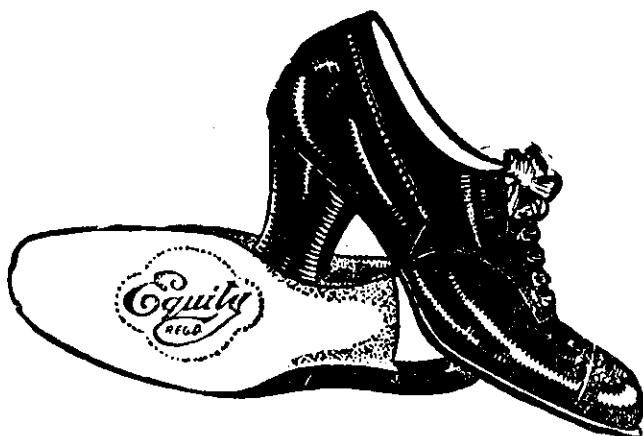
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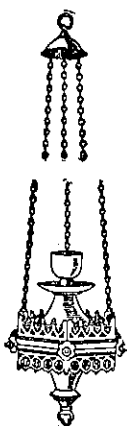
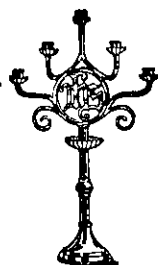
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through the air, the angel close by his side. After some time the singing of the heavenly choir, keeping guard over the place wherein lay the Divine Child, fell upon Gideon's ears, and soon they reached the open door of the stable, through which shone a glowing brilliancy. Gideon paused on the threshold in trembling fear, but the angel touched him lightly, bidding him enter and fear not. Gideon did as the angel ordered.

Softly he entered the stable, but, for a few minutes, being dazzled from the light that came from the corner wherein was the manger, he could see nothing. Then his vision cleared, and he found himself looking into the eyes of the Divine Babe, Who smiled sweetly on the gentle lad.

He felt himself drawn by invisible hands nearer and still more near, till he was close to the bed of straw wherein lay the Infant King with tiny hands outstretched towards Gideon. "Oh! my Lord and my God!" cried Gideon, as he cast himself on the ground in adoration. The eyes of the Divine Child seemed to pass through him, and he felt his heart melt within him. Time passed unheeded, but the things Gideon saw in the eyes of his God he never would reveal. Then he felt the we hands of the Babe press lightly on his eyelids, and a cloud of darkness fell over his vision—Gideon was blind! . . . The angel lifted Gideon gently up and bore him swiftly through the air back to his humble dwelling. "Fare thee well, Gideon," said the angel, "though blind to the things of this world, the Lord shall be ever in thy sight, for it has been granted to thee to follow with thine inner vision the whole earthly career of the Redeemer of the world, and when His last moment on earth has come thou shalt have the happiness of yielding up thy spirit at the moment of His death.

Gideon, from that night forward, was blind to all earthly things, but to the eyes of his mental vision was present ever the whole earthly life of Jesus. He watched Him as He worked with His foster-father, St. Joseph, and His Virgin Mother, in the little House of Nazareth; and he followed Him step by step through the three years of His public life till at length, the last final scene of His earthly life—His death on the cross on Calvary's Hill—was at hand; then the soul of Gideon, the pure of heart, went forth to greet his Saviour.

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Evils of the Day

IMPORTANT STATEMENT ISSUED BY THE STANDING COMMITTEE OF THE HIERARCHY ON THE OCCASION OF ITS ANNUAL MEETING IN MELBOURNE
OCTOBER 9-10, 1924.

THE MARRIAGE BOND.

I. In view of renewed attempts to confirm and extend State interference with the marriage bond, we deem it our duty to remind the faithful that no human authority can break the bond of marriage. "What God hath joined, let no man put asunder." No human power, civil or ecclesiastical, can dissolve a marriage duly entered into between baptised persons and followed by conjugal intercourse. A civil "divorce" granted to such persons is null and void before God and in the eyes of the Church; the marriage bond remains intact after the "divorce"; the persons so "divorced" are not free to contract another marriage; and should they attempt to do so, they cannot be admitted to the Sacraments.

THE PESTILENTIAL "BIRTH CONTROL" CAMPAIGN.

II. The pestilential campaign which is openly and shamelessly carried on in our midst by the advocates of what is called "birth control" compels us to warn our people against the defilement of the marriage bed and bond by immoral practices, which are intended to minister to sexual passion, and to prevent the birth of children. Even some of those who are clamoring for population to fill the spaces of Australia and to defend Australia against foreign aggression are found to be the most persistent advocates of the limitation of Australia's families. If married persons are not giving way to mere selfishness, and if disease, or any reasonable cause, makes it prudent or necessary to avoid having offspring, or to limit the number of the family, God has provided the remedy. The remedy is self-control, and there is no other remedy that can be

reconciled with God's law. The shameful devices and practices recommended by the advocates of so-called "birth control" are utterly immoral and detestable. If those who are preaching "birth control" would turn their attention to supporting "child endowment" and to encouraging large families, they would be within God's law, and they would do a real service to Australia.

Outside the Catholic Church there is, we regret to say, no united and definite stand against those immoral practices which are summed up under the words "birth control." This is an additional reason why Catholics should avoid mixed marriages. For while many non-Catholics share our detestation of those "birth control" practices, many others do not, and the marriage of one of the latter class with a Catholic is almost sure to be a difficult and unhappy union.

CHILD LIFE AS SACRED AS THAT OF THE MOTHER.

III. Lastly, we desire to remind the faithful that the life of the unborn child is just as sacred as the life of the mother. As no one is justified in taking the life of the mother in order to save the life of the child, so, and for exactly the same reason, no one is justified in taking the life of the child in order to save the life of the mother. The civil law may sometimes attempt to discriminate. It may call the act of taking the mother's life murder, and punish it as such, while it may take no account of the act by which the life of the unborn child is sacrificed. But God's laws makes no such distinction, and those who would avail themselves of any impunity which the civil law might allow would have to answer to Him Who breathed the spirit of life into child and mother alike.

WEDDING BELLS

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St. Patrick's Church, Patea, was the scene of a very pretty and interesting wedding on August 27, when Mollie, eldest daughter of Mr. and Mrs. E. McKenna, was married to Francis William, second son of Mr. and Mrs. H. James, of Ararata. Father Phelan, officiated. The bride, who entered the church on the arm of her father, looked charming in a simple frock of rich ivory satin, gracefully draped to the left side, where the soft folds, which formed a long, loose panel, were caught with a large rosette of satin ribbon. Her beautiful hand-embroidered tulle veil was held in place by a coronet of pearls and orange blossoms, while a bouquet of hyacinths, fresas, and snowdrops completed a charming ensemble. The bridesmaids—Misses Nellie and Cassie McKenna (sisters of the bride) and Misses Myrtle Johnston and Jean McClean (both of Hawera)—looked dainty in their frocks of early Victorian design, the two former in pale-blue satin marocain and lemon taffeta, respectively, with wreaths of gold leaves and ribbon adorning their hair, and gold shoes and stockings; and the latter two heliotrope and pink charmeuse of the

palest shades, with silver leaves in their hair, and silver shoes and stockings. All four bridesmaids carried posies to match their frocks. Mr. E. J. McKenna (Wellington) was best man and Messrs. Fred McKenna and Monty Hoult (Patea), and Rod Ellis (Wellington), groomsmen. After the ceremony, the guests were entertained at the residence of the bride's parents. The newly-wedded couple left later by car for the North, the bride travelling in a saxe-blue costume and a shot taffeta hat, finished with a wreath of blue flowers.

AN APPEAL FROM OMAKAU

Father O'Dea, of Omakau, appeals to his friends throughout the Dominion to whom he has sent books of art union tickets to return blocks with remittances at once, so as to enable him to have the drawing take place on January 13, 1925, as well as to give him a helping hand to raise the sum of £5000 to build a new church on a beautiful site which he has secured overlooking the rising town of Omakau, Ida Valley, Lauder, and surrounding districts. This is his first appeal to the public in 20 years.

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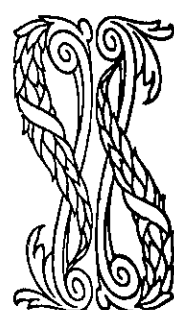
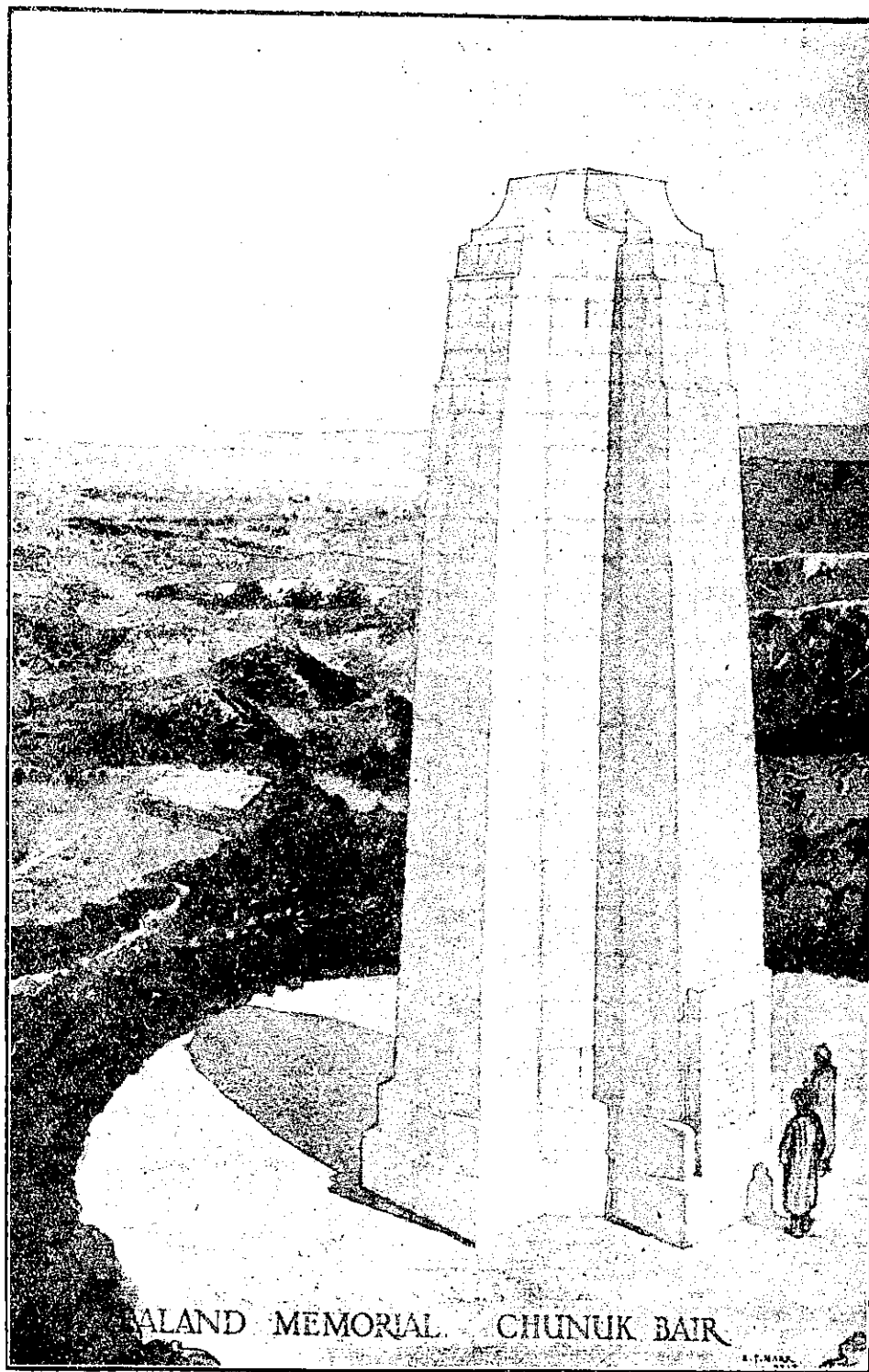
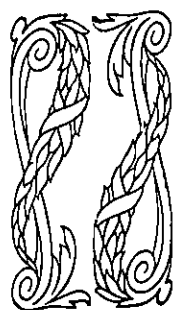
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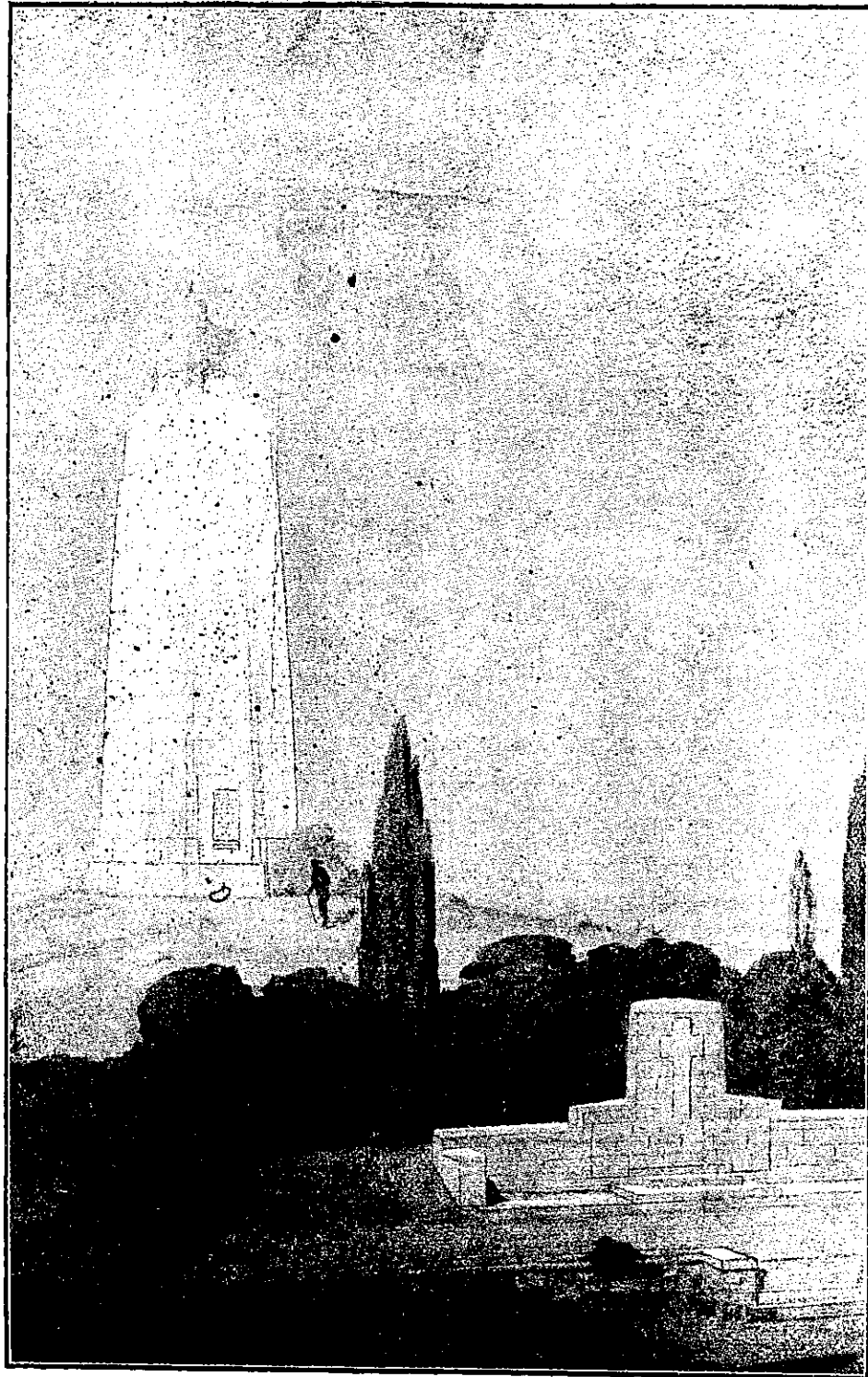
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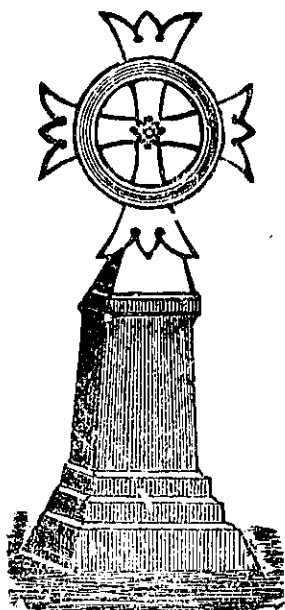
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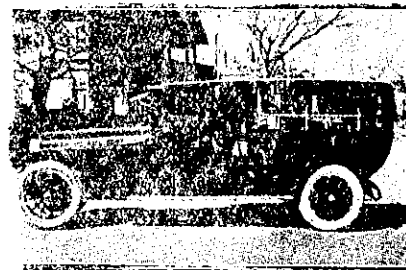
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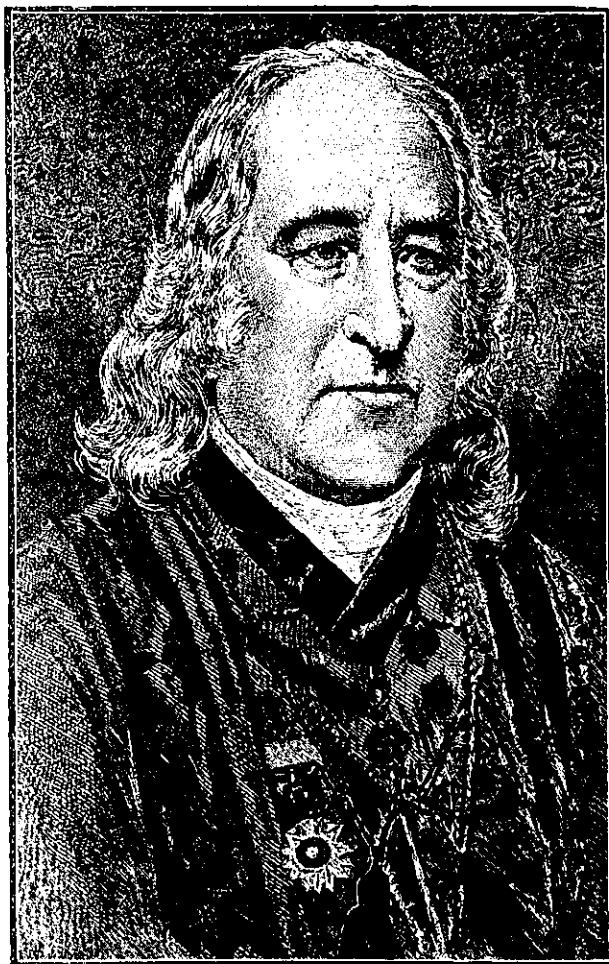
After two days' sailing the brig arrived in Akaroa bay and anchored in front of the pah where Maranui dwelt. Rauparaha's warriors concealed themselves in the hatchways, lest they should excite suspicion, and the ship had all the appearance of an ordinary whaler. Some Maoris came in their canoes to exchange goods but the captain refused to receive them on board before the arrival of the head chief who, they said, was at Wairewa. Maranui arrived with his wife and his twelve-year-old daughter without suspecting the trap which had been set for him. Scarcely was he on the bridge than Rauparaha, who lay in wait for him, seized him and dragged him in his cabin with his wife and daughter, bound him, all the time jeering at him for his simplicity in allowing himself to be captured so easily.

At the same time Rauparaha's warriors

the fort the confusion was overwhelming. Several men hastened together at the sound of the musket shots and endeavored to offer some resistance to the northern warriors, but they were beaten down and dragged along with the fugitives. The defenders of the fortress, paralysed with fear at the slaughter of their friends; hesitated for a moment. The conquerors seized the opportunity of mingling with the fugitives and entering the fort with them. Then began a scene of indescribable desolation and horror. All were massacred with the exception of some prisoners and a few persons of high rank who succeeded in escaping in the confusion.

On the evening of this day a horrible massacre took place at Barry's Bay. The old men, women, and children were butchered and their bleeding limbs were carried to the camp in order to serve as a repast for Rauparaha's men. For several days these

Maranui had been tied to the masts of the brig and kept a mournful silence; between Cook Strait and Mana, he called his daughter, who was allowed to run about the bridge "My daughter," said he to her, "they want to kill me, and to make you a slave; but this will never be." At the same time he seized her with a trembling hand, dashed her head against the bars of the large hatchway and threw her dead body into the sea. Two days after his arrival at Kapiti, Maranui was put to death with indescribable torture. They fixed a rope to the top of a tree 15 feet high; tied one end to his feet whilst they raised the other in the air and allowed him to fall on his head three times. Thus perished the unfortunate Maranui, justly punished for the cruelties which he himself had often inflicted on the members of his tribe. The infamous captain, who had lent his ship for this horrible affair, dared to ask for the prize, which they had agreed upon; but they mocked him. He afterwards sought to excuse himself on the grounds that he had acted under the influence of fear only and in ignorance of what was going to happen at Akaroa. He went to Sydney to escape the justice of the law; he then sailed for America, and nothing more was ever heard of him or of his ship.



MONSIGNOR POMPALLIER,
Vicar-Apostolic of Oceania and
First Bishop of Auckland.

flung themselves on the men who had accompanied the chief, and slew them; they shot the poor natives who had come in great numbers in their canoes to the ship. They let down the ship's boats and landed on the shore, where the carnage was even more horrible. Men, women, and children fled in disorder towards the fortress. They pursued them with musket shots; at the entrance to

cannibals overran the district plantations, slaying all they met, taking men prisoners and leaving behind them nothing but ruin and desolation.

When the work of destruction was finished Captain Stewart received orders to sail for Kapiti. It is said, that during the voyage several prisoners were butchered and roasted in the ship's furnaces but this is not certain.

Some Historical Records

Until 1848, New Zealand formed part of the Apostolic Vicariate of Western Oceania, instituted by Pope Gregory XVI (June, 1835) and was entrusted to the Marist Fathers under the jurisdiction of Mgr. Pompallier.

After the division of the Vicariate New Zealand formed two dioceses; that of Auckland, assigned to Mgr. Pompallier, and that of Wellington confided to the administration of Mgr. Viard (June 20, 1848). It was not until 1850 that Mgr. Viard left the diocese of Auckland to proceed to Wellington, where he arrived with the Marist Fathers, on May 1, 1850. All the north, with the exception of the province of Auckland, and all the South including Stewart Island formed the diocese of Wellington.

When the Missionaries settled in the Bay of Islands, that district which to-day forms the provinces of Canterbury and Otago was inhabited only by some Maori tribes settled principally along the coast at Banks Peninsula, Port Chalmers, and at Stewart Island. These places were visited from 1804, and perhaps more frequently, by whalers of all nations, amongst whom chanced to be some Catholics. These introduced Catholicism into the South; but it must be said that this was a very mitigated Catholicism incapable of producing any impression in the minds of the natives.

Among the whalers who frequented Banks Peninsula was Captain Hempleman, commander of the brig, "The Bee." Struck by the beauty of the Port of Akaroa and its surroundings, he decided to settle there. Accompanied by several Europeans who had joined him in Sydney, and by some Maoris whom he had taken on board at Queen Charlotte Sound, he landed at Peraki, at the entrance to Akaroa Harbor, on March 17, 1836. It was St. Patrick's Day and, as there

W. E. Evans

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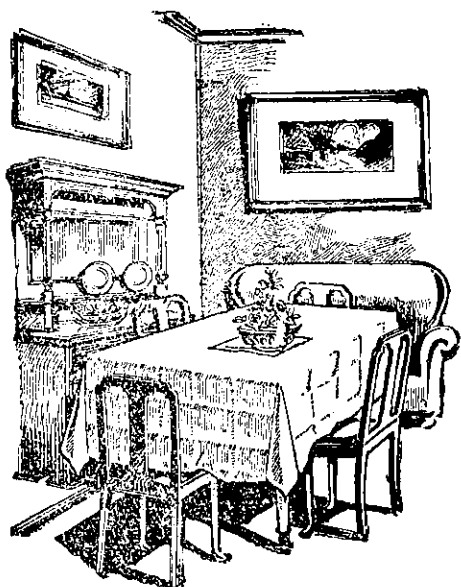
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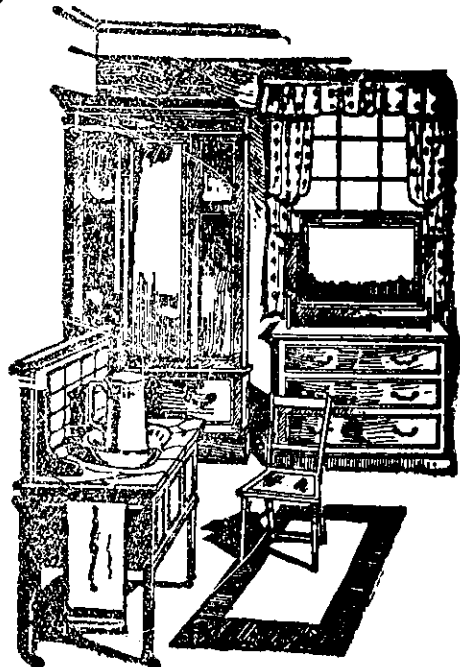
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Nelson

were several Irish Catholics amongst the crew, they resolved to celebrate the feast of their Patron Saint with great rejoicings; therefore, it was on this day that Catholicism was implanted by the sons of St. Patrick on Banks Peninsula. Let us now follow their

progress on the Peninsula and later in Canterbury.

Akaroa

The Catholics lived for many years without priests to bless their marriages and to baptise their children. When they learnt that

some Missioners were established at the Bay of Islands they wrote to the Vicar-Apostolic in order to ask him for a priest. This desire was not satisfied until four years later.

In January, 1840, there arrived at Auckland, a French warship, the "Aube," commanded by Lavaud. Mgr. Pompallier learnt from him that he was proceeding to Akaroa where several French emigrants were arriving to form a colony. Mgr. Pompallier then resolved to go there himself with Fathers Comte, Tripe, and Brother Florentin. They set out in the mission schooner, the "Sancta Maria," and arrived at Akaroa in September. The French emigrants arrived there on August 16 in the ship "Le Comte de Paris." The French emigrants had arrived almost at the same time as the "Aube," and began to install themselves in their new country. Father Comte was elected Superior of the Mission, and with the aid of the French marines he built a small chapel and a house, and began to busy himself with his work, baptising the children who were brought to him by their parents, even some Protestants desired Baptism. As the Missioners knew the language of the country, they visited the Maoris who were scattered along the coast instructing them and baptising a great number.

Mgr. Pompallier, on leaving Akaroa, went South in order to visit the Catholics who were established in Port Chalmers, and who had escaped shipwreck on the rocks near Moeraki. There were too few colonists to maintain their priests in permanent residences, so, after several fruitless efforts, the Missioners who had come with the intention of establishing themselves at Akaroa were compelled to content themselves with making visits there each year. Mgr. Pompallier's last visit to the Peninsula was on April 16, 1846.

(To be continued.)



RIGHT REV. DR. VIARD, S.M.,
Coadjutor-Bishop of Auckland during Dr.
Pompallier's Episcopate, and afterwards
first Bishop of Wellington.

MUSIC EXAMINATIONS

St. Catherine's Convent, Invercargill

The following are the results of the practical examinations held by Mr. Haigh, of the Royal Academy of Music:—

Primary Division.—Frances Cameron, 134 (distinction); Pat McGrath, 126; Kathleen Stafford, 121; Phyllis Shortal, 116; Marjorie Crosbie, 113; Inelda Wills, 112; Mollie Martin, 101. Elementary Division—Kathleen Leonard, 131 (distinction); Cecilia Connolly, 130 (distinction); Maisie Kilkelly, 124; Muriel Grace, 119; Mabel Pasco, 112; Leo Smith, 103. Lower Division—Gemma Lister, 130 (distinction); Eileen Crowe, 107. Local Centre—Intermediate: Mary Fitzgerald, 128; Rhoda Lynch, 120. Final Grade—Thelma Paton, 109.

Trinity College Practical Examinations, conducted by Dr. Warriner:—

Licentiate completed—Mary O'Meara, Mary Deegan. Higher Local—Madeline Spencer, 63. Senior (honors)—Isa Gerrard, 80; Kathleen Lynch, 80; (pass)—Dorothy Crosbie, 74; Nina Hardy, 70. Intermediate (honors)—Kathleen Martin, 80; (pass)—Rita Thomson, 74. Junior (honors)—Marjorie Fitzgerald, 83. Preparatory (honors)—Nellie

Darbie, 85; Linda Myers, 83. First Steps—Mavis Myers, 81; Emily Dickens, 80.

Theory, Associated Board:—Rudiments—Misses Hardy, Barrell, Fraser, Crowe, McNamara, Lynch, Timpany, Crosbie, Gerrard, Martin. Division III—E. Crowe, D. Crosbie, R. Thomson, D. Stone, M. Fraser. Division II—M. Graham, J. Cahill, M. Grace, M. Fitzgerald, M. Barrell, C. McNamara. Division I—N. Darbie, C. Connelly, E. Waterston, G. Lindsay, K. Shand, M. Crosbie, K. Stafford, G. Lister, M. Kilkelly.

Trinity College:—Art of Teaching and Higher Rudiments—Mary Henley, Mary Deegan. Advanced Intermediate—Kathleen Martin, 86 (honors). Intermediae (honors)—Mary Fitzgerald, 95; Madeline Spencer, 91; Kathleen Martin, 89; Rhoda Lynch, 88.



ASSOCIATED BOARD RESULTS.

ST. DOMINIC'S COLLEGE, DUNEDIN.

Associated Board results:—Licentiate Diploma—Performers' certificate, Adelina Maura McGrath; Teachers' certificate, Tui Hutton. Local Centre Examination.—Advanced Grade—Pass (violin), Ada Sligo.

Schools' Examination.—Higher Division—Margaret Mary Comer. Lower Division—Louie Brensell, Noeline Marshall. Elementary—Distinction, Mollie O'Reilly; pass, Jack Byrnes, Pearl Gray, Zeitha Johnstone,

Reginald O'Reilly, Mavis Thurston. Primary—Jim Byrnes, Florence Hayward, Frances Woods.

OBITUARY

MR. J. W. MCCARTHY, MOTUEKA.

News of the death of Mr. James W. McCarthy, son of Mr. and Mrs. John McCarthy, of Motueka, which occurred with almost dramatic suddenness on Friday afternoon, November 28, came as a great shock to the community where deceased was well known as a resident and prominent member of several sporting bodies, particularly the Golf and Anglers Clubs, in which he took a very keen interest. It was known that deceased had been in indifferent health for some time, but his demise at the early age of 24 years was quite unexpected and cast a gloom over the town and district. The esteem in which deceased was held, as also his parents, was amply demonstrated on Saturday afternoon, the 29th inst., when residents from all parts joined the funeral cortege to pay their last tribute of respect to his memory. Requiem Mass was celebrated at the local Church by the Rev. Father Cullen, who afterwards officiated at the graveside. Many floral tributes were forwarded by friends and organisations with which deceased had been closely associated.—R.I.P.

Current Topics

The "Tablet" in Its New Form

That the enterprising action of the Directors of the *N.Z. Tablet* is meeting with a full measure of appreciation is shown in correspondence constantly received in our office. We append a few extracts from letters in this connection:—

From Australia—

"The *Tablet* is a bright spot in a world of poor journalism whether of the greater or the lesser order. It has the body of knowledge behind it which is now become so rare."

From Wanganui—

A correspondent writes: "The glorified *Tablet* looks very fine and should take on well."

From Ahaura—

"I like the new *Tablet*. It is very attractive and should commend itself to every Catholic worthy of the name."

From Wellington—

"I must say I find the paper very instructive and also very interesting as it covers so many topics."

Palmerston North—

"Allow me to congratulate you and your directors on the improvement and additional reading matter in your paper."

From Invercargill—

"I must compliment you on the decided improvement in your paper."

From Central Otago—

"We are delighted with enlarged *Tablet*. Trusting you will be long spared health and strength to defend truth and the liberty of our Holy Church."

Moslem Defenders of Christ

It is a satirical commentary upon the alleged Christianity of modern governments that the Moslem professors and students of the Moslem University of Cairo have had to urge the Government to prevent the name of Our Divine Lord being used in blasphemy by a Zionist newspaper. Here is the letter that was sent: "We, the undersigned, professors and students of the University El-Hazar, in the religious section, rise in protest against what was written in the Zionist paper *Dour Hayom* against the Lord Christ. 'Grave are the words which come from their mouths, they speak but lies,' says the Koran. This is a sacrilegious violation of divine religions and a provocation to public opinion the world over. And we find that the silence of the Government upon this audacious fact shows disregard for the principles of the mandate which declares that the religious sentiments and beliefs of the country subject to the mandate are to be safeguarded. We therefore ask your Excellency to follow up this serious occurrence by punishing with an iron hand the audacious misdeed in order to calm public opinion and do what is necessary before the evil increases by this example and the commission of similar offences. We support the secretary of the Islamo-Christian Executive Committee in his protest and in his intention of bringing the affair before the courts, and we hope that this present pro-

test will be given consideration by his Excellency the British High Commissioner." We hope that the High Commissioner, when he read that letter, did not feel like a very superior person dealing with semi-savages. Imperial pride sometimes makes us forget that humility is a virtue.

Spare the Rod

The new humanitarianism which aims at destroying the moral fibre of the unfortunate children trained under it, is anxious at the moment to banish the birch from the school-room. Every now and then an irate parent attacks with pen and ink "the barbarous medieval custom" of birching scholars into scholarship. "The process of evolution," he says, "renders it altogether undesirable and unnecessary that my offspring should be humiliated by being struck with a strap." A glimpse of the writer would possibly confirm the suspicion that in his case evolution had not proceeded very far. Stephen Leacock, in *College Days*, has outlined a special policy for anxious parents who enter their children at boarding schools. If they wish their boy to be a favorite with the masters, they should imitate the old-fashioned type of father: "Now I want this boy to be well thrashed if he doesn't behave himself. If you have any trouble with him let me know and I'll come and thrash him myself. He's to have a shilling a week pocket money and if he spends more than that let me know and I'll stop his money altogether." Brutal though this speech sounds, the real effect of it is to create a strong prejudice in the little boy's favor.

The Modern Way

But the up-to-date parent does it all wrong, says Professor Leacock. "Now I've just given Jimmy fifty shillings," he says to the schoolmaster, "and I've explained to him that when he wants any more he's to tell you to go to the bank and draw for him what he needs." After which he goes on to explain that Jimmy is a boy of very peculiar disposition, requiring the greatest nicety of treatment; that they find if he gets into tempers the best way is to humor him and presently he'll come round. Jimmy, it appears, can be led, if led gently, but never driven. During all which time the schoolmaster has already fixed his eye on the undisciplined young pup called Jimmy with a view to trying out the problem of seeing whether he can be driven after all. And he will be driven.

Pre-Birth Reminiscences

In this ghostly age nearly everyone is interested in the occult sciences. The prim school miss and the callow youth alike are anxious to peer over the Edge of Beyond and behold what their Creator does not wish them to see. All kinds of shadowy, unhealthy, and absurd beliefs are held by people who repudiate the Ten Commandments as unscientific. Thus we have a multitude of foolish people putting a severe

strain on the place where their brains should be if they had any in trying to remember some incident in their previous existence, and perhaps persuading themselves that they had figured as Socrates in Athens or had sailed with Cleopatra on the bosom of the Old Nile. Jocular folk, however, sometimes upset the mystic applecart in a manner which brings the gods into contempt. A writer in a Rangoon paper was travelling in Ceylon, and stopped at a Rest House kept by a fat Singhalese woman, who had a wide reputation for curries. He tasted the lady's wares, complimented her upon their excellence, and enquired where she had learned the art of making them. Let him tell the story himself:—"Her face grew pale and mysterious, and bending over the table, she whispered: 'I learned this when I was a Rani in a previous birth.' 'Rani? Say that again,' I exclaimed with a violent start. 'Were you the Rani of Kalputrigalle?' 'Yes,' she said, uttering a cry. 'Wait on! Were you the wife of the famous Maharaja Zillitilike?' 'Yes! How do you know?' and tears burst from her eyes. 'Because I was that Raja.' With a loud shriek and a spasm the woman reeled and fell heavily on the floor. Here was a scene. I seized a jug of water, and as Rajas frequently do, poured the contents over her face. That revived her, and as she recovered consciousness, she moaned 'Maharaja! Maharaja!' and crept on the floor to embrace my feet. This had to be stopped in time: 'Woman,' said I, 'I mean Mrs. Punaratne, cut that out, now; you were the Rani and I was the Raja of Kalputrigalle eighty years ago; that is gone and done with now; you are the keeper of this Rest House and I a holy Sanyassi; just as it should be. It was a glorious time anyhow. Do you remember when we rode, together on elephants to Jakarapatne and fought the English and slew the British Emperor?' She remembered every bit of it. 'And how you rushed to the palace kitchen and returned with two hundred different curries?'—Yes, of course, she remembered quite well.—'Well, be a good girl and fetch me that pudding, and I'll be off.' She wiped her tears and did as she was bid. I got a free dinner that day."

Humanitarianism v. Religion

The truth of the proverb that the devil is the ape of God is nowhere more clearly manifested than in those who seek to run society upon purely secular lines in the interests of man. Humanitarianism has been described as Satan's masterpiece, for it presents itself in an alluring guise as a great effort for the good of humanity, but good without God or religion. Men of the type of H. G. Wells profess to believe that the Humanitarian Utopia can be attained and maintained by training man to find happiness in the service of man. The idea of man, spelt with a capital "M," permeates everything to-day. The humanitarians, puffed up with their windy theories, talk about training men scientifically to be good and moral without any religious motive behind. "Serve humanity and you serve yourself" is the slogan of this kingdom of diabolical selfishness. A moment's reflection, however, will

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show that man has never needed training in the service of his own interests. Generally speaking, the power of religion lies in the fact that the motive which induces a man to respect the rights of his neighbor is an infinitely higher one than the world can produce. The good of society is nothing to a person who does not believe in God, who does not believe that his eternal fate hangs upon his conduct. He will be faithful to the good of society only so long as the good of society does not clash with his own desires. Father Francis Dudley, commenting on the absurdities of Wells, says that the whole Utopian edifice is based on the supposition that perfect happiness is obtainable on earth. All the vanishing glory of the world could not satisfy one human being. One by one life's trumperies are seized by greedy hands, and turn to ashes as they are clutched. When humanitarians would have dragged man from the Cross of Christ and set up the Kingdom of Man in place of the Kingdom of God, making humanity God, what would have been gained for man? Merely a glut of this world's gifts. And what would have been lost? The one thing sought—the happiness of men. And with it all would be lost, for the kingdom sought would vanish, sink to the nethermost depths of hell, and they who had flouted God, flinging back at Him love and denying His truth, would have made their choice and fixed their fate.

Unfortunate Russia

It seems as if the Russian people are wed to misfortune. Russia under the Czars was never a pleasant picture to look upon. The particular form of government acceptable to the people, however, is their own affair, concerning which we have nothing to say; but in their anxiety to rid themselves of the despotism of the Romanoffs they have placed themselves in the hands of as pretty a set of truculent adventurers as ever were banded together for the purpose of making hay while the sun shines. Interference from outside usually determines those who are inside to resist it; and the efforts of the Allied Governments to reinstate the Czars in Russia—among which efforts must be included the infamous Blockade, for which Mr. Lloyd George was chiefly responsible—gave the Russian political adventurers a place in popular esteem which they could not have obtained in smooth days. The power which they snatched from trouble they made use of to establish a complete and arbitrary dictatorship which even the most autocratic of the Czars had never attempted to impose, and they marshalled their slaves under the tattered flag bearing the sign "Liberty, Equality, Fraternity, and the Rights of Man." It is superfluous to say that such a body of despots could not tolerate an independent authority other than their own within the boundary of their dominions. Hence, there was an early clash between Church and State. The old Russian Orthodox Church, like a good national organisation, capitulated immediately, but the Catholic Church does not capitulate—she has never contracted the habit. She cannot make concessions in matters of doctrine and moral principles; she will always stand in the way of any attempt

to de-Christianise or corrupt the people. Therefore, the Soviet Government set in motion a policy of persecution against religion, of which the Church in her long history has frequently been the victim, though she has outlived all her persecutors from Nero to Lenin. At one time it was hoped that better relations would be established between the Vatican and the Soviet. During Russia's famine days a Papal Relief Expedition was sent to Russia, and at that time the Soviet Government assumed a friendly attitude towards the Holy See. However, it seems to have been a case of "when the devil was sick," for the passing of the famine revived the spirit of intolerance, with the result that in all the vast territory of the former Russian Empire there is not a single Catholic bishop in actual residence in his See. Priests and nuns are arrested and imprisoned—many of them being given long sentences without even the formality of a trial. The American Hierarchy recently passed a strongly-worded resolution dealing with the Russian persecutions. Part of it reads as follows:—We view with pain and deep anxiety the extremely sad plight of the Christian communities in Russia. To them today, in the throes of a religious persecution surpassing in studied cruelty the fearful sufferings of the early Christians, we extend our heartfelt sympathy.

History Repeats Itself

To say that history repeats itself is to say that human nature does not change; that given similar conditions, what men did two thousand years ago they will repeat to-morrow, the evolutionists notwithstanding. The history of the first French Revolution has been faithfully repeated in the Russian Revolution which commenced in 1916. France under the Bourbons was ruled by an aristocracy that exacted the privileges of a ruling class while repudiating the responsibilities. This state of affairs was present in Russia under the Czars. In France secret associations were formed to overthrow this ruling class. These associations, born of anarchy, viewed all authority as despotism. They were the centres of distribution for the revolutionary literature of the period—the socialism of Rousseau, the atheism of Voltaire, and the blasphemies of a thousand pamphleteers. Russia had the counterpart of these associations in the Nihilist and Anarchist clubs, and the literature distributed and the principles enunciated merely repeated in other words the diatribes heard in the Jacobin Club in 1793. The voice of discontent was murmuring fretfully all over France, but those in authority, blind to the needs of the future, blind to their own safety, treated the complaining people with withering scorn. The salt mines of Siberia will bear witness that the Russian Nobles acted in like manner. The French monarchy was overthrown, and the revolutionaries assumed control, the atheism of its philosophers being reflected in the Furies who gathered around the guillotine to shriek with devil's delight as the heads of priests and nuns rolled into the basket. Russia's temple of justice is defamed by similar orgies. The overthrow

of the French king induced the other Powers to combine to replace him upon his throne. In reply to this France went to war with all the world. The Allied Governments made the same mistake in regard to Russia. Then came the execution of the King and Queen of France. The Russian revolutionaries also executed the Czar and members of his family. France was the home of revolution. All the clap-trap about the supremacy of man and similar drivel found a congenial atmosphere in the revolutionary clubs. They were thundered from a thousand platforms; they rose from the throats of an impassioned people at the taking of the Bastille; they echoed through the streets when the head of Danton fell; and it was to the shout of "long live the people" that the head of Robespierre, Danton's rival, was displayed as the "head of a traitor." Russia has not outdone revolutionary France in democratic phrases; but despite all the pother about liberty and the rest, within four years of the execution of the French King, France was under the heel of a military dictator. At present her democratic achievements consist in permitting herself to be bled white by a gang of Freemasons who were not around when the nuns and priests were dying in keeping the Germans out. Those who believe that the future of Russia is written in her revolutionary literature should pause to ask themselves what France gained from phrases just as red.

Good and Bad Literature

People do not attach sufficient importance to the fact that a book or newspaper is merely the medium through which ideas are conveyed. If we fail to realise the force and impelling power of ideas we are in danger of serious trouble. The Bishop of Dromore says that the greatest dangers that beset the path of those who would lead a truly Catholic life are scattered over the literature that is served up to the reading public. Principles are advocated that have as their ultimate result the destruction of the family and the race. Faith and morality are attacked or rather faith through immorality, for, as everyone of experience knows, once morality is effaced loss of faith follows. More dangerous than those grossly immoral or aggressively infidel productions are the publications which, if not directly opposed to Catholic doctrine, are unCatholic in tone and sentiment; or if not openly immoral, are in their general tendency sensational and always suggestive of evil thoughts against purity of mind and innocence of heart. It would be impossible to exaggerate the extent of the harm such books are capable of working on the impressionable mind of the young. There cannot be any doubt as to the grave obligations of parents in regard to such writings. But the exclusion from the house is only a first step in duty. Good reading matter must be provided instead of this, not only as an antidote, but to preserve and supplement the knowledge gained in the school. Education creates a thirst for knowledge rather than imparts it, and it is the function of reading to maintain and add to the instruction received in early life.

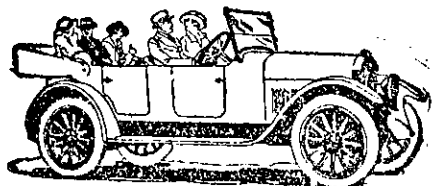
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St. Patrick's College, Wellington

"BREAK-UP" CEREMONY.

At the annual "break-up" of St. Patrick's College on Tuesday afternoon, the 9th inst., an excellent musical programme was rendered by the boys. Goodson's solo, "Ave Maria," was well sung, and Lavin's violin solo delighted all the musical folk present. The duo and the orchestral items were wonderfully done considering the age of the performers. The high praise given by his Grace Archbishop Redwood was deserved. Mr Paul Cullen conducted the items. Rev. Father Gilbert, S.M.M.A., welcomed Archbishop Redwood home from his travels, and said that the College was delighted with his safe return. He welcomed also his Grace Archbishop O'Shea and the other visitors. In his report he mentioned the departure of Fathers Gondringer and Cullen. Father Gondringer had worked for the old school from the year 1906, and Father Cullen also was well loved by the boys. The new teachers were Old Boys, and therefore keen upon the grand old traditions of the school. The College had not won all its matches, but the sports master declared that he had never trained a keener team. The spirit of the School was good in all things. They were like one large family. He thanked the Wellington Rugby Union and the Wellington Boxing Association for assistance. At the 'Varsity here and elsewhere the Old Boys had done their school honour. The Students' Guild flourished, and had done good work. He thanked the doctor and the Sisters and matron for their care of the boys. The school roll numbered 208, and the school in its fortieth year was fulfilling the ideal of its founder. To illustrate this, he recited a set of verses composed by Kevin Maher, of Marlborough, on the old College. The verses were received with applause. The author is only twelve. In conclusion, the rector thanked those who had made the Free Places possible, and gave encouragement to the scholars who had not gained prizes.

The prize list is as follows:—

SCHOLARSHIPS.

The St. Patrick's College Scholarship, tenable for three years (£66 per annum), open to all Catholic boys of New Zealand: Won by Rupert Cuddon-Large, of Oamaru.

The "Kennedy" Scholarship, tenable for two years (£40 per annum), open to all Catholic boys of New Zealand: Won by John Keane, of Gisborne.

Free Places (Day Boy Scholarships, tenable for two years): James Warren (Tasman street), Patrick Turkington (Hawkestone street), Kevin Fitzgerald (Tasman street), Gerald Gill (Tasman street), William Keating (Petone), John Darroch (Tasman street), Paul Phillips (Tasman street), John Devery, John Duffy, Donald Donovan, Herbert Wilson (Hawkestone street).

PRIZES.

Good Conduct, senior (gold medal presented by his Grace Archbishop Redwood, S.M.): Marshall. Good Conduct, junior (gold medal presented by his Grace Archbishop O'Shea, S.M.): Harper. Good Conduct (day boys, gold medal presented by the Ven. Archdeacon Devoy, S.M.): Evatt.

Diligence (gold medal presented by the Very Rev. Father O'Reilly, S.M., Prov., B.A.): Haughey.

Dux of the School (gold medal presented by the Very Rev. Dr Kennedy, S.M., B.A.): Marshall. Next in merit, M'Aloon, Haughey, Evatt.

"Effort" (gold medal presented by Mrs Lamartine Dwan): M'Aloon. Next in merit, Cheesman, Daniel, Stevenson.

"Carolan Medal," for proficiency in music (gold medal presented by the Rev. Father Kimbell, S.M.): Cullen.

FORM PRIZES.

Form VI.—General Excellence: See "Dux." Christian Doctrine: Prize, M'Aloon; next in merit, Vallis, Fouhy, Daniel. English Essay (Keech Memorial): Prize, Vallis; next in merit, Marshall, Haughey, Evatt. English Literature (Watters Memorial): Prize, Marshall; next in merit, Haughey, M'Aloon, Evatt. Latin (Bowden Memorial): Prize, Marshall; next in merit, M'Aloon, Daniel, Haughey. French (Hills Memorial): Prize, Marshall; next in merit, M'Aloon, Haughey, Evatt. Mathematics: Prize, Marshall; next in merit, M'Aloon, Haughey, Evatt. Chemistry and Heat: Prize, Marshall; next in merit, Haughey, M'Aloon.

Form V.—General Excellence: Prize, Pearcey; next in merit, Reilly M'Sherry, V., Anderson. Christian Doctrine: Prize, Stevenson; next in merit, Anderson, Bourke, M., Reilly. English Essay: Prize, Stevenson; next in merit, Prendeville, Reilly, Cheesman. English: Prize, Kitching; next in merit, Pearcey, M'Sherry, Cheesman. History and Geography: Prize, Anderson; next in merit, Reilly, Bourke, M., Pearcey. Latin: Prize, Pearcey; next in merit, Reilly, M'Sherry, V., Cheesman. French: Prize, Pearcey; next in merit, M'Sherry, V., Buchanan, O'Connell. Mathematics: Prize, Pearcey; next in merit, Anderson, Uniacke, Bourke, M. Science: Prize, Reilly; next in merit, Pearcey, Cheesman, Bourke, M.

Form IV.A.—General Excellence: Prize, O'Keefe; next in merit, Goodson, O'Connor, E., Attridge. Christian Doctrine: Prize, Gilbert; next in merit, Ward, C., O'Connor, E., O'Keefe. English Essay: Prize, Attridge; next in merit, Gilbert, Cameron, Taylor. English: Prize, Gilbert; next in merit, Attridge, O'Keefe, Taylor. History and Geography: Prize, Cunningham; next in merit, O'Keefe, Mallory, Leech, R. Latin: Prize, Goodson; next in merit, Costello, T. J., Jeffries, Ward C. French: Prize, Connor, J.; next in merit, Costello, T. J., Cunningham, Jeffries. Science: Prize, Leech, R.; next in merit, O'Connor, E., Power, Gilbert. Mathematics: Prize, O'Connor, E.; next in merit, O'Keefe, M'Carthy, W., Lander.

Form IV.B.—General Excellence: Prize, Bourke, P.; next in merit, O'Gorman, Krebs, M'Grath. Christian Doctrine: Prize, Bourke, P.; next in merit, M'Grath, O'Gorman, Hempseed, R. English Essay: Prize, M'Grath; next in merit, O'Gorman, Krebs, Hempseed, R. English: Prize, M'Grath; next in merit, O'Gorman, Bourke, P., Krebs. History and Geography: Prize, Fouhy, E.; next in merit, Krebs, O'Gorman, Bourke, P. Latin: Prize, O'Gorman; next in merit, Bourke, P., M'Grath, Leydon. French: Prize, O'Gorman; next in merit, Bourke, P., Krebs, Leydon. Mathematics: Prize, Krebs; next in merit, M'Carthy, P., Bourke, P., O'Malley, M. Science: Prize, O'Malley, M.; next in merit, Bourke, P., Krebs, M'Grath.

Form III.A.—General Excellence: Prize, Smith; next in merit, Mulcahy, M'Bride, Hickson. Christian Doctrine: Prize, Smith; next in merit, Mulcahy, M'Bride, Connor, L. English Essay: Prize, Phillips, F.; next in merit, M'Hardy, Smith, Weybourne. English: Prize, M'Bride; next in merit, Smith, Mulcahy, Patrick. History and Geography: Prize, Mulcahy; next in merit, M'Bride, Smith, Dravitzki. Latin: Prize, Attridge; next in merit, M'Bride, Smith, Mulcahy. French: Prize, Smith; next in merit, Mulcahy, Hickson, Ryan, P. Mathematics: Prize, Smith; next in merit, M'Bride, Mulcahy, Cullinane. Science: Prize, Smith; next in merit, Mulcahy, M'Bride, Hickson.

Form IIIB.—General Excellence: Prize, P.

O'Hanlon; next in merit, Demuth, Roberts, Wright. Christian Doctrine: Prize, D. Ward; next in merit, P. O'Hanlon, Hindmarsh, Demuth. English Essay: Prize, P. O'Connor; next in merit, Demuth, Roberts, D., Maher. English: Prize, Wright; next in merit, Roberts, Demuth, D. Ward. History and Geography: Prize, Roberts; next in merit, Demuth, Hindmarsh, P. O'Connor. Latin: Prize, Wright; next in merit, Demuth, Kilkelly, F. Swindell. French: Prize, Roberts; next in merit, P. O'Hanlon; Wright, Kilkelly. Mathematics: Prize, P. O'Hanlon; next in merit, Demuth, P. O'Connor, F. Swindell. Science: Prize, P. O'Hanlon; next in merit, Demuth, Wright, Kilkelly.

Form IIIC.—General Excellence: Prize, Harper; next in merit, Romanos, Dooly, Hawken. Christian Doctrine: Prize, Harper; next in merit, Romanos, Dooly, Harrington. English Essay: Prize, D. Lavin; next in merit, Harrington, Harper, J. Edwards. English: Prize, Romanos; next in merit, Harper, Bonn, Hawken. History and Geography: Prize, Harper; next in merit, Maunders, Romanos, Follas. French: Prize, Romanos; next in merit, Harper, Dooly, M'Guinness. Mathematics: Prize, Hawken; next in merit, Follas, M'Guinness, Twohill. Science: Prize, Follas; next in merit, D. Lavin, Harper, Hurd.

Primary Department.—General Excellence: Prize, B. O'Brien; next in merit, M. Kennedy, K. Maher, B. Lavin. Christian Doctrine: Prize, B. O'Brien; next in merit, K. Maher, F. Gibbs, Alward. English Composition: Prize, K. Maher; next in merit, B. Lavin, M. Kennedy, F. Gibbs. English: Prize, B. O'Brien; next in merit, M. Kennedy, G. Haydon, Satherley. Reading and Writing: Prize, B. Lavin; next in merit, Lawson, K. Maher, W. Haydon. History and Geography: Prize, B. O'Brien; next in merit, K. Maher, M. Kennedy, G. Haydon. Arithmetic: Prize, B. O'Brien; next in merit, B. Lavin, Lawson, F. Gibbs. Science: Prize, M. Kennedy; next in merit, B. O'Brien, Gibbs, Lawson.

Commercial Department.—Senior: Prize, O'Keefe; next in merit, Buchanan, Harris, Doherty. Junior: Prize, Paton; next in merit, P. O'Hanlon, Dravitzki, J. O'Malley.

Economics.—Prize, C. Taylor; next in merit, R. Hempseed, Harris, W. Hempseed.

Oratory and Debate.—Senior: Oratory, "The John and Margaret Gallagher Cup" for oratory. Won by Gilbert. Debate: Prize, Marshall. Intermediate: Prize, Power. Junior A: Prize, Gaynor. Junior B: Prize, Hurd.

Prizes for Four Mentions in Class Work.—Haughey, Bourke M., M'Sherry V., Cheesman, Demuth, Gibbs F.

Certificates of Proficiency have been issued to: Brown, Harrington, Haydon G., Hempseed W., Kennedy M., Lavin D., Lavin B., Maher K., M'Namara, O'Brien B., Uhlenberg T. Competency: Haydon W., Hurd, Lawson, Loughnane, M'Kee. Higher Leaving Certificates.—The following have been recommended for Higher Leaving Certificates: Daniel, Evatt, Flynn, Fouhy T., Marshall, M'Aloon, Vallis.

"Board of Honor."—Boarders: Cope, Cullinane, Daniel, Doherty, Dravitzki, Halpin, Harper, Haughey, Hickey, Keegan, Kelly, M'Bride, M'Sherry V., O'Malley J., Phillips F., Ward D., Wall, Reilly. Day Boys: Connor L., Fouhy E., Hickson, Mulcahy, O'Connor E., O'Gorman R., O'Hanlon P., O'Keefe, O'Brien, Patrick, Paton, Pearcey, Simpson J., Smith.

The College thanks the following for contributions to the Prize and Scholarship Fund:—Archbishop Redwood, Archbishop O'Shea, Bishop Dwyer, the Very Rev. Father O'Reilly, S.M., the Ven. Archdeacon Devoy, S.M., the Very Rev. Dean Regnault, S.M., the Rev. Fathers Smyth, Holley, Kimbell, S. Mahony, F. Cullen, Connolly, Kelly, Gondringer, Mesdames M'Evedy, Dwan, Gleeson, Gamble, Messrs C. P. Skerrett, L. Blake, T. Buckley, M. Walsh, J. J. M'Grath, U. M'Cabe, F. M'Parland, P. Griffin, L. Dwan, H. Meyer, Dr M'Evedy, and many others.

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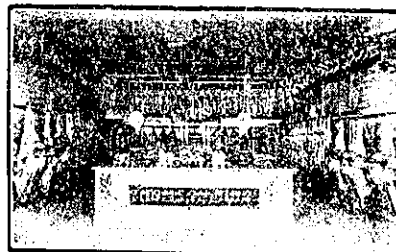
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His Grace Archbishop Redwood said that the orchestra was the best he had heard at St. Patrick's. He praised warmly the rector's report, and said that he had hastened from Europe to be present at this function at the College which he had founded, and which was so near his heart. His thoughts had been with them, and he had told His Holiness about St. Patrick's and the vocations that had come from the old school. His Holiness had said: "How consoling." The spirit of the school was what was found in every Marist school. He had found it in his own College in France. He hoped the school would increase from its present fine roll

call to 308. His Grace then described his own warm and clamorous reception at the Stadium during the great Congress, and his fatherly reception at the Vatican, where His Holiness showed the warmest interest in this veteran Archbishop who had grown side by side with his country from its earliest days. His Holiness expressed the hope and the belief that he would reach his Diamond Jubilee. Next year he would bestow on St. Patrick's the Papal Blessing. He loved it well, and considered its foundation his best life's work. He wished their work every blessing for the new year.

Class V.—Highest marks, Marjorie O'Connor; Christian doctrine, Marjorie O'Connor; reading, Joan Wright; recitation, Marjorie O'Connor; dictation and spelling, Mary Ferris; writing, Manu Parata; arithmetic, Marjorie Noble first, Marie Stevens second; geography, Nellie Burge; history and civics, Marjorie O'Connor; drawing, Manu Parata; science, Joan Wright; dressmaking, Marjorie O'Connor; sewing, Joan Wright; English, Marjorie O'Connor; mapping, Manu Parata and Marjorie Noble, equal in merit; French, Mary Ferris; diligence, Margaret Casey; general improvement, Marie Stephens.

Class IV.—Highest Marks, Jessica Harris; Christian doctrine, Vera Purcell, Frank Dwyer, equal in merit; dictation and spelling, Vera Purcell; arithmetic, Jessica Harris; English, Veronica Mann; reading, Frank Dwyer; drawing, Dolly Jones; writing, Dolly Jones; next in merit, Monica Murphy; composition, Wanda Lulham; recitation, Vera Purcell; history, Moira Dorizae; geography, Fielda Croft; French, Moira Dorizae; general improvement, Marjorie Chirnside; needlework, Lena Moleta.

Class III, Division I.—Christian doctrine, Ruth Crombie; highest marks, Agnes Emerson; physical culture, day scholars, Pat Souter; diligence, Ngarie Bright; singing, Nora Burke and Iris Lowe, equal in merit; arithmetic, Ruth Crombie first; Olga Bardebes; English, Olga Bardebes; composition, Betty D'Harty first, Helen Hammond second; geography, Agnes Emerson, Betty D'Harty, equal in merit, Helen Fay second; nature study, Helen Hammond; drawing, Helen Waddy first, Molly Duffy second; reading, Sheila Fitzgerald, Pat Souter, equal in merit; writing, Helen Fay; French reading, Olga Bardebes, Iris Lowe, equal in merit; history, Willie Ancell; French, Ruth Crombie, Joan Ryan, and Agnes Emerson, equal in merit; needlework, Helen Waddy first, Moya O'Shaughnessy; spelling, Pat Souter.

Class III, Division II.—Christian doctrine, Kitty Connor and Stephanie Flanagan; highest marks, Sheila Fitzgerald; diligence, Kathleen Brosnahan; arithmetic, Kitty Connor; English, Beattie McColl and Sheila Flanagan; composition, Sheila Fitzgerald; spelling, Elsie Mann; geography, Kitty Connor and Kathleen Brosnahan; nature study, Molly Duffy and Nora Burke; drawing, Kitty Connor; writing, Elsie Mann, recitation, Beattie McColl and Eileen Gill; history, Eileen Gill; reading, Stephanie Flanagan; French, Stephanie Flanagan and Beattie McColl; French reading, Stephanie Flanagan and Beattie McColl; dressmaking, first grade, Lily Vincent and Colette Redwood; second grade, Norma Vallance and Molly Rutter; third grade, Dorothy Dealy and Francesca Moleta; needlework, Isabel Thompson, Iris Hawthorne, Marjorie Benge.

Singing, gold medal, gift of Mrs Macarthy-Reid, Ima Schollum; L.T.C.L. and advanced grade, Zoe Millar; intermediate grade and school singing, Polly Carroll; pianoforte playing, gold medal, gift of Mr Maxwell, Ellen Price; diploma division, gift of Mr Brookes, Zoe Millar; higher local division, Polly Car-

St. Mary's College, Wellington

DISTRIBUTION OF PRIZES.

Fraught with great success in the various scholastic departments, the seventy-fifth year of St. Mary's College closes. It has been a very happy one, both for the able teachers, the Sisters of Mercy, and for the students. Good health, that greatest of all temporal gifts, has been almost universally enjoyed. The moral tone of the College has retained its usual high standard. To Father Spillane, the professor of Christian Doctrine, is due the gratitude of teachers and pupils. In the university, civil service and musical examinations great achievements have been made. Many of the pupils excel in the art of dress-making. Physical culture classes have been duly conducted by Mr J. Duffy.

The prize winners are as under:—

Good conduct, senior boarders, gold medal, gift of Mr Denton, Kate Barry; next in merit, Colette Redwood and Marjory Benge. Good conduct, senior day pupils, gold medal, gift of Rev. P. J. Smythe, Flora Smith; next in merit, Sadie Harding, Peggy Reed. Special prize for good conduct, gold medal, gift of "A Friend," Isabel Thompson. Christian doctrine, gold medal, gift of Rev. J. Spillane, Eileen Barry. Church history, Scripture, gold medal, gift of Mrs Margaret O'Connor, Agnes O'Shea; second prize, Patricia O'Connor; third prize, Margaret Fouhey. English composition, gold medal, gift of His Grace Archbishop Redwood, Ellen Price; second prize, Kate Barry. Fine arts, gold medal, gift of Lady Ward, Colette Redwood. Dux of school, gold medal, gift of Mr J. Dealy, Bernadette Gibbs; commercial work, gold medal, gift of Mrs Robinson, Eileen Mitchell. Elocution (English and French), gold medal, gift of Mrs Rose; "The Mechtild Memorial," Patricia Connor. Elocution (English and French), gold medal, Sadie Harding. Mathematics, gold medal, gift of Mr D. Burke, Ita O'Shea. Physical culture, gold medal, senior boarders, Lily Vincent. Physical culture, silver medal, junior boarders, Molly Duffy. Physical culture, senior day pupils, gift of Mr E. Kane, Sadie Harding.

Form V.—English grammar and composition, Edna Wilkenson; French, Edna Wilkenson; natural science, Mildred Sim; botany, Eileen Barry; penmanship, Mildred Sim; English history, Eileen Barry.

Form IV A.—Composition, Peggy Reed; English, Patricia Connor; penmanship, Sadie Harding; history and civics, Patricia Connor;

mathematics, Agnes O'Shea; literature, Margaret Fouhey; botany, Margaret Fouhey; Latin, Flora Smith; French, Patricia O'Connor; diligence, Joyce Young and Sadie Harding; highest marks, Peggy Reed.

Form IV B.—Composition, Madge McMahon; English, Eileen McLelland; elocution, Eileen McLelland; oral French, Agnes O'Shea; history, Norma O'Donnell; arithmetic, Nancy Sloane; algebra and geometry, Flora Smith; literature, Eileen McLelland; botany, Madge McMahon; French, Madge McMahon; diligence, Patricia Leydon; highest marks, Flora Smith.

Form III A.—English, Phyllis Scanlon; composition, Peggy Lander; elocution, Betty Jacob; penmanship, Gladys Edwards; history, Peggy Lander and Bernadette Scanlon; arithmetic, Gladys Edwards; algebra, Phyllis Scanlon; geometry, Bernadette Scanlon; literature, Nata Furlong; botany, Molly Rutter; Latin, Nata Furlong; French, Molly Rutter and Gladys Edwards; oral French, Iris Hawthorne; highest marks, Phyllis Scanlon.

Form III B.—Bookkeeping, first grade, Lily Vincent and Kate Barry, equal merit; bookkeeping, second grade, Marjorie Benge; bookkeeping, third grade, Eileen Noble; shorthand, first grade, Joyce Young; shorthand, second grade, Iris Hawthorne; shorthand, third grade, Dorothea Casey; typewriting, first grade, Lily Vincent; typewriting, second grade, Minnie Khouri; typewriting, third grade, Eileen Noble and Peggy Lander; English and composition, Ima Schollum; literature, Elsie McLeod; French, Marjorie Benge; diligence, Norma Vallance.

Class VI.—Highest marks, Ethel Brownlie; Christian doctrine, Alberta Fitzgerald and Ruth Brennan, equal in merit; reading and recitation, Fay Brownlie and Eileen O'Connor, equal in merit; spelling, Daphne McAlister and Eileen Pierce, equal in merit; writing, Peggy Killick and Betty Lowery, equal in merit; composition, Ethel Brownlie and Georgina O'Connor, equal in merit; arithmetic, Peggy Killick; geography, Marie McCarthy; history and civics, Zena Bright and Dorothy Dealy, equal in merit; drawing, Ethel Brownlie; science, Eileen Pierce and Betty Souter, equal in merit; English, Alberta Fitzgerald; mapping, Peggy Killick; French, Marie McCarthy; diligence, Noeline Platt; geometrical drawing, Peggy Killick and Eileen Pierce, equal in merit.

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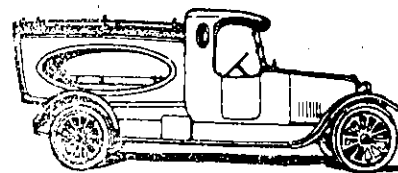
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or faded hair to its natural color, and removes dandruff.

roll; advanced grade, Winifred Secombe; intermediate grade, Royal Academy, Molly Rutter; senior Trinity, Zena Bright; intermediate Trinity, Phyllis Haydon; lower division, Daphne McAlister; preparatory, Nora Burke; primary, Eunice Murray; first steps, Elsie Mann.

Theory of Music.—Harmony, higher division, Mildred Sim; harmony, lower division, Dorothy Dealy; rudiments, Ima Schollum.

In the theoretical examinations of the Associated Board ten candidates passed the qualifying paper for the licentiate examination. In the Trinity College seven passed for the art of teaching paper. One candidate secured her licentiate diploma, and three won A.T.C.L. diplomas, two with honors. In the senior Trinity College division one secured the gold medal.

The Sisters of Mercy wish to thank the following donors of prizes:—His Grace Archbishop Redwood, Rev. Fathers Smythe and Spillane, Lady Ward, Mesdames Rose, Macarthy-Reid, Margaret O'Connor, Robinson, Messrs Brookes, Dealy, Kane, Maxwell, D. Burke, Denton, "A Friend."

The following pupils obtained their proficiency certificates:—Ethel Brownlie, Fay Brownlie, Ruth Brennan, Zena Bright, Dorothy Dealy, Molly Day, Alberta Fitzgerald, Dorothy Goodman, Phyllis Fitzdon, Peggy Killock, Betty Lowery, Daphne McAlister, Marie McCarthy, Francesca Moleta, Jessie McLaughlin, Lola Oxspring, Georgina O'Connor, Eileen Pierce, Noeline Platt, Betty Souther, Winnie Thornton.

PREPARATORY SCHOOL.

Good conduct, boarders, Ellen Moleta; good conduct, day pupils, Noeline Croft; physical culture, boarders, Mabel Walker; physical culture, day pupils, Gretta Burd.

Class I, Division I.—Christian doctrine, Betty Cameron and Ellen Moleta, equal in merit; highest marks, Ellen Moleta; arithmetic, Verona McGovern and Ellen Moleta; French reading, Audrey Young; French recitation, Betty Cameron; French, Patsy Barker; English, Betty Cameron first, Audrey Young next in merit; diligence, Noeline Croft; reading, Audrey Young and Patsy Barker; recitation, Audrey Young; nature study, Jean Stevenson; composition, Ellen Moleta first, Peggy Woodward next in merit; drawing, Noeline Croft; geography, Peggy Woodward; writing, Verona McGovern and Betty Cameron, equal in merit; hand work, Pat Barker.

Class I, Division II.—Christian doctrine, Mabel Walker; highest marks, Jean Newton; diligence, Jean Newton; French, Aeila Patterson and Jean Newton, equal in merit; English, Aeila Patterson; arithmetic, Jean Newton and Bob Smith, equal in merit; writing, Aeila Patterson; hand work, Mabel Walker; drawing, Florence Quinlivan and Laurie Wood, equal in merit; reading, Florence Quinlivan; composition, Doreen O'Donovan; geography, Bob Smith; recitation, Laurie Wood.

Class II.—Christian doctrine, Gabriel Loftus; highest marks, Gabriel Loftus; diligence, Mafalda Moleta; arithmetic, Esme Hardinge; English, Colin McRae; composition, Clarice Mann; recitation, Gabriel Loftus; French

recitation, Gabriel Loftus; French reading, Mafalda Moleta; French, Mafalda Moleta and Clarice Mann, equal in merit; geography, Gabriel Loftus; spelling, Betty McKeowen; hand work, Esme Hardinge; mental arithmetic, Joy Meyers; nature study, Gabriel Loftus; writing, Esme Hardinge and Betty McKeowen, equal in merit; drawing, Colin McRae; arithmetic, Betty McKeowen and Esme Hardinge, equal; hand work, Flo Darragh.

Primer IV, Division I.—Christian doctrine, Mary Ryan; reading, Constance Lonergan; writing, Stella Barnao; recitation, Stella Barnao and Constance Lonergan; French, Joyce Whitaker; hand work, Dossie Walker; spelling, Joyce Whitaker.

Primer IV, Division II.—Christian doctrine, Mary Ryan; arithmetic, Gretta Burd; recitation, Gretta Burd; spelling, Billy Brosnahan; French, Gretta Burd; French recitation, Mary Ryan and Mary Connor, equal in merit; reading, Mary Connor; writing, Mary Connor.

Primer III, Division I.—Christian doctrine, Pat Crombie; spelling, Pat Crombie; reading, Joan Emerson; writing, Naomi Bright and Audry Curran, equal; number work, Kura Coltman; French, Kura Coltman and Pat Crombie; recitation, Joan Emerson; French recitation, Pat Crombie.

Primer II.—Christian doctrine, Honor Vincent; tables, Laurie Cameron; writing, Bernadine Oben; spelling, Joan Oben; reading, Joan Oben; French, Honor Vincent; recitation, Honor Vincent; French recitation, Joan Oben.

The following are the Music Results for the year:—

ASSOCIATED BOARD.

Theoretical Results.

Qualifying: Molly Broad, Mavis Dillon, Joan Evans, Marion Hamerton, Audrey Jamieson, Zoe Millar, Ellen Price, Margaret Sim, Lalla Vandersloot, Agnes Wright. Higher division: Marion Hamerton, Mildred Sim. Lower Division: Eileen Bennett, Dorothy Dealy. Rudiments: Dorothea Casey, Bernadette Gibbs, Nancy Blaney, Ethel Brownlie, Teresa Jewiss, Molly Mahon, Irene O'Brien, Georgina O'Connor, Sylvia Powell, Molly Rutter, Jean Rogers, Ima Schollum. Division II: Fay Brownlie. Division I: Eileen Clarke, Gwen Gaby, Jessica Harris. Practical results, advanced grade: Audry Jamieson, Olive Martin (singing), Elsie McLeod, Zoe Millar (singing), Winifred Secombe. Intermediate grade: Polly Carroll (singing), Agnes Elliott, Alma Gidall, Georgina O'Connor, Molly Rutter. Lower division: Daphne McAlister, Joan Wright. Elementary division: Ruby Callinan, Mabel Ivar, Steve Johns. Primary Division: Willie Ancell, Ngarie Bright, Betty D'Harty, Molly Duffy, Eileen Gill, Iris Low, Wanda Lulham, Eunice Murray, Aeila Patterson, Helen Waddy, Frank Dwyer.

TRINITY COLLEGE.

Art of teaching: Netta Arthur, Ivy Arthur, Phillis Blakeney, Myra Clegg, Audry Jamieson, Zoe Millar, Kathleen Woods. Diploma: L.T.C.L., Miss Zoe Millar (singing); A.T.C.L., Miss Agnes McDavitt, honors; Miss O. McKenzie, honors; Miss Geraldine Richards (piano). Higher local: Polly Carroll, honors; Senior: Evelyn Aplin, Zena Bright, Ethel

Brownlie, Polly Carroll (singing honors), Ailsa Dillon (singing honors), Beatrice Dunningham, Molly Ellis, Alice Edwards, Ima Schollum (singing honors, gold medal), Molly Rutter. Intermediate: Eileen Clarke, Dorothy Dealy, Phyllis Haydon, Isabel Thompson. Junior: Margaret Casey, Betty Gronbeck (honors), Kitty Kirkby, Eileen O'Neill, Monica Lander, Joan Diddford. Preparatory: Nora Burke (honors), Carol Browne, Olga Bardebes. First steps, Elsie Mann.

The annual spiritual Retreat for the children was eloquently preached by the Reverend T. McCarthy, Superior of the Marist Missionaries, Wellington.

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BOOK NOTICES

Dan Breen's Book. Talbot Press, Limited, Dublin.

Dan Breen was one of the early organisers of the Irish Volunteers in Tipperary, and his book is an exciting account of his many hair-breadth escapes while "on the run." It is written in an easy, even humorous style, and contains a thrill on every page. What seems to be a blemish in the book is the cool and airy way it treats of attacks upon human life. This jars considerably upon one's feelings, because after all, a life is a life whether it is a Republican's, a Free Stater's or a Briton's. Price: 5/-.

Rose of Spadgers. By C. J. Dennis.

In this book Mr. Dennis makes a new excursion in the field which he has made his own and which he treats in his own inimitable style. It is written in the same language and mostly in the same jingly metres as *The Sentimental Bloke* and *The Moods of Ginger Mick*. *Rose of Spadgers* is Mick's "tart." She is in danger of taking to a crooked life and Bill—"The Bloke"—considers he owes it to his dead friend to rescue her. He knocks off "playing jin-jitsu with a plough" and visits the city, thus arousing the suspicions of his Doreen. The rescue is effected after some exciting work in Spadger's Lane; Doreen's suspicions are allayed; she takes Rose to her heart and home; and things go on swimmingly on the "berry-farm." The book shows an insight into human nature and contains some sound philosophy. It is better than *The Moods of Ginger Mick*, but does not come up to the level of *The Sentimental Bloke*. Copy from Angus and Robertson. Price: 2/6.

The Ecclesiastical Review (American)—20/- per annum.

The Homiletic and Pastoral Review—21/- per annum.

William P. Lenihan forwards the October number of each. They both reach the usual excellence of these reviews, and priests will find much in them to interest and instruct them, particularly in the pages devoted to Roman Documents, Moral Cases, etc.

Will Men Be Like Gods? By Owen Francis Dudley.

A powerful reply to H. G. Wells and others of that ilk, so numerous and noisy at the present day, who preach that the exaltation of man is the end and object of his existence. Father Dudley dissects the humanitarian system; shows it promises to be a

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hoax and impossible; contracts its false altruism with the true altruism of Christianity; and proves that there can be no real happiness without God. The matter is excellent throughout, and the style is most pleasant. The book is highly recommended. Our copy is from Longmans, Green and Co. Price: 2/- and 3/6.

How to Use the Missal for the Laity—English C.T.S.

Spiritual writers tell us that one of the best ways, if not the best way to hear Holy Mass is to use the Missal and read the official prayers of the Church. There are many handy editions of the Missal in English and the best thing anyone can do is to buy a Missal and then get this little publication of the C.T.S. to help them use it profitably.

"The Spinner"

This Australasian magazine of verse has just made its appearance. It says it will "give the best that Australasia can supply of the great art of poesy," and it looks for co-operation to all who love that art. Seven contributions fill the booklet, all of them deserving of praise. Bernard O'Dowd's poem gives us a pleasant estimate of what constitutes "A Poet." The description is true to life and has many beautiful lines expressing thoughts uncommonly beautiful. "Where?" is a smooth and sympathetic translation of one of Heine's short pieces. "The Sculptor" is also good. They all are good and bespeak a kindly welcome in New Zealand for the modest volume. We are promised in each number a portrait of an Australasian author, the author in this, the first, issue being Mary Gilmore, to whose character and literary work a pretty compliment is paid in the Notes. She is represented in this number by "The Door," which our readers will admire with us.

THE DOOR.

I have come lonely to my house—
The house of flesh—
As one who, from the little hut
Of his young, fresh,
And happy years, went wandering forth,
And then returns once more
To its old hospitable door.

I have come lonely to my house:
And it is dust. . . .
Gone is the glowing form wherein
Once lay my trust,
Gone the proud splendour of its worth!
How strange from Death's dark shore
To come and find no more that door.

I have come here, eager as one
To his old place
Who hones to find familiar things—
And finds no trace;
One who has never ceased to hear
Cry deep in his heart's core
Sounds he had heard round one old door.

Far, far at sea, will sailors dream
They hear a cack
Crow from a farmyard fence, and wake
In sudden shock,
To feel upon the face a tear
For things they know no more,
Known round an old familiar door.

And in the Scattered Lands a man
Will ride all day,
And in and out the grass will see
A kitten play,
Hear a child's laughter there, and dream
He sees himself once more
Sit by an old familiar door.

And in The Scattered Lands a man
Sodden with drink,
Will pause and sway as one whom some
Sharp thought made shrink
(Struck as the dim-eyed by a gleam!)
When, as from youth's far shore,
A sound hails, passing, one old door.

And in The Scattered Lands where lone
A woman sits,
Or, risen, trims her housewife fire,
A shadow flits
Or a voice calls, and suddenly
She sees far Sydney's shore,
And an old, old door she knows no more.

And I, coming again to mine
Own house, find but
A haunted echo answer there,
And a door long shut. . . .
Ah, with the flesh sleeps memory,
Not to be wakened more
Save by that old familiar door.

Diocesan News

Archdiocese of Wellington

(From our own Correspondent.)

December 19.

Rev. Father Mahony, of St. Mary of the Angels, is calling for tenders for the erection of a school in Abel Smith Street. This is another advance in the line of education in the city.

Revs Dr. Casey and Dr. Chapman are staying with Archdeacon Devoy at Island Bay. Dr. Chapman has more than justified the hopes of the community for his success, and is to be congratulated on his honors.

The Buckle Street School held a wonderful "break-up" concert. It is a long time since Buckle Street had a concert, so there was a great rally of old and new pupils. The singing, and indeed the whole programme, delighted the large audience. Everyone went away praising. His Grace Archbishop O'Shea presented the prizes. The quality of these "break-up" concerts everywhere has been excellent. That given by the Sisters of the Missions, Lower Hutt, is a case in point. The people who went from town did not regret the journey. The "Witches' Song" was wonderfully done.

The quarterly meeting of the St. Vincent de Paul Society takes place on Sunday.

His Grace Archbishop Redwood has been over to Marlborough to bless the fine works undertaken by Very Rev. Dean Holley during his absence.

A pupil of the Marist Brothers, Tasman Street, M. Smith, has secured second place in the Sacred Heart College scholarship.

DIOCESE OF AUCKLAND

(From our own Correspondent.)

December 18.

The general "break-up" of the schools has been engaging the attention of the teachers, pupils and parents in Auckland during last week with bustle and excitement everywhere; all of which has been vividly imprinted on the eager little faces looking forward to the Christmas vacation. The "break-up" is a great festival in the lives of the little ones, bounding from the restraint of school life.

The Sacred Heart College held its annual prize distribution and concert in the large Town Hall before a crowded attendance. It was the biggest college gathering yet held, and was a great success.

The Sacred Heart Convent Schools, Remuera, also held a very successful function this week and have closed down for the holidays.

Recently the primary schools A Grade cricket championship was decided under very exciting circumstances. The competitive teams comprised the Vermont Street (Marist Brothers) eleven pitted against Devonport School. The latter school scored 132 runs for six wickets and then declared, Meredith (55) and Webb (54 not out) being the principal scorers. Hannan and Keleher bowled for Vermont Street, and then went in to put on 100 for the first wicket partnership. Hannan's total was 77 and Keleher's 35. Vermont Street's total score was 136 for the loss of six wickets. The game was a most exciting one and full of incident, the winners having four runs to score in 1½ minutes. They managed to put on eight.

DIOCESE OF CHRISTCHURCH

(From our own Correspondent.)

December 20.

Whole-hearted enthusiasm was the predominant note at the Christmas fete organised by the St. Joseph's Club, Papanui, and held in the Memorial Hall, on Tuesday evening. The funds will go towards the liquidation of the debt on St. Joseph's parish. Everyone connected with the fete worked with a keenness that augured well for the success of the function. The various stalls were well patronised, and the proceedings went with a swing throughout the evening. His Lordship Dr. Brödic, in declaring the fete formally opened, said that he thought it was a duty on his part to be with them on such an occasion, for he knew well the difficulties usually associated with parishes such as theirs. They all knew the good cause to which the proceed would be contributed. Land had been acquired for a new presbytery, and then there was also the cost of building the presbytery. Papanui people had the reputation of being as willing to help others as they were to help themselves; and that was something to be proud of. He wished the function every success. The Hon. D. Buddo, M.P., also spoke a few words complimenting the promoters on their venture. The following were the stallholders:—Chocolate throw: Messrs. P. Smith and C. J. Burke. Flower and pot-plant stall: Mr. A. Moran. Variety stall: Mrs. A. Moran. Fancy stall: Mesdames A. Aitken, J. Neville

Irish Industries Room 23, Fletcher's Buildings, 4 Willis St. Irish Men and Women, give Xmas and New Year Gifts of Irish manufacture to your friends—Poplin ties (all shapes and shades) Irish Xmas Gifts Balbriggan socks and stockings, Handkerchiefs, for all linens (colored and white); lace flounces for brides, etc., etc. **Wellington**

and Miss M. Burke. Hoop-la: Mr. W. Eddy. Toy and variety stall (general parishioners): Mesdames S. Barrett, M. J. Thompson, W. Barrie, A. L. Harrington, McCarthy, Crossan, and Misses C. Campbell, J. Joyce, and Mr. A. L. Harrington. Work stall, Mesdames T. Jeard, M. Heaphy, J. Percasky, J. Phillips, J. Mee, J. Highstead, Marriot, E. Horrell, and Misses Fass, C. O'Connor, and Heaphy (3). The New Brighton Municipal Band was in attendance during the evening. The fete was continued on Wednesday and Thursday evenings.

His Lordship the Bishop leaves for Hokitika on January 7 to take part in the Diamond Jubilee celebrations of Mother M. St. Clare.

The Marist Brothers of Christchurch and Greymouth left for Auckland to take part in their annual Retreat, which commences in Auckland on December 26.

Special devotions will be held in all the churches of the diocese on Christmas Eve to mark the inauguration of the Holy Year celebrations, which commence in Rome at the same time.

The proceeds of the sale of work held in the Hibernian Hall in aid of school funds, resulted in the handsome sum of £772 being netted. Great credit is due to the stallholders and the committee for the great success achieved.

Miss Delia Griffin, a parishioner of the Cathedral, passed away on Wednesday.—R.I.P.

TIMARU

(From our own Correspondent.)

December 18.

Miss Margaret Sullivan, who was awarded the gold medal for the L.T.C.L. practical examinations held by the Trinity College, was also the only candidate in Timaru to gain the L.A.B. (performers') certificate at the recent practical examination by the Associated Board of the Royal Academy of Music and Royal College of Music, London. Miss Sullivan has only recently attained her seventeenth year, and has been taught by Miss Dennehy.

A large class-room (similar to one built a year ago) is being erected at the north-west corner of the girls' school, Craigie Avenue, and will be ready for occupation in two months.

The Very Rev. Father O'Reilly, Provincial of the Marist Order in New Zealand, has been on a visit to Timaru recently.

The Rev. Father Hurley, S.M., has been away for a week to the North Island.

Rev. Father Buckley, S.M., of St. Bede's College, Christchurch, spent a week in Timaru.

The annual parish picnic was held at Victoria Park, Temuka, on the 13th inst., in beautiful weather. About 600 persons were present at the popular Domain, and spent a most enjoyable time. A splendid programme of sports, including swimming and diving events, was arranged for the children, besides games of bowls, cricket, tennis and croquet for the adults. The committee is to be congratulated upon the complete arrangements made for the entertainment of the gathering. Fathers Barra, Ginisty, and Buckley, also Mr. Gunnion, Mayor of Temuka, were present during the afternoon and took a lively interest in the proceedings. The large party entrained at 7 o'clock and arrived home at 7.30, thoroughly satisfied with the most successful outing.

A Press Association message from Auckland says: Two scholarships of £60 each tenable for three years at the Sacred Heart College, Auckland, were awarded to R. J. Cuddon-Large, of St. Thomas's Academy, Oamaru, and M. Smith, Marist Brothers, Newtown, Wellington, first and second respectively. Master Rupert Cuddon-Large, who is a son of Mr. R. J. Cuddon-Large, Timaru, has succeeded in winning one of the two scholarships offered by the Sacred Heart College, Auckland, topping this examination for New Zealand. This is the third success recorded by this promising boy in scholarship examinations this year, he having won the St. Patrick's College scholarship, and also gained a place in St. Bede's scholarship examination. He was dux of St. Thomas's Academy, Oamaru, two years in succession, and is not quite thirteen years of age.

the dowdiness of the faithful evergreens. "Look at yourselves in the mirror," said one young oak. "You are a disgrace to the Drive. I never saw anything so frowsy in all my life. See how fresh I look. Take notice, too, of the shape of my leaf, nothing plain about that. You will see young ladies from the School of Art taking away a leaf now and again to draw it in their sketch-books."

The evergreens may be taunted ever so much, but they will remain where they are and what they are. They regard themselves as children of the soil. "*J'y suis et J'y reste*" is their shibboleth. How those natives cling together! Union is strength. Even parasites are welcomed and, while getting support from the native trees, give them their support in return. If a breeze is blowing, you will see them all dancing together. The Drive vibrates like the floor of a dancing hall. Their hands are joined together, as if the primeval Scotch Fathers of the city showed them how to swing arms as in the final verse of "Auld Lang Syne."

The gorse pushes up her yellow head among her green comrades of the bush. Or, is it the broom? The broom comes, but the gorse doth loiter. The gorse, like the boor making way for the gentleman, permits the broom to enter first. To the farmer, gorse is a revolutionary always rising in rebellion and rebellion easily spreads; but to the Queen's Drive, Gorse (with capital G) is a shrub with golden flower which harmonises with the dark green of native bush and the resplendent green of the lordly oak.

To appreciate our terrestrial paradise, one must go afoot. The cars which profane its sacred precincts punish their occupants by giving them a swift, kaleidoscopic glance instead of a series of distinct, clear-cut views. The smell of petrol goes badly with the fragrance of the hawthorn, but the motorist himself while escaping the punishment of the first is deprived of the benefit of the second. The passer-by gets the mixture, but does not relish it. Hence, his gentle malediction on the top of the taxi. A paltry revenge comes to him, however, when the staccato sound of the heavy wheels tells him of potholes, the punishment inflicted upon this car aptly fitting the crime of an earlier hole-digger.

For things are not to be loved for the sake of places, but places for the sake of good things.—St. Gregory.

OUR LADY OF VICTORY MISSION, INDIA.

Rev. Father Westropp desires to thank all who have so generously supported him during the past year. He is very grateful for all donations of money, stamps, books, etc., and assures the donors that they will be remembered by him in the Christmas Masses.

Father Westropp, in thanking all who have remembered him in the past year, hopes his generous supporters will not, during the coming year, forget one who is urgently in need of help.

All donations will be gratefully received by
BERT GALLIEN—N.Z. Agent—N.E. Valley

Coming Down the Hill

(By PEDESTRIAN for the N.Z. Tablet.)

As I am often accused of being a blind admirer of our hills, I cannot expect to be believed when I say that a walk around the Queen's Drive in late October is a walk in a terrestrial paradise. If my opponents pushed me too vehemently, I should fall back upon my English dictionary which informs me and them that "paradise" is derived from a Greek word meaning "garden." I have no wish, however, to take refuge in mere etymology: I repeat that, in a higher sense than that intended by the ancient Greeks, the Queen's Drive is simply a paradise.

It is one capacious aviary. The thrush stands out on the edge of the bough, like a soprano on the dais in the organ gallery, and trills his song above the muffled sound of footsteps or the almost deadening sound of sacrilegious motor cars. The blackbird

screens himself behind the leaves like the bashful debutante behind the quivering pages of her song-book. Away in the shady dell the bell-bird stabs the listening air with his few but heavenly notes. If the tui gave more attention to the "attack," we should pronounce his flute-like music to be as seductive as the pipes of Pan or the lyre of Orpheus.

According to text books, there are many shades of green. If the authors were to visit the Drive in advanced spring, they would double the number in a later edition. The evergreens look rather faded, indeed, but that is because they have had no holiday. They have stood at their post, like Casablanca, when all but they had fled. The oaks and their companions, robing themselves in the freshest fashion of green, laugh at

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F. EDWARDS
HAMILTON

Selected Poetry

RESIGNATION

(For the *N.Z. Tablet*.)

Least in Thy vineyard, Lord,
I have wrought thro' storm and sun;
Take Thou the harvest stored,
My stewardship is done.

Remember not in wrath
The fruitless Autumn frown;
Make the flowers of my path
A bridge unto Thy throne.

—HAROLD GALLAGHER.

Nelson.

A SHIP, AN ISLE, A SICKLE

A ship, an isle, a sickle moon—
With few, but with how splendid stars
The mirrors of the sea are strewn
Between their silver bars!

An isle beside an isle she lay,
The pale ship anchored in the bay,
While in the young moon's port of gold
A star-ship—as the mirrors told—
Put forth its great and lonely light
To the unreflecting ocean, Night.
And still, a ship upon her seas,
The isle and the island cypresses
Went sailing on without the gale:
And still there moved the moon so pale,
A crescent ship without a sail!

—JAMES ELROY FLECKER, in *An Anthology of Modern Verse*.

FOR A WORD

How shall you ever know the adoration
I spread like samite cloths beneath your
feet?
How shall you guess the brooding desolation
Learned from your eyes so passionless and
sweet?

There must be some word like the star that
pauses
In summer's rose transparency of dusk,
Or like the bird-note heard through slumber's
gauzes
Between the hour of dew, the hour of musk;

There must be some one word that is more
tender
Than any word my lips have ever learned
Without which I can never, never render
In speech the love your cool sweet love has
earned.

You know as none my heart's forlorn dis-
tresses,
Its passionate tides, its daily tint and glow;
Why must there be within obscure recesses
This tenderness of love you cannot know?

—WILLIAM ALEXANDER PERCY, in the *Yale Review*.

MONEEN BWEE

There's a little pasture-field at home we
called the Moneen Bwee,
Embedded like an emerald mid hazel over-
grown,
So happy sped my childhood on that peace-
ful sunny lea,
In memory it remaineth as the dearest spot
I've known.

Its wild flowers were as vivid as the rain-
bow's radiant sheen;
The song-birds found at nesting-time a
haven near its rim;
A knoll stood in the centre where the Lepra-
caun was seen,
Who made the ruddy bootees for the fairies
of Shcedrim.

The ocean breeze came floating o'er the
mountains purple side,
Perfumed by flaming golden gorse that
crowned the fallow brows,
Below, the brook a-babbling sent its music
far and wide,
When homeward thence at even-tide I
drove the Kerry cows.

Oh, time or distance can not change my
love for Moneen Bwee,
And there in dream I often roam beneath
bright summer skies,
The west wind fans it gently through each
rustling hazel-tree,
While spell-bound by its beauty I retaste
my youthful joys.

—SEAGHAN O'DEAGHA.

IN MEMORY OF

MOST REV. THOMAS O'DEA, D.D.,
Bishop of Galway and Kilmaeduaigh,
Vicar-Apostolic of Kilfenora.

R.I.P.

"I have fought a good fight. . . I have
kept the Faith."

[This sonnet, perfect in construction and
rhythm and rhyme, pays a graceful tribute
to a learned prelate whose death deprived
the Irish bishops of a saintly and highly-
gifted brother. "Erin's Aquin," though a
poetic exaggeration, could with much truth
be applied to the former Maynooth Pro-
fessor of Theology, whose fame as an ex-
ponent of the "Art of Arts" was not limited
to the great college in which he taught from
1882-1894 nor even to Ireland itself. To
say that he was the most capable theologian
among the bishops of Ireland is to pay him
a very high compliment in view of the fact
that a large number of the Irish bishops have
held the Chair of Theology in Maynooth,
admittedly the greatest Catholic seminary
in the world.]

Lion of the triple fold, thy well fought fray
For God and country many a victory won
Thomond was proud of thee her princely
Son;
Now chilled by death beneath the Western
clay,
Pillar of justice wert thou in thy sway;

Thy lodestar truth, unheeding praise or
blame;
Though Erin's Aquin was thine honored
name.
As poor Man's friend thou wouldst be known
for aye.

Repose in peace near Galway's patron Saint,
With Fachanan and Colman of the cell;
After thy toil untiring canst thou tell.
Free do their croziers pass from slightest
taint;
'Neath Mary's Throne, take now thy right-
ful place,
Great Patriot, Pontiff of the Dalcais race.
SEAGHAN O'DEAGHA, C.C., Killaloe.

CONSTANTINE IS SHOWN THE CROSS

An owl in a tree-top hooted; and he woke;
Then cast aside the lion-skin coverlet;
And turning softly on his couch of leaves
Gazed into the night, his eyes blinded with
tears,
And his lonely spirit cried, and his tongue
unlocked.

"Strengthen my hands, O gods of Greece,"
he prayed,
"Help me, ye deities who guard our fanes!
Or is it that ye are not?—blind and dumb.
Help me some god who made these lesser
gods;
Send me a sign to tell me who Thou art.
If prayer can move Thee, I will bring Thee
down.
Come to my aid, bright Spirit of the skies."

A whimper shook the stillness of the night,—
The wolves were running underneath the
pines,
For Darkness manifested her decrees.

And then he raised his head, and stared—
amazed:
Above the haunting, peering, midnight moon,
Where all men's eyes might see it, hung a
Sign.
—HERBERT E. PALMER, in the *London Spectator*.

THE FLOWER

A wild bird filled the morning air
With dewy-hearted song;
I took it in a golden snare
Of meshes close and strong.

But where is now the song I heard?
For all my cunning art,
I who would house a singing bird
Have caged a broken heart.
—WILFRID GIBSON, in the *London Bookman*.

SONGS

Many deaths have gone to build
Every movement I have willed,
That my life may be fulfilled.
Many deaths, yet I have breath
Still to sing of life and death.
All the selves that died in me,
Live again in melody.

—MARY BRENT WHITESIDE, in the *Weekly Review* (New York).

FEATURES OF THIS WEEK'S ISSUE.

Leader—New Year, p. 33. Notes, p. 34. Topics, pp. 22-23. N.Z. Monument at Gallipoli, pp. 15-17. The Church in N.Z., p. 19. Our Colleges and Schools, p. 25. Sunday Afternoon Readings, p. 51.

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

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

LEO XIII, P.M.

Die 4 Aprilis, 1900.

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

April 4, 1900.

LEO XIII., Pope.

The New Zealand Tablet

WEDNESDAY, DECEMBER 24, 1924.

THE NEW YEAR

THE dying hours of the old year are dropping swiftly into eternity, and the first flush of the new appears upon the horizon. Good wishes for holiness and happiness, for health and prosperity, in the coming year are being exchanged even now between members of families scattered throughout the world, between friends of long standing, and between those whose friendship has just begun. And at midnight, when the bells ring out their message that the old year is no more, hands will be clasped, and the spirit of charity, speaking with the tongues of men, will express the wish of a happy new year for all. Let us add our voice to the rest, and pray that the coming year will bring the blessing of God upon old and young; let us wish them all many happy new years and Paradise at the end of their days.

In truth we all have much to pray for in the coming year. Our chief resolution, however, should be to put God in the forefront of all things, our chief prayer that His holy will should determine all our actions and control all our thoughts. The expiring gaze of the old year beholds a world stretched upon a sick bed because it will not submit to the treatment of the Divine Physician. "Without Me you can do nothing," said Christ, but human society shouts defiance at Him, and bids Him begone. There is no seat of honor provided for Him at the family hearth of modern pagans; His presence is not desired at the marriages of people to whom the Registry Office is but an ante-room of the Divorce Court; His love for the little ones makes no appeal to those who sacrifice the lives of children upon the altar of their own selfish pleasures; His command that the children be sent to Him is not only neglected but positively disobeyed by those who prevent Him from coming to the children. The secular system of education, re-

sponsible for so much sin and sorrow, slams its doors in the face of Christ and warns Him off as an intruder. Turning to Governments, we find that here again the doors are locked and barred against Him. Statesmen pretend to work for peace without God; they endeavor to reconcile the thousand clashing interests and ambitions of various populations by the application of political science divorced from God; they place their trust upon the mastery of the sea and air, upon tanks and machine guns, upon submarines and poison gas. Ever since the Reformation the world has been drifting farther and still farther away from God. The warring sects that rose out of the great rebellion are each year finding it more difficult to retain the obedience of those who were born within their walls. Unbelief and materialism in the homes are soon reflected in the Councils of State, the result being that the affairs of society are directed from a purely utilitarian standpoint. Prior to the Great War this utilitarianism was manifested in international scheming, by which the Great Powers sought to outwit one another in struggles for territory and trade. The end of it was six years of hideous slaughter on a scale unprecedented in the history of the world, an orgy of blood and destruction in which even the proudest and most powerful nations fell exhausted to their knees. But little was learned from the lesson. The governments of the world are still striving for the same ends by the same means. God has no place in their deliberations; justice and charity are not written into their programmes. Their talk of peace is mostly so much self deception, for the absence of God gives free rein to greed and arrogance and turns unbelievers into worshippers of Mammon and Moloch—Wealth and War. The Church established by Christ is the one bright spot in a gloomy world. She knows that no magic formula can be found by which the masses of the people can be peaceful and prosperous and pagan at the same time. The way to peace is not determined by the speeches of the Prime Minister or by the intrigues of his diplomatic agents. It is determined in the school that trains the child, shapes its ideals, keeps before its eyes the picture of Nazareth and all its associations as the ideal home, and the cruel cross of Calvary as the pledge of heaven.

What the world needs to-day is not so much wishes as prayers. We cannot do better than pray for the intention of the Pope, which he announced in proclaiming the Holy Year of Jubilee, 1925. The intention of the Holy Father is Peace, "not so much the Peace written in treaties as that impressed on souls, that which must be restored amongst the peoples." Elsewhere in his Bull he insists that, "never can this habit of brotherly love amongst the peoples be restored, never can there be lasting peace, unless charity—too long extinguished, indeed entirely forgotten as a result of the last war—be once more taken to heart by the peoples and welcomed as an inspiration by Governments." Let not our new year wishes, therefore, begin and end this year by uttering a few insincere or careless phrases to casual acquaintances who pay us back in our own coin; but let us

resolve to pray and strive throughout the year for those fundamental virtues of justice and charity upon which so much depend. When justice and charity are spoken of as necessary to the health of the world, many of us agree, but we sit down and wait for Heaven to send an angel to scatter the virtues over the earth like a shower of rain. But charity begins at home and if it lives in many homes it will crowd into the streets, into the factories, and business houses, and ultimately it will reach the House of Parliament and dictate the correspondence of the Minister of Foreign Affairs. In conclusion, we hope that all those who receive our expressions of goodwill to-day will be hale and hearty spiritually and temporally when the year has grown old.

DIVORCE IN THE FREE STATE

Some time ago we referred to the protest voiced by the Bishop of Cork against the attempt to introduce divorce legislation into the Free State. Since then the Rev. Peter Finlay, S.J., has devoted considerable attention to the matter, and judging by his able contribution to *Studies*, the learned Jesuit had no difficulty in putting the politicians "on side." He points out that if it were proposed to introduce a Bill into the Free State Legislature legalising Mormonism—the simultaneous polygamy which even the United States public law proscribes, and which all public opinion in Ireland condemns—they should have no doubt whatever about the attitude of Irish Catholics. No Ministry would assent to or favor such a proposal; no deputy would support it; no elector would vote for a candidate who was known to countenance it. Ministry and deputies and electors would, of course, justify their attitude by excellent reasons drawn from the natural law and from social and economic considerations; but their chief and fundamental argument would be that legalised polygamy is legalised adultery, forbidden by God Himself through Christ; and they can have no part in legislation which encourages adultery, and purports to repeal the law of God. Divorce, with subsequent remarriage, is only Mormonism under another name; there is no dissolution of the marriage bond; the wife remains a true wife in the sight of God and of His Church; and remarriage, like Mormonism, only adds another so-called wife to the one who has been put away. No Catholic, therefore, could conscientiously further divorce legislation. He may not support such legislation in Dail or Senate; he may not approve of Standing Orders which may facilitate its introduction; he may take no positive part in abrogating the Divine command. It could not be justly said that any citizen was dispossessed of any of his rights by the refusal of the Free State to legalise divorce. No one domiciled in the Free State had ever had a right to absolute divorce. There could be no right to what was sinful and immoral; and neither custom nor statute law could create the right. No action of the British or Irish Parliament could make polygamy other than what it was—a violation of natural and Divine law.

C. Rodgers

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NOTES

By Eileen Duggan

"The Wandering Years"

This is the fourth of the series by which Katherine Tynan is giving her memories to the world. Memoirs are always curious things. They can be written in a style that is stately and dull, or they can be written in a style that is intimate and confiding. The third method is that used by most French diarists (save perhaps one exuberant lady, who revealed her mind with an embarrassing frankness). It is that of the amused spectator of life who merely shrugs a shoulder or withdraws a delicate skirt if naked joy or sorrow come too near. Katherine Tynan is of the manner of Mr. Pepys. That does not imply that she shared his moral code. In morals she is impeccable. It is in her frankness, her utter egotism, her innocent delight in her own gifts, her own praises, in her even more innocent assumption that the whole world finds them an absorbing topic that she resembles that artless diarist.

She has, too, that shrewdness for worldly values that Pepys possessed and, breathe it low, she dearly loves a lord. It is the old story of Art yearning after Aristocracy, and Aristocracy yearning after Art. One seldom finds one in the ranks of the other. Like the Lord of all beauty the makers of beauty step out from the mews or the cottage. A title seems to kill creative power. Yet the two worlds inter-mingle. Each possesses for the other the charm of mystery, the lure of the unknown. Katherine Tynan is at least a faithful recorder. She sets down her snubs as well as her praises. There are fewer notabilities in this fourth book. One guesses that notabilities are becoming dumb before the race who take notes. Margot Asquith and others of her ilk have done the world a service. She jeopardised her humility to do it certainly, but in social and literary circles there will be less foolish, false flattery in the future. It was poetic justice. If men flatter in secret they must expect to feel foolish when the trusting pen of the flattered records their honeyed phrases. There were many sore heads in England when their bread returned to them from the waters. There can be no doubt that the diarists believe all the praises they have received.

Extracts

In this book the authoress has a personal grief to tell. She lost her husband, an R.M., one of Aberdeen's men, in Mayo. She touches on this matter with reticence, but it meant to her the loss of her home as well, and it added to her responsibilities. She gives as in the other books a full account of her children. The eldest, Toby, married a niece of the Esmondess. The younger, Pat, entered the army, the English army, but resigned later. Pamela, the daughter, accompanied her mother on the round of visits with which the book is chiefly concerned. Several of the homes they visited belonged to the officers of the Army of Occupation in Mayo. From there she would visit the House of Glendalough, the home of Robert Barton. To illus-

trate her versatility she tells an anecdote of a visit from Erskine Childers. She asked him to put his name in the visitors' book. He opened it at a page full of Scottish Borderers. She said gaily "Oh that's to show the military if they call. We want yours to show the volunteers."

She missed Ireland in its agony, and she left England for Ireland in the wartime after many years' residence there. So she missed both the Zeppelins and the Auxiliaries. How many in either country could say the same?

Of one great Irish Doctor she gives a fine picture. This was the dear old Quixote, Dick Tobin, who, though they were opposed in views, sheltered the family of James Connolly. He declared that no man should bear bitterness. Of his own son he said, "When my boy sits down in Paradise I pray that the Turk who killed him may sit down beside him." Perhaps it was that that drew him to Connolly. He attended his wounds, and was with him to the end. "Connolly," he said to him then, "will you pray for the men who are about to shoot you?" Connolly smiled, a warm, sad smile, "I pray for all brave men who do their duty according to their lights." Greatheart to Greatheart. Of the European War she tells many anecdotes gleaned from her son, Pat. The other son seems to have been more reticent. Perhaps he did not like print.

Then she and Pamela went to England. They met there the Meynells, the Chestertons, Rose Macaulay, May Sinclair, Muriel Stuart, a young poetess, and Theodore Maynard. Very few anecdotes this time, very few! Everard Meynell's little son thought Pam very beautiful. They met, too, through the Aberdeens, the veteran stationmaster Mr. Jones, a jewel of stationmasters who was very useful to them on many occasions. This is a letter from the maid to the mistress:—
"... He took two turns with us up and down, and I could have sunk into the earth with shame to think of it. The cook was fit to drop. She looked wasting away, but when he began to praise you and Miss Pam—he couldn't find words enough for that graceful child—I just turned round and told what you said of him... The loveliest beaming smile came over his noble countenance: you could see he was pleased and well pleased."

Perhaps he really was pleased, but the race she sprang from gives praise gracefully, not in such sickening measures. That letter, if it were not humorous, would be nauseating.

In Ireland again they visited Dunsany, Dunsany back from America, and glowing with pleasure over the appreciation of art shown there. Dunsany had been very short with a provincial Philistine. Let the writer tell it! She says with the utmost simplicity, "He said he was avenging Keats and me—which inclusion could only be attributed to his goodwill."

There is much of the Linlithgow's too, praise upon praise. More even in this book than of the Aberdeens'.

Another visit to England! This time they met Clement Shorter, who was once privi-

leged to be the husband of Dora Sigerson, and they met John Burnas, the veteran of Labor. Arnold Bennett at literary gatherings kept saying, "Remember Mrs. Katherine Tynan Hinkson is in the room." She liked him well enough, but their standards clashed inevitably. If he meant she did not enjoy sex topics it was a tribute, and she should not feel hurt; but he probably meant only that a memoirist was present and that some of the sayings might recoil on them.

"I think," she said, "he thought me very much of a country cousin. Once I broke into his conversation with a very artistic lady. They were discussing Brabazon. 'Is that the Sussex artist?' I asked humbly. He waved me away indulgently and went on with the conversation. 'Well, he may not be the Sussex artist,' I persisted, 'but I know the house in Sussex which contains more Brabazons than any other building in the world, and I can go there any day I like. In fact I am especially asked to see the Brabazons with other things.' It was the score of the country mouse she says. One wonders!

Some of her descriptions are very charming. She chaperoned a party to Italy. This is a wonderful description of San Niccolo. "The children kept wandering in and out, like the birds that fly in at the open door and out again. Unlike the great Florentine churches, San Niccolo is warm, because the sun comes in and the warm wind. There was the sound of the dragging feet of very young children. In the porch and on the steps there was a chattering of children, like so many sparrows under the eaves. It was Palm Sunday, and the children, soft as pansies or dark roses, came down from the altar, their arms full of palms."

Katherine Tynan has ended by pleasing neither country. To the English she is a Sinn Féiner, to the Irish a West Briton. She knows it. It came home to her at a certain literary dinner...

"Quite suddenly I experienced the strangest desolation. I might almost say the lights burned blue... 'When I forget thee, O Jerusalem!' The cry of the Psalmist echoed loudly on my heart. To think that my country was in her agony and that I was expected to amuse these friendly English people who would begin to laugh the moment I opened my mouth, because I had a brogue."

If I had stood up and said 'My country is dying,' they would have laughed, or I thought they would. There were good Irish there, and good friends of Ireland, but I had gone out into the desert. What did I do there 'in a foreign land, in a lonesome city'?"

She went home to Ireland after that, and the fifth volume of her memories has been published.

ADVICE TO PARENTS.

We have just received the latest Musical Novelty—"The Canary Songster"—considered to be the best and strongest musical toy ever made for children. Send postal note for 2/6 and receive this by return post. —ALLAN YOUNG, LTD., 17, The Octagon, Dunedin.

DIOCESE OF DUNEDIN

At St. Joseph's Cathedral on Christmas Day Masses will be celebrated at 6, 7, 8, 9, and Pontifical High Mass at eleven o'clock. In the evening, commencing at seven o'clock, there will be the Holy Rosary, after which a recital of sacred music will be given by the Cathedral choir, followed by Benediction of the Blessed Sacrament.

His Lordship the Bishop visited the parish of Riversdale on Sunday, and officiated at the blessing and opening of the new church, dedicated to St. Joan of Arc at Mossburn. In the evening his Lordship preached in St. Mary's Church, Riversdale, and on Monday returned to the city. An extended report of the ceremony at Mossburn will be given in our next issue.

At the Church of the Sacred Heart, North-east Valley, the other week the wedding was solemnised of Mr. C. L'Estrange, of Wellington, and formerly of Dunedin, and Miss Ellen Thompson, daughter of Mr. and Mrs. W. Thompson, of North-east Valley, Dunedin. Rev. Father Spillane officiated and celebrated Nuptial Mass. The bride, who entered the church on the arm of her father, looked charming in pure white, with wreath and veil, and was attended by her sister (Miss Clare Thompson). Mr. Wolf (Wellington) was best man. The high altar was beautifully decorated with arum lilies and white roses, and Our Lady's Altar with white roses, the tasteful work of Misses Fogarty (2) and Hanly (2), friends of the bride. Always a faithful Child of Mary and a popular president of the sodality, the bride was, some time previously, entertained by the members at a social gathering and made the recipient of a parting gift. After the ceremony a large number of guests were entertained by Mr. and Mrs. Thompson, at the Bowling Pavilion and later at a dance in the local Catholic schoolroom. Many good wishes accompanied the newly-wedded couple on their honeymoon and expressions of regret from the Valley congregation at the loss of so popular and useful a member, one who was always a willing worker at bazaars, socials, etc., and who was also a member of the Sacred Heart Church choir.

In connection with the musical examinations held in Oamaru last Thursday by Mr. Wesley Roberts, of the Amalgamated Board of the Royal Academy and Royal College, London, three primary candidates—Sheila Brown, Roberta Hinkley, and L. Tonkin—gained distinction, their respective marks being 138, 135, and 135. This honor is conferred but rarely by the Board's examiners. The candidates are to be complimented on their fine achievement, and their teachers, the Misses Cartwright, deserve warmest congratulations upon the success of their pupils. Further successes achieved by the same teachers are as follows:—Inter. Theory—E. McTaggart, 91 (honors); R. Gudsell, 89 (honors); inter practical—E. McTaggart, 85 (honors); R. Gudsell, 81 (honors). Prep. practical—Sheila Brown, 92 (honors); Louise Tonkin, 88 (honors).

The following pupils of St. Dominic's College, Dunedin, were successful in the Sixth Standard examination:—

Proficiency: M. Barr, M. Bartholomew, M.

Bourke, I. F. Brown, M. Campbell, M. Duggan, K. Hilliard, E. Jenkins, M. McTamney, T. McVeigh, N. McKenzie, D. Rodgers, C. Smith, V. Sullivan, V. Todd, E. Walters. Competency: W. Comer.

DEATH OF SISTER M. RAPHAEL, O.S.D.

With very sincere regret we announce the death of Sister Mary Raphael (Martin), who passed away on Monday at St. Dominic's Priory, Dunedin, in the sixty-second year of her age and the thirty-eighth year of her religious profession. Solemn Requiem Mass for the repose of her soul was celebrated at St. Joseph's Cathedral on Tuesday morning. R.I.P.

CHRISTIAN BROTHERS' SCHOOL, DUNEDIN.

DISTRIBUTION OF PRIZES.

The "breaking-up" ceremony in connection with the Christian Brothers' School was held in the school hall last Friday morning, the principal (Brother Murphy) presiding.

His Lordship the Bishop, Right Rev. Dr. Whyte, said that it was a great pleasure to him to join in the distribution of prizes. In the first place he would like to congratulate the boys and the Brothers on the entertainment given in His Majesty's Theatre on Thursday night. The performance throughout was an excellent one, and showed that an enormous amount of work had been carried out both by the Brothers and the boys. Continuing, the Bishop said it was pleasing to know of the industry of the pupils during the year, but it was not everything to carry off the prizes. On a blackboard in another school he had seen written: "It is a greater thing to try without success than it is to succeed without trying," and those who had tried, but who had not won prizes should not be discouraged. He could speak of a number of men in history who had fought against disadvantages such as ill-health and want of opportunity, and yet they had made good as they had had great perseverance. Writers, painters, and sculptors succeeded in life through their industry and perseverance. It was not the cleverest boys who made the most of their lives, but those who plodded on and persevered. Their parents would be proud of them if they proved attentive to their religious duties and obeyed their parents and treated them with thoughtfulness all the days of their lives. In conclusion, the Bishop said that all reports showed that the work of the Christian Brothers had a salutary effect on the civic life of this city. He expressed his pleasure that the boys had given the Brothers every satisfaction, and he knew that they were all proud of the men who taught them. (Applause.)

Mr. J. H. McPhee, the secretary of the Otago Boys' Cricket Association, in presenting the Hudson Cricket Shield to the Christian Brothers' captain, congratulated the school on winning both the senior and junior championships during the past year. In the course of his remarks Mr. McPhee said that cricket was one of the finest games "under the sun" as it required the team spirit—loyalty to the captain and loyalty to fellow members. It was one of the finest disciplinary games he knew of, as it taught

patience and unselfishness. The Christian Brothers' boys played their best because of their loyalty to their teams and to their school. (Applause.)

Messrs. J. J. Marlow and Gillick attended the function as representatives of the Hibernian Society. Mr. Marlow, who acted as spokesman, said that when the Hibernian Parliament met in Christchurch three years ago the question of scholarships had been discussed, and it was decided to do something in the matter. The local society was the first to take action, and Bishop Whyte would later present a scholarship valued at £5 for three years, together with a medal, to Master Jack Hall. He urged the boys who were leaving school to join the Hibernian Society, and to remain true to the traditions and priceless heritage which had been handed down to them.

Mr. C. Todd, who endorsed the remarks of the previous speakers, urged the boys to commence saving, as it was surprising how even comparatively small sums mounted up as an investment for the future. He thanked the Brothers for the careful training of his own sons, and he knew full well that the thorough tuition was still carried out. The school was one to be proud of, and the Brothers deserved all honor. (Applause.)

After Bishop Whyte had presented the prizes the function closed with the singing of "God Save Ireland."

The following is the prize-list:—

SECONDARY DEPARTMENT.

Matriculation Class—Christian doctrine: J. Corcoran (medal, gift of Mr. Julius Dunne). Dux of school (medal, gift of Dr. Hall): B. Lynskey. Dux of third-year class: J. Faulks.

Intermediate Class—Christian doctrine: W. Tither. Dux: H. McKewen.

PRIMARY DEPARTMENT.

Standard VII.—Dux: C. McDonnell. Second in class: D. Roche. Third in class: T. Lacey. Commercial: L. Jones (dux). Christian doctrine: D. Roche (dux).

Standard VI.—Dux: J. Hall. Class prizes: R. Campbell, W. Woods, A. Brown, J. Beard, W. Lowe. Christian doctrine: J. Beard.

Standard V.—Christian doctrine: E. Pledger. Class prizes: M. Nichol, E. Murphy, G. Hussey, R. Kearney, E. Pledger.

Standard IV.—Christian doctrine: H. Carter. Dux: F. Hall. Second prize: Roy Kennedy. Third prize: N. Rae. English: C. Duggan. General proficiency: K. Toomey. Drawing and handwork: C. Lee.

Standard III.—Christian doctrine: Ray King. Dux: S. Brown (medal, gift of Mr. H. O'Reilly). Class prizes: John Meade, Jack Quinn, Fred Murray, Des. Kerr, J. O'Dea.

Standard II.—Christian doctrine: Noel Hall. Dux (medal, gift of Mr. Gawne): Jeff Phelan. Class prizes: Noel Rodden, Don Millar, Jack Farmer, Ed. Fennessy, Phil Rumble.

Special Prizes.—Hibernian Society's scholarship: J. Hall. Athenaeum prize: M. Hayes. Best gymnast (medal, gift of Mr. D. Beard): J. Gouley. Best characters in the play "The Triumph of Justice": F. Foster, J. Howard, and C. McDonnell.

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CANTERBURY AND WEST COAST.

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E. McK., Egmont St., Patea, 15/11/25; T. K., 234 Vivian St., Wgton., 23/4/25; I. H. B., Police Stn., Wgton. Sth. 23/10/25; I. Bros., Thorndon, Wgton., 30/12/25; E.

W. K., 51 Bolton St., Wgton., 15/12/25; T. P., 123 Melbourne Rd., Island Bay, 30/9/25; M. C., 9 Emmett St., Wellington, 15/12/25; A. K., Rly. House, Ohakune, 23/11/25; R. B., Rahotu, 30/10/25; Mrs C., 137 Devon St., New Plym., 23/5/25; Mr. O., 14 Oriental Ter., Wgton., 30/12/25; T. L., 20 Hapua Rd., Hataitai, 30/10/25; M. C., Taikorea, Palm. Nth., 23/11/25; J. M., Farmer, Mataroa, —; J. B., Hine St., New Plym., 15/9/25; A. C., 154 The Terrace, Wgton., 8/5/25; Mrs A., Opaki Rd., Martsterton, 23/9/24; J. J. N., 5 Yale Road, Wgton., 8/12/25; J. C. Mc, Mataroa, 23/11/25; P. J. O'D., Kaponga, 30/9/24; F. F., Marima, 30/12/25; Redemp. Fathers, Hawker St., Wgton., 15/1/26.

AUCKLAND, HAWKE'S BAY, AND FOREIGN.

A. R., Pukekohe, 23/3/26; J. R., Royal Hotel, Auck., 30/9/25; H. L. H., 78 Lake Rd., Frankton, 15/11/25; W. M., Railway Rd., Hastings, 8/12/25; Convent, Cambridge, 30/10/25; T. H., Raupo, 30/10/24; St. B., Convent, Auck., 30/6/25; D. F. C., Shortland, Thames, 30/9/25; W. H., 802 Lyell St., Hastings, 30/3/25; A. McD., Patutahi, Gisborne, 30/11/24; Father. E. T., Kansas, 30/10/25; T. S., 2 Priestly Rd., Napier, 15/12/25; J. S., Racecourse Rd., Waipukurau, 15/3/25; J. F. O'H., Tawhi, North Auck., 30/12/25; J. McG., Dist. Police Officer, Hamilton, 15/8/24; P. McD., Otago, 30/9/25; J. C. D., Mapin, 30/9/21; St. Joseph's Convent, Gisborne, 30/12/25; L. H., Hokiangi, 15/6/25; J. P. K., Ponsenby, Auck., 30/12/25; Mrs M., Pakowhai, 23/5/25; T. L., Limerick, Ireland, 8/11/25; J. McE., 94 Waghorn Street, Napier, 15/12/25.

SPIRITUAL RETREATS FOR LADIES.

The Religious of the Sacred Heart offer to ladies facilities for Spiritual Retreats at the three New Zealand Convents of the Order at the following dates:—

AUCKLAND.—Victoria Avenue, Remuera, January 6th, 7 pm., to Saturday, 10th, 9 a.m. Director, Reverend Father O'Mara, S.J.

WELLINGTON.—Island Bay, Friday evening, January 2nd, to Wednesday morning, January 7th. Director, a Jesuit Father.

TIMARU.—Friday evening, January 2nd, to Wednesday morning, January 7th. Director, Reverend Basil Loughman, S.J. Teachers' conferences end on January 8th.

Intending Retreatants should apply as soon as possible to the

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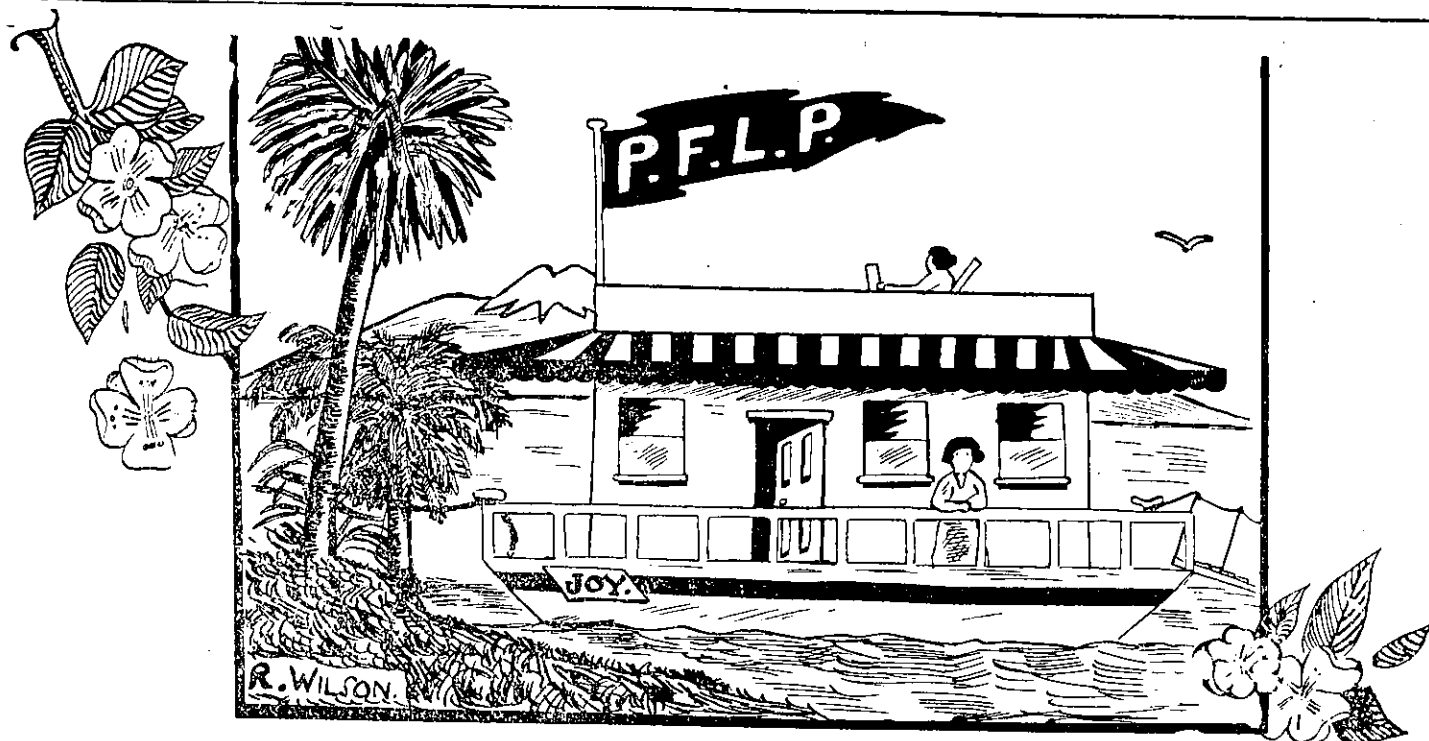
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My dear Little People,

It won't be long now before you'll be having your holidays, what are you all going to do with yourselves during the weeks of vacation? I think it would be a very good plan if the members of the L.P.L.C. would make a point of writing to each other during the holidays, and also be sure to write to "Anne" at least *once*, as well. Do you know it's fearfully lonely when you are all holidaying and the postman just passes my door. See now what you can do to help keep our page brisk and bright during the holidays, see how nice holiday letters look printed on our page.

Some time ago a few of the Little People told me they thought it would be very fine for us to have badges, and I think so myself, but what does everyone else think? I want you all to write me a short letter telling me what you think of the idea, but the whole letter must be only *one* page long, and written in *ink*. If we have badges we will have to buy them, as you know my dear Little People everything we use in this world has to be paid for by somebody. Of course they won't be very dear or else we simply can't think about them at all, and I would like us to work it in such a manner that by buying our badges we would be making a fund for something very special. What it is to be we can decide about later on, but I want you all to write, and tell me just what you think about the idea. Talk it over with the grown-ups at home, they really can be very useful at times like this, because they have what is called "experience," a thing unknown to Little People and "Annes." See what they have to say and suggest, and let me know by the 1st January, 1925, New Year's Day.

I told you the other week that I would give you the names of the new members of the L.P.L.C., here they are, and they bring the count up to 69 members in all:—

McCormack, Dan, The Valley, Maraekahaho, Hastings, H.B.

Quinn, Trephena Bernardine, Okain's Bay, Banks' Peninsula.

Paterson, Teresa, 42 Douglas Street, St. Kilda, Dunedin.

Walsh, Patricia, 22 Cambridge Street, Pahiataua.

Archer, Ida, Little River.

Gallagher, Joan, Heretaunga Street, Hastings, H.B.

O'Connor, K—, Convent School, Hastings, H.B.

Gardner, Patricia, Convent School, Hastings, H.B.

Buchanan, Francis Leo, Dobson Street, Brunnerton.

Poft, Joan, Spreydon.

O'Shea, Margaret, Warwick Road, Hastings.

Brocherie, Ursula, "Onuku," Akaroa, Banks' Peninsula.

That is our list to date, and I do hope you'll make friends with each other. Someone asked me not long ago about making friends with Little People in other countries. I think the best thing for you to do is to write to some of the children whose names and letters you see in other papers. That is the only way I can suggest.

Now we must read our letters and answer them so as not to carry anything over into the New Year.

Dear Anne,

It is such a long time since I wrote so I am writing to-night. Our examination is over now I think I passed I did not think I would pass as I had missed such a lot of school. Mother was in Hospital for a long time and is down with my grandmother just now; she is not better yet. We have had to do the work ourselves so haven't much time for writing. The school was closed for five weeks because of the whooping cough we all had it and it is not very nice. We are saying the thousand Hail Marys for the Infant Jesus. It is raining up here to-night. Well dear Anne this is a small letter but it is my bedtime now so I will bring this to an end for this time. Yours sincerely, Mary Kinney, Hyde.

(So sorry to hear of all your sickness Mary dear, and we hope your mother will be quite well soon. Good children for remembering the Infant Jesus, He will not forget you.—Anne.)

Dear Anne,

I think it is about time I wrote to you again. I have two new friends from the L.P.L.O. and their names are Marie Searle and Joy Brocherie. We all enjoy reading the *Tablet*. I am going to write to Patricia Phelan as she wants a girl of ten or twelve to write to her. I am sending you a photo of the Lighthouse which my brother took. It is not a very good one, but you will see what our lighthouse is like. It shows 25 miles out to sea to show travellers the way to come over the bar at night. As I want to write to your Little People I will close now with best wishes from Mary, Awhitu, Manakau Heads.

(Thank you for the picture of the Lighthouse Mary, I just wish we could come over to you for a picnic. Glad you've made friends, be sure you write to each other faithfully.—Anne.)

RIDDLE BIN.

There are still a few unanswered riddles down at the bottom of the Bin, we'll see what we can find.

1. Which would you rather have, an elephant kill you or a gorilla?
2. What is the difference between a donkey and a post office?
3. What is it that goes up a chimney down but won't go down a chimney up?
4. What is it that turns without moving?
5. Black within red without four corners roundabout, what is it?
6. What is it that a cat has that no other animal has?
7. Black and white and red (read) all over, what is it?

ANSWERS.

1. I would rather have the elephant kill the gorilla.
2. Those who don't know the difference should never post letters as they might give them to the donkey.
3. An umbrella.
4. Milk.
5. A chimney.
6. Kittens.
7. A newspaper.

Of course you all know what a See-Saw

Phoenix Thick Peel

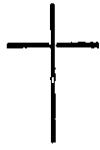


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AUCKLAND

DEATHS

McCARTHY.—Of your charity pray for the repose of the soul of James William, son of John and Annie McCarthy, of Motueka, who died at Motueka, on November 28, 1924; aged 24 years.—R.I.P.

KANE.—Of your charity pray for the repose of the soul of Michael Joseph, second son of the late Charles and Margaret Kane, Invercargill, who died at the Melbourne Hospital, on October 25, 1924; aged 57 years.—Sacred Heart of Jesus, have mercy on his soul.

MARTIN.—Of your charity pray for the repose of the soul of Sister Mary Raphael Martin, who died at St. Dominic's Priory, on December 22, 1924, in the 62nd year of her age and the 38th year of her religious profession.—R.I.P.

IN MEMORIAM

McRANDLE.—Of your charity pray for the repose of the soul of William McRandle, who died at Enfield, on December 27, 1923.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving wife and family.

TODD.—Of your charity pray for the repose of the soul of Richard H. Todd, who died at Ravensbourne, on December 22, 1921.—On his soul, sweet Jesus, have mercy.

SILVER.—Of your charity pray for the repose of the soul of James Albert, beloved husband of Rose Ann Silver, who died at Dunedin, on December 21, 1920.—Sweet Jesus, have mercy on his soul.

WANTED

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A Retreat for laymen will begin on Friday evening, January 30, 1925, and end on Tuesday morning, February 3, 1925.

Retreat giver: Very Rev. Maurice J. O'Reilly, C.M. (Rector of St. John's College, Sydney University).

Applications to be made to the Rector of Holy Cross College.

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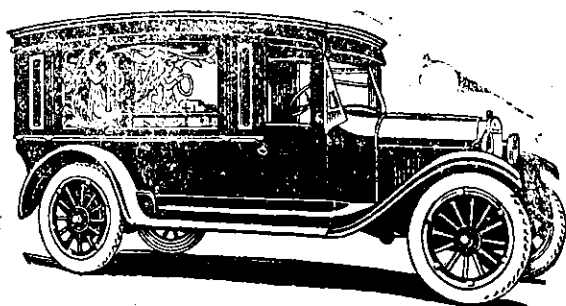
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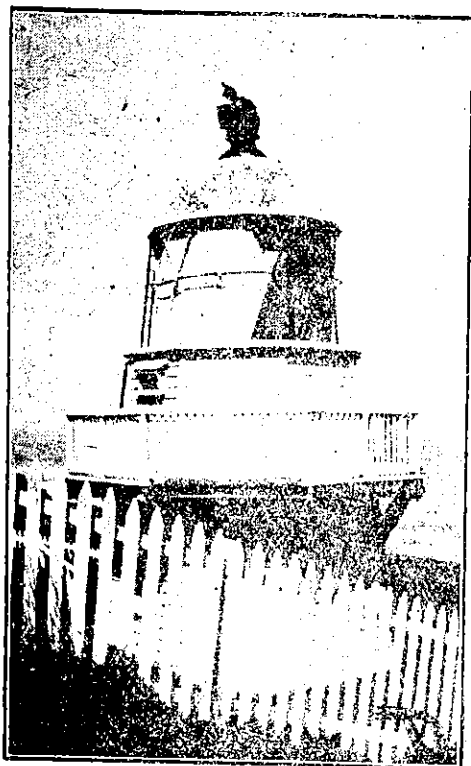


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LIGHTHOUSE AT MANUKAU HEADS

SEE-SAW.

An artist went to sea to see,
What he could see at sea to draw,
He only saw what all men see—
The sea was all the artist saw;
And when he saw he'd seen the sea,
Proceeded he the scene to draw,
And since his scene I've often seen,
I've seen the sea the artist saw.

L.P.R.C. BUSINESS.

St. Joseph's Orphanage,
Upper Hutt,
4th December, 1924.

"Anne,"

Tablet Office,
Dunedin.

Dear Anne,

Will you please thank Reina Burke of Manakau for her kindness in sending us 2/6 for the little orphans. May God bless her for her act of charity.

Thanking you for your kind Christmas wishes.

I remain,

Yours sincerely,

SISTER M. AMBROSE.

(Hope you will see this Reina and always manage to save a few pence for our Little People who are orphans.—Anne.)

The children of St. Vincent de Paul Orphanage, South Dunedin, desire to return their sincere thanks for the Christmas gift of ten shillings and sixpence contributed by the Little People and forwarded to the orphanage by "Anne." The orphans send their hearty greetings for Christmas and New Year to Anne and all her Little People.

No more to-night. Look out for news of a competition next week. I'm expecting to get a very big mail before Christmas, please don't forget me.

ANNE.

That is the Christian faith which has been taught always, everywhere and by all.—St. Vincent of Lerins.

OAMARU NOTES

(From our own Correspondent.)

December 18.

Prize distributions and school break-ups are the order of the day. The local Catholic schools held theirs during the week, and the ceremonies connected with them passed off very pleasantly. No doubt in due course the lists will go to swell the volume that will descend on the *Tablet* office during the next week or so.

A scholarship at St. Patrick's College valued at £66 per annum and tenable for three years, was won by Rupert Cuddon-Large, a lad at St. Thomas's Academy. He is not yet thirteen years of age and the scholarship is open to those up to fourteen.

Among the pupils of the various North Otago schools securing proficiency and competency certificates occurs the name of Henry Rowe, of St. Joseph's School, Oamaru, he having secured one of competency.

The town is sprucing itself up in view of the usual influx of visitors from other centres. The gardens, under its new head from Dunedin Gardens, is looking charming. The borough staff is busy making the rough ways plain by filling up pot holes in the roads and treating them to a sprinkling of sand and tar, for motor traffic on our streets is now very large.

The erection of the War Memorial is now well advanced, and to all appearances will add an additional feature to a street which visiting people give rank as one of the finest thoroughfares in the Dominion.

Most of St. Thomas's Academy boarders have dispersed to their various homes. So the Sisters will have a quiet time for the next few weeks. But despite the academic the Sisters will have a quiet time for the cians' boyish pranks and the shouts of the young voices while they are at play, we will welcome their return.

Miss Tui Hutton, a pupil of the local convent, secured her L.A.B. (eTachers' Certificate) as a result of the recent examination under the Associated Board of the Royal College of Music and Royal Academy of Music.

The girls' social club met on Monday evening and decided on a picnic at one of the popular holiday resorts called Waianakarua. The outing is to take place on the 20th, of which more anon.

While a few months ago the absence of rain presaged a lean year, now the countryside is covered with healthy crops, and grass be that there are not enough cattle to eat it.

INVERCARGILL NOTES

(From our own Correspondent.)

December 19.

The news of the death by drowning at New Brighton, Christchurch, on Sunday last, of John Patrick McMullan came as a great shock to his many friends in Invercargill. Jack was one of our most popular young men, and had spent the whole of his life in this town, having only recently been transferred to Christchurch in his capacity as a Post-Telegraph official. Mr. McMullan was a

keen footballer, and one of the founders of the Marist Old Boys' Club in this town, being for many years treasurer of the club and captain of the second fifteen. He was also secretary for a time of the Marist Brothers' Old Boys' Association, a keen member of the Literary and Debating Society, and a member of the Hibernian Society. In his official duties in the Money Order branch of the Post Office he was well known as a courteous and obliging official, and by his death the department loses a very efficient servant. Jack was, above all things, an exemplary Catholic and a splendid example of the type of young man who has been educated in a Catholic school surrounded by Catholic influences in his home life. The sympathy of all goes out to his father, sisters and brothers in their great loss.—R.I.P.

A pleasant little function took place on Sunday afternoon in St. Joseph's, when the members of the sodality of Children of Mary met to make a presentation to the Sister in charge. The Very Rev. Dean Burke made the presentation of a solid leather dressing case, and referred in his usual happy manner to the good work done by the Sister. All the girls joined in wishing Sister a pleasant holiday and hoping to have her back as directress for many more years.

♦♦♦♦♦

PETONE CONVENT.
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Dux of the school (gold medal presented by Father Quealy): R. Evison.

Prize for diligence: J. Bethell.

Proficiency certificates: R. Evison, J. McBride, R. McGurk, E. McKee, M. Ryan, S. Hodgkinson, L. Robinson, J. Bethell, D. Collett, D. Hill, W. Keating, W. Laracy, K. Morrison, and G. Purcell.

The following won prizes for Christian doctrine—First prizes: R. McGurk, W. Keating, A. Lazarus, J. Grace, M. Anderson, H. Gibbs, M. O'Leary, D. Nicholas, A. O'Neill, A. Gilligan, I. Barry, M. McKone, Frank Fitzgerald, J. Nicholas, R. Butcher, Mavis Ryan, and M. Whitley; 2nd prizes: Jessie McBride, E. McKee, K. Morrison, D. Hill, N. Moody, N. McGurk, J. Summers, M. Farley, G. Donovan, M. Ryan, N. Morrison, B. Higgins, K. Howard, E. Sullivan, M. McGruddy, and H. McNeill.

In the Irish History competition for primary schools in the Dominion, the second prize (silver medal) was won by N. McGurk.

Book prizes were won by J. Summers, V. Burke, J. Grace, and N. Sullivan.

Art needlework prizes—S. Hodgkinson and M. Farley.

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Sports and Entertainments

St. Patrick's Harriers, Dunedin

PRESENTATION OF PRIZES.

After a particularly successful season the St. Patrick's Harrier and Amateur Athletic Club held a prize-giving ceremony in the Tudor Hall on Wednesday evening week.

Mr. G. E. Pollock, president of the club, in the course of a few remarks, said that it was only five or six years ago that the club came into existence, and each successive year had seen an increase in membership. It was gratifying to see the results of their efforts meeting with success. The boys of the club had done particularly well, and were now launching out into open events. He touched briefly on the social side of the club. Dances were held monthly during the winter months. He spoke warmly of the work of the centre.

The prizes were then presented by Mr. Pollock as follows:—

Three-mile Handicap (medal presented by Mr. Foster).—F. White 1, J. Cameron 2. First novice: J. Fitzgerald.

Five-mile Championship, Cross Country (medal presented by Mr. A. Borley and Bowler Cup).—F. White 1, J. Cameron 2, F. J. Meehan 3. Sealed handicap: F. J. Bradley 1. First novice home: R. Hulands.

One-mile Handicap.—C. Menhenick and R. Hulands (dead heat) 1, F. White 3.

One-mile Walk.—J. Cameron (Mr. Behren's trophy) 1, T. McAllen 2.

Sprints Event.—F. White (Mr. Maynard's trophy) 1, W. A. Robertson 2.

Field Events.—W. Walker (Mr. Plank's medal) 1, F. J. Bradley 2.

Three years' attendance badges: W. Allan, E. McIlroy, T. McAllen, H. McDonnell.

One year's attendance: F. J. Bradley and T. F. White.

The secretary (Mr. F. J. Meehan) was presented with a gold medallion in recognition of his services during the past season.

Musical Programme.

The following musical programme was presented during the evening, and met with the approval of the company:—Pianoforte solo, Miss K. Whelan; song, Miss R. Raffills; violin solo, Master O. Cantwell; song, Mr. F. Rodgers; pianoforte solo, Miss N. Pollock, A.T.C.L.; humorous recitation, Mr. Allan Young; song, Mr. A. Borley; song, Miss D. Zaffer; violin solo, Mr. W. Le Gal; banjo solo, Mr. W. Stevenson.

Mr. C. Pizey proved an able accompanist.

Messrs. White, Allan, Cull, Meehan, and Pollock were an efficient committee, and can claim credit for the success of the evening.

IRISH SOCIETY, DUNEDIN.

The Irish Society of Dunedin held its final meeting for the year on Tuesday night in the Overseas Club Room. Mr. A. J. Ryan presided over a fairly large attendance of members and friends. The following contributed to the programme:—Song, "Friend of Mine," Mr. Eccles; song, "She is Far From the Land," Miss Vallis; song, "As in Old Gardens," Mr. Rankin; pianoforte trio, "Irish Airs," Mrs. Mtichell, Messrs. Hanly

and Lockwood; dance, "Seau Triubhais," Miss Edna Agnew; musical monologue, "Rosie's Relations," Miss Mollie Gallagher, A.T.C.L.; song, "Hills of Donegal," Mr. Lockwood; violin solo, "Souvenir," Miss Ethel Wallace; dance, Irish jig, Miss Alice Brockett. Miss Mavis Sandys was accompanist. A supper was served, and dancing brought a very pleasant evening to a close. Before dispersing, Mr. Ryan, in appropriate terms, extended seasonable felicitations to all the members of the society and to those of kindred societies.

Christian Brothers' School, Dunedin

ANNUAL ENTERTAINMENT.

As predicted, His Majesty's Theatre was filled to overflowing on last Thursday evening long before the opening number of the programme in connection with the annual entertainment by the pupils of the Christian Brothers' School. His Lordship the Bishop and a number of the clergy were present. A lengthy and exacting programme was presented, and, with the exception of the orchestra and the talented accompanist (Miss C. Hughes) the whole entertainment—and an exceptionally fine one at that—was provided by the boys. Under the conductorship of Mr. D. Whelan, an efficient orchestra rendered in fine style "Irish Memories," "New Colonial March," and the overture to the drama "The Triumph of Justice," the music of which was arranged by Mr. Fred Stokes, organist of St. Joseph's Cathedral. The curtain rose to tier upon tier of boys neatly attired in white suits and shoes, with green sashes and rosettes, the scene presented being much admired. These boys represented the school choir and, under the baton of Rev. Brother Hynes (to whose fine organising ability and technical knowledge much of the success of the entertainment was due) gave a spirited rendering of "Men of the West" and "Toreador Waltz." Master Frank Foster followed with a recitation, "The Storm Beats Down," which was given really well. The gymnastic class gave a finished performance on the horizontal bar, and later in the evening a splendid series of pyramids and—to the audience—a breathless vaulting horse performance. Individual items which deserve to be highly commended were violin solo by Frank Simmonds, and Irish horn-pipe by Moray Nichol. A scene from "The Rivals" (Sheridan) was well enacted by B. Lynskey (Sir Lucius) and J. Faulks (Bob Acres); while the dialogue, "Examination Howlers," by F. Hall (teacher) and N. Rac (pupil) proved to be a clever and amusing item. The juniors in action songs and Chinese lantern drill made a brave showing, while selected voices from their number rendered "Come Back to Erin" very nicely. A sketch containing some clever topical allusions which was reminiscent of the 'Varsity capping entertainment, occasioned mirth in plenty; the cast of characters—deleting the fantastic names and titles—included F. Hill, N. Rae,

B. Mooney, C. Lee, R. Kennedy, C. Duggan, A. Harris, S. Mason, L. McDonnell, H. Paterson, P. Devereux, J. Robertson, K. Toomey, and V. McCarten. The programme concluded with a drama in three acts entitled "The Triumph of Justice," the principal characters being sustained with considerable ability by Jack Brown, Terry Lacey, Willie Lowe, Michael Fraser, Relph Brooks, G. O'Connell, Leo Doherty, Ivan Cameron, Claude McDonnell, Marcus Coughlan, Arthur Lynskey, John Cummings, Frank Foster, Adrian Curran, and Nicholas Windle. The play was well mounted and the performances of the young players were exceedingly meritorious. The entertainment, which must be classed among the most successful ever presented by the school, was closed by the whole company singing the anthem, "God Defend New Zealand." Master Treacy McKenzie played the accompaniments for some of the items, and the piano was lent by The Bristol.

St. Vincent de Paul Society, Dunedin

ST. JOSEPH'S CATHEDRAL CONFERENCE.

To enable the society's nurse to extend extra benefactions to the sick and needy prior to Christmas, a "gift evening" was held at St. Joseph's Hall on Wednesday, the 17th inst., and met with a very generous response—donations in money and goods being handed in with that cheerful desire to help the devoted members of the society in their charitable endeavors to alleviate the needs of those deserving assistance, which is so characteristic of the people of Dunedin. The members of the society on their part gave those who responded to their appeal something in return—and this in full measure and overflowing—in the form of a delightful musical programme. Mr. T. J. Hussey presided, and announced the appearance of the various artists. Miss Irene Woods led off with a pianoforte solo played in brilliant style, then followed a fine selection of vocal solos contributed by Mrs. Sandys, Mrs. Loughran, Misses S. McCready, C. Dillon, and A. Vallis; Messrs. T. Hughes, D. Fogarty, and T. J. Hussey, nearly all of whom were recalled; and a pleasing vocal duet, well sung by Messrs. H. Poppelwell and F. Heley. The accompaniments were played by Miss C. Hughes and Miss M. Sandys.

In some appropriate remarks the chairman, in conclusion, thanked those who had, so willingly and well, applied their talents in the interests of the cause and incidentally entertained an appreciative audience. On behalf of the ladies of the society who had promoted the function, he said how pleased they were at the manner in which this appeal had been responded to. He paid a tribute to the zeal and discretion of the visiting nurse (Nurse Boys), whose labors among deserving cases were a blessing to the whole district. He assured his hearers that their gifts, in the nurse's hands, would be distributed with a full knowledge of individual requirements, and bring happiness and pleasure into many a home this Christmas.

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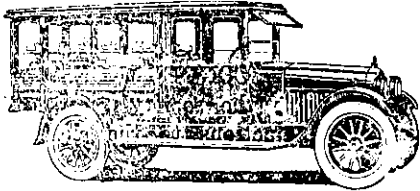


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St Bede's College, Christchurch

DISTRIBUTION OF PRIZES.

The annual distribution of prizes at St. Bede's College took place on December 10 in the Papanui Town Hall, when his Lordship Bishop Brodie presided over a large attendance of pupils and friends of the college. The prizes were presented by the chairman.

In his report, the rector, the Rev. Dr. Geaney, S.M., stated that the numbers on the roll had grown more than ever during the year. There were now 105 boarders and 61 day boys, which was an increase of 46 on the previous year. The year was memorable, too, in that the northern wing of the college had been added. Notwithstanding the existing liabilities on the main building, the Superiors thought that this forward step could not be delayed in face of the growing demand for accommodation. He made an appeal to friends of the college to give assistance in paying off the heavy debts. Last year, for the first time, the college presented candidates for the junior University scholarship examination, and secured a credit pass and one pass. In the matriculation examination eight full and three partial passes were obtained. Students of the college were now eligible for higher leaving certificates, and four would be applied for this year. The certificates entitled the holders to free University education.

In the field of sport, the year had been a successful one, if judged rather by the lessons learned and the recreation enjoyed than by the victories won. Nevertheless the college was proud of winning the match against St. Patrick's College (Wellington). During the football season, six Rugby and two Association teams had been in the competitions, and the third fifteen was first in its grade in the Secondary Schools' Association competition. In the senior competition, although the college team came third, it beat both the leading teams. In athletics the college came second in the secondary schools' tournament, that position being due mainly to the fleet feet of one boy. He referred to the scholarships which were open for competition, and he made an appeal to all who could do something in providing further scholarships which would be of incalculable value to boys whose parents were in poor circumstances.

Bishop Brodie, in a brief speech, congratulated the staff on the work it had done during the year, and also appealed to the benefactors of the college to give all the help possible.

During the evening the following musical programme was given:—Instrumental sextette, K. McMenamin, E. Larsen, A. Feeney, W. Quirke, J. Dolon, C. Shiel; part song, college boys; violin solo, K. McMenamin; song, Rev. Father Outtrim; pianoforte solo, F. Walsh; trio, K. McMenamin, E. Larsen, D. Barron; pianoforte solo, A. Feeney. The second part of the programme was occupied by three scenes from "Othello" in which parts were taken by J. Vavasour, F. Crowle, A. Harrington, J. Doogan, A. Staunton, B. Taylor, J. Wall, B. Anisy, C. Shiel, T. McCarthy, P. Adamson, Iwi Te Aika, T. Anisy and B. Sunley.

The following is the prize list:—

Special Prizes.

Good conduct (the Bishop's gold medal)—James Wall. Next in merit—R. Boland, B. Anisy, W. Steere, Iwi Te Aika, E. Larsen.

Dux (Dr. Morkane's gold medal)—Raymond Bold. Next in merit—J. Hall, M. Daly, F. Crowle.

Senior diligence prize (Dr. Ardagh's gold medal)—James Durning. Next in merit—L. Spring, B. Anisy, R. Boland, A. Kennedy.

Junior diligence prize (the Misses Cleary's prize)—Edward Lynskey. Next in merit—G. Harrison, J. Gorinski, E. Larsen.

Christian doctrine (Mr. B. Darby's medal)—Michael Daly. Next in merit—R. Boland, J. Wall, J. Durning, A. Kennedy.

General excellence in discipline, class work and games (Mr. O'Boyle's cup and gold medal)—James Doogan. Honorable mention—R. Boland. Next in merit—A. Harrington, L. Spring, T. McCarthy.

Senior general knowledge (Mr. A. T. Donnelly's gold medal)—Raymond Boland. Next in merit—M. Daly, J. Wall, E. McCullough.

Junior general knowledge—Henry Sproule.

Oratory and debate (Mr. Walter Clifford's cup)—Arthur Staunton and Michael Daly.

Oratory (Mr. J. J. McCullough's gold medal)—Arthur Staunton. Next in merit—E. McCullough, J. Connolly, T. McCarthy, F. Crowle.

Debate (Mrs. Boland's gold medal)—Michael Daly. Next in merit, F. Wall, T. McCarthy.

Junior oratory—Thomas Tymons. Next in merit—J. Stopforth, John Ainger, C. Still.

Board of Honor medals—VI Form: R. Boland, F. Crowle, J. Durning, A. Kennedy, J. Wall; V Form: J. Ahern, B. Anisy, H. Gilligan, J. Haughey, J. Marshall, V. Meates, L. Spring; IV Form: T. Anisy, P. Burger, G. Duggan, E. Dunne, E. Lynskey, E. McCullough, F. McLoughlin, C. Robinson, Iwi Te Aika, P. Welsh; III Form: W. Chandler, R. Driscoll, J. Gorinski, G. Harrison, B. Jenkins, C. Lawson, E. Larsen, M. O'Reilly, M. Townsend, D. Lewis, C. Woodham; Standards—E. Duncan, T. Furlong, P. Shen, C. Ward.

Form Prizes.

VIA—W. A. Raymond Roland (general excellence, Rev. J. O'Connell's prize for English, essay, Latin, algebra, geometry, equal, science, special mention in Christian doctrine, French, trigonometry); Michael Daly (Christian doctrine, geometry equal, special mention in essay, history, French, Latin, algebra); James Wall (history, trigonometry, special mention in Christian doctrine, English, essay, French, Latin, science); James Durning (French, mention in Christian doctrine, English, essay, Latin).

VIB—General excellence, George Head; next in excellence, A. Kennedy, T. McCarthy. Prize for four mentions in general excellence, oratory, debate and class work, T. McCarthy.

V.—Joseph Haughey (general excellence equal, French, geometry, mention in Latin and algebra); James Doogan (general excellence equal, Mrs. Dunne's prize for English, Latin, mention in Christian doctrine, essay, French); James Loughnan (essay, arithmetic, science, mention in English); Alfred Harrington (Christian doctrine, mention in history and geography); Bodey Anisy (history, mention in Christian doctrine, English, Latin, mathematics); Herbert Lee (algebra); Ignatius O'Boyle (geography, mention in history); John Marshall (prize for four mentions, general excellence, French, arithmetic, algebra); Niall O'Neill (prize for four mentions, English, essay, French, and Latin); Leo Spring (prize for four mentions, diligence, general excellence, Christian doctrine, geography).

IV—Edward Lynskey (general excellence, Christian doctrine, geography, English, arithmetic, honorable mention in geography, algebra, and geometry; Patrick Burger (French, science, geometry, mention in English, essay, geography, Latin, arithmetic, algebra); Charles Robinson (Latin, arithmetic, mentions in geography, French, algebra, geometry); John Mannix (algebra, mention in history, French, Latin, arithmetic, geometry); Frank Welsh (essay, mention in Christian doctrine, English, French); Edward McCullough (history, mention in Christian doctrine, English, essay, geometry); Leo Patterson (geography); George Duggan (prize for five mentions, English, history, geography, arithmetic, Christian doctrine); James Seed (prize for four mentions, Christian doctrine, Latin, English, geometry); Bartley Sheehan (prize for four mentions, Christian doctrine, English, history, French); Roy Murphy (prize for four mentions, arithmetic, algebra, geometry, science).

IIIA—John Gorinski (general excellence, French, geometry, science, mention in Christian doctrine, English, geography, Latin, arithmetic and algebra); Arthur Staunton (prizes in Christian doctrine and English, and honorable mention in essay, essay in French, arithmetic, algebra, science); Maxwell Townsend (Latin, geography, general excellence, French); Eric Larsen (history, mentions in English and French); James Ainger (arithmetic); George Harrison (algebra, mentions in general excellence, English, Latin, French, arithmetic, geometry, and science); Richard Barron (essay); Eric Allan (general excellence, essay, French, and geography, and mentions in English history and geography); John McDermott (Christian doctrine, English, mentions in geography and geometry); Cyril Woodham (arithmetic, mentions in English, essay, history, geography, and algebra); James O'Malley (geometry, French, mentions in Christian doctrine, English, and arithmetic).

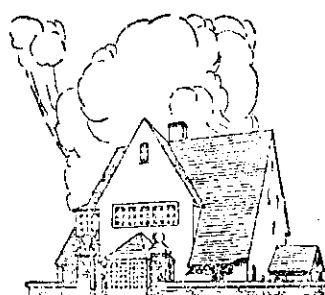
Standard VI—Francis Tymons (general excellence, arithmetic, geography, mentions in Christian doctrine, English and essay); Eric Duncan (reading, poetry, spelling and dictation); Thomas Furlong (Christian doctrine, essay, honorable mention in history and reading); Joseph Darby (English, agriculture, mentions in general excellence, history, and dictation); James Chapman (history); John Kennedy (writing and practical agriculture).

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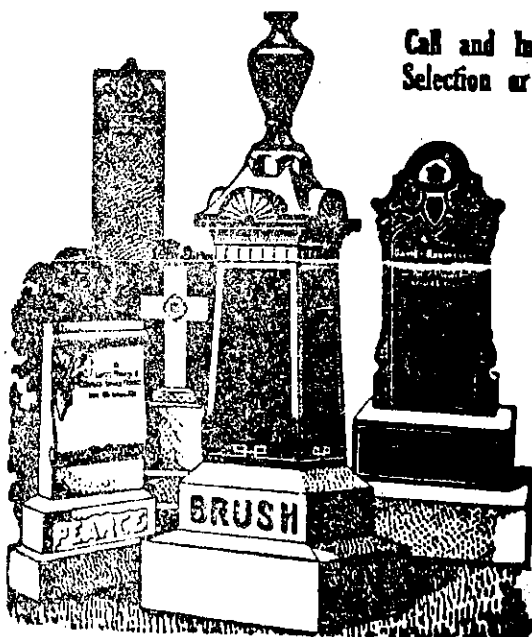


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Standard V.—Peter Shea (general excellence, dictation); George Clarkson (English, essay, and reading); Peter Loughnan (history); Desmond O'Brien (arithmetic); Harold Armstrong (writing).

Standard IV.—Hugh Kennedy (essay, dictation and writing).

Standard III.—Spellman Treston.

The following received mentions:—

Form V.—John Connolly (Latin, French); Henry Robinson (essay); James Tansey (history, geography, geometry); Stan. Murphy (arithmetic); Stephen Barrett (algebra); Vincent Meates (geometry); Ronald O'Gorman (geometry).

Form IV.—Francis McLaughlin (Christian doctrine, Latin); Iwi Te Aika (essay); Desmond O'Regan (essay); Thomas Tymons (arithmetic).

Form IIIA.—Ronald Johnson (history, geography); Kevin McMenamin (Christian doc-

trine, history); Cecil Lawson (Christian doctrine, geometry); Arthur Cotter (English); William Quirk (history).

Form IIIB.—Maurice O'Reilly (Latin); Percy Adamson (essay); James Baxter (arithmetic, geometry); John O'Malley (arithmetic).

Music (special prizes donated by Misses Ward and Mrs. Cherry)—Senior piano, Cornelius Shiel and Alphonsus Feeney; junior piano, Harry Mitchell; violin, Eric Larsen.

Book-keeping (special prizes donated by Mrs. P. Harle)—Senior: Boyd Catherwood; mention, Harrington; junior: Patrick Murphy; mention, James Ainger.

Wool-classing—Senior, Boyd Catherwood (certificate); junior, Gerard McQuilkin.

Special diligence prizes (for boys who did not secure form prizes), donated by Mr. R. Hayward—Alan Kennedy, Frank McLaughlin, Tofe Anisy.

St. Bride's Convent, Masterton

ANNUAL BALL.

In the year 1899 the first of the annual series of concerts given by the pupils of the convent was held in St. Patrick's School, which was then about one-third of its present size. Ever since it has been the custom to close the academic year by a concert. This year, however, St. Bride's is beginning a new cycle in its existence, and to mark that event held its first ball. The evening of December 9 had come. Who can describe the anxious thoughts concerning it that filled the minds of those interested in the great event which it was to witness?

The evening was ideal, the large assemblage most select and orderly—from the beginning success was assured.

Visitors from Martinborough, Featherston, Dalefield, Carterton, and Pahiataua honored the function by their presence. The study hall was most artistically decorated in white and blue (the convent colors), caught up with pink roses. Blue and white bells, kept in place by streamers, marked three divisions in the room. New Zealand's flag, kindly lent for the occasion by Mr. Drummond, had the place of honor, and near it were the green, white and yellow of the Isle of Shamrocks.

The supper room, which accommodated 60 guests at a sitting, looked its best, decked out in pink flowers and asparagus. The lounge and card rooms, arranged to receive lovers of "a quiet time," were left almost severely alone, the attractions of the ball-room holding the huge crowd entranced. Punctually at 7.45 Mr. McKenzie's orchestra appeared, and preparations were made by the capable and genial M.C., Mr. Bradbury, to get the "Grand March" going. This was a most beautiful sight. Over one hundred children took part, and went through the evolutions in a most dignified manner, the deportment of some eliciting most complimentary remarks from the audience. By special request the march was gone through four times before supper, which was served at 10 o'clock. It would be impossible to describe the beautiful dresses, fancy and plain, which were worn. The task of deciding the

prize winners was a very difficult one for Mesdames W. H. Jackson and Bunny (fancy dresses), Eastwood and Michell (neatest plain dress). Miss Erma Renall, Te Whiti, as autumn, and Miss Standen, Dalefield, neatest plain dress (both boarders at the convent) were finally selected, and conducted to Monsignor McKenna, who presented each with a valuable prize.

Dancing was now resumed and continued till midnight, when the very happy and select crowd reluctantly dispersed.

Mr. McKenzie's orchestra gave entire satisfaction and considerably helped to make the success of the evening. Special thanks are due to the ladies who sent contributions to the excellent supper, and who waited on the guests, also to Messrs. J. Bradbury, A. E. O'Leary, M. G. McArley, A. L. Curry, and B. Curry, for their invaluable assistance during the evening.

It is hoped to make the ball an annual one.

Display of Plain and Art Needlework.

The ladies who witnessed this display at the convent on the evening of the 9th inst. were loud in their admiration of the various pieces and the beautiful way in which the work was executed and arranged. From children's socks to men's shirts and ladies' frocks and knitted jumpers, every article of attire was exhibited. Supper cloths, tray cloths, runners, table centres, d'oyleys, cosy covers, magnificent cushions in the latest designs and worked in beautifully blended colors, were displayed. To these were added cushions and table covers in stencilling, the whole making up one of the most beautiful and artistic collections exhibited at the convent for the past 26 years.

Annual Report.

The year which is about to close has been a most successful one for St. Bride's Convent. School duties were resumed on February 11 instead of the 2nd, which is the

usual date, the extra days having been given in honor of the silver jubilee of the establishment of the convent by Right Rev. Mgr. McKenna, on December 16, 1898. The first break in the work of the school was for St. Patrick's Day picnic, which was held on the Solway Showgrounds on March 17. This outing has always been most popular, and one to which the pupils look forward with great interest. The usual ten days' holiday at Easter was not given this year—a month's leave was allowed at midwinter instead. This is to be the arrangement in future. The schools were visited by the Government Inspectors, Messrs. Bird (senior inspector), Cowles, and McKenzie. Most gratifying reports followed their examination. Again, in the early part of December Mr. Bird conducted the examination for proficiency in which our pupils were very successful. In music, practical and theoretical, 44 pupils passed in all grades, from first steps to teachers' diploma, including seven honors. The commercial department had 43 successes, including five diploma passes. Ena O'Connor brought great glory to her *Alma Mater* by taking off the prize from all the Wairarapa schools for her essay on "The League of Nations." In sports our secondary basketball champion team succumbed to unexpected circumstances and were beaten in the return match by the Wairarapa High School. Our juniors, sturdy little players, went right through the fixtures without a hitch, and carried the championship once more to the old school. To the parents and supporters of our school we tender our heartfelt thanks and good wishes, as well as the assurance of a continuation of our best efforts for the advancement of the children.

School duties will be resumed on Monday, February 2, 1925.

Successes in Classroom.

Public examination passes, January, 1924.—Matriculation passes: Maureen Mahoney, Jean Arcus; Civil Service pass: Ena O'Connor; Intermediate passes: Frances McDonald, Frances Kerins.

Secondary Classes: Third Term Results.

Matriculation Class.—English literature and composition, mathematics, French, natural science, history and geography: Ena O'Connor 1.

Intermediate Class.—Arithmetic, English literature and composition, French, history, geography, hygiene, and physiology: Molly Nee 1, Kathleen Thomson 2.

Lower Intermediate.—Best examination: Isla McKenzie 1, Molly Fitzsimmons 2, Molly McGinnity 3.

Arithmetic: Isla McKenzie 1, Erma Renall and Molly Fitzsimmons 2.

English literature and composition.—Molly McGinnity 1, Isla McKenzie 2.

Hygiene and Physiology.—Isla McKenzie 1, Molly McGinnity 2.

Geography.—Molly McGinnity 1, Isla McKenzie 2.

History.—Molly Fitzsimmons 1, Isla McKenzie 2.

French.—Katie Collins 1, Isla McKenzie 2.

Matriculation passes (1924).—Maureen Mahoney, Jean Arcus.

Public Service Entrance.—Ena O'Connor.

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Intermediate.—Frances McDonald and Frances Kerins.

Proficiency passes.—Jessie Annesley, Ngaire Milner, Eileen Milner, Marie Moffatt, Mary Lewis, Lulu Savage.

Competency passes.—Maureen Bourke, Dorothy McPhail, Annie O'Loughlin, Kitty O'Connor.

Passed into Std. VI.—Hinerau Moffatt, Sheila McKenzie, Margaret Thomson, Jean McPhail, Annie Savage, Ena McAuliffe, Kitty Percy, Eileen O'Leary, Lalla Annesley.

Passed into Std. V.—Monica Dillon, Edna Morey, Millie Morey, Phyllis Kilmister, Relda Parker, Margaret Finch.

Passed into Std. III.—Betty McKenzie.

Passed into Std. II.—Mollie Wass, Othely Breeze, Agnes Percy, Winnie Savage, Wanda Dillon, Winnie McGillienddy.

Passed into Std. I.—Huia Pickett, Rosalie Percy, Mary Lyons, Norma Williams.

Primer 2, Peggy Wass; Primer 1, Henri Vickerstaff.

Commercial Successes.

Shorthand.—Speed certificates: 60 w.p.m., 1; 80 w.p.m., 1; 100 w.p.m., 1; 130 w.p.m., 1. Advanced grade, 3; junior, 8.

Typewriting.—Advanced grade, 5; intermediate, 3; junior, 3.

Book-keeping.—Diploma grade, 5; advanced, 6; intermediate, 6.

Music.

Theory of Music.—Senior: Grace Scott, Molly Meikle. Junior: (honors), Erma Renall; (pass), E. Hubbard. R.A.M. rudiments: Grace Scott. Practical music (piano, singing, violin).—A.T.C.L., 2; higher local, 5 (3 honors); senior grade, 5 (3 honors); intermediate, 13; junior, 6; preparatory, 4; first steps, 3.

Prize List.

The following is the annual prize list of St. Bride's Convent:—

Christian doctrine.—Seniors (prize, gold cross): Molly McGinnity.

Intermediates (prize, gold medal and chain): Hinerau Moffatt; equal in merit, M. Moffatt, A. O'Loughlin, N. Milner.

Juniors (prize, piece of statuary): Phyllis Kilmister.

Board of Honor.—Boarders: (prize, gold medal), awarded to Ngaire Milner; day pupils (gold medal), Molly Morey.

Regular attendance.—Molly McGinnity (absent only one half-day).

Domestic Science.—Senior boarders: Girle Emmett; juniors, Betty McKenzie; equal in merit with the winner, Phyllis Kilmister.

Needlework.—Seniors: Annie O'Loughlin; equal in merit with the winner: Isla Standen, Erma Renall, Molly Fitzsimmons, Maureen Mahoney, Isabel McKenzie, Isla McKenzie, Ngaire Milner, E. Milner, J. Annesley, L. Annesley, M. Bourke, D. McPhail, Sheila McKenzie. Juniors: Terry Elleray.

Matriculation and intermediate classes.—Prize awarded to Mollie Nee; equal with the winner, Ena O'Connor and Isla McKenzie. Proficiency class, Jessie Annesley; next in merit, Ngaire Milner. Std. V: Sheila McKenzie prize; equal with the winner, Jean

McPhail. Std. IV: prize awarded to Monica Dillon; equal with the winner, Edna Morey. III: Molly Dwyer prize. II: Betty McKenzie, prize. I: Agnes Percy, prize; equal in merit, Molly Wass, Othely Breeze, Wanda Dillon. Primers: Rosie Percy; equal with her, Huia Pickett and Mary Lyons.

—**—

St. Joseph's School, Dunedin

DISTRIBUTION OF PRIZES.

On the evening of Wednesday, December 10, a large and appreciative audience of parents and friends assembled in St. Joseph's School, Dunedin, for the annual distribution of prizes. His Lordship the Right Rev. Dr. Whyte presided. Occupying front seats were Rev. Fathers Tylee and McMahon, with the principal and staff of the Christian Brothers' School. The spacious room was gaily decorated for the occasion.

A most attractive programme of piano-forte duets, choruses, part songs, dumb-bell exercises and Irish reels was provided and evoked the warmest applause, while the instrumental music contributed by an orchestra of five violins, two cellos, and a piano charmed all. After a one-act drama entitled "Aunt Penelope" the children introduced the element of the Christmas festival by their rendition of "Adeste Fideles," at the conclusion of which the Bishop, in the happiest of speeches, referred to the many pleasing numbers on the programme. He heartily congratulated the pupils on the training they received as shown by their performance, the Sisters on the results achieved, and lastly he congratulated the parents of those who were pupils of the nuns since their children were receiving such satisfactory tuition in secular subjects as well as in the most important of all—their religion. Further, he earnestly exhorted any parents present that night whose children were not attending our own schools not to deny their little ones this great advantage of religious training.

The orchestral items and the beautiful rendering of the "Adeste" he made special and flattering reference to before closing his address, when the entertainment was brought to a close by the singing of the New Zealand National Anthem.

The following is the prize list:—

Infants.—Catechism: L. Joseph. Tables: B. Moody. Drawing: A. McKindrick and F. Lahood. Recitation: A. Campbell. Drill: S. Henry and J. Coward. Handwork: K. Coward and M. Prendergast. Singing: R. Cole and A. Michael. Number: G. Smolenski. Phonics: F. Lahood.

Primary 1.—Catechism: A. Reed. Reading and recitation: M. Hannan. Writing: J. Lahood. Tables and handwork: J. Bacos. Drawing: C. Wiggs. Word-building: F. McAlevey. Drill: J. Lowe. Singing: R. Hanna.

Primary 3.—Arithmetic: W. Fowler. Writing: J. Kelly and A. Tarleton. Reading: F. Joseph. Oral composition: J. Bray. Spelling: L. Casey. Recitation: P. More-

land. Drawing: M. Dyson. Punctuality: F. Elliott.

Primary 4.—Arithmetic: J. Roughan. Reading and word-building: F. McDonald. Recitation and spelling: M. Wiggs. Writing and handwork: M. Hanna. Drawing: P. Bray. Drill: H. Coory.

Standard 1.—Class prize: T. Elliott 1, R. Tarleton 2. Arithmetic and mental: R. Hall 1, M. Michael 2. Composition: C. McKendrick 1, M. Lowe 2. Reading: A. Dalton 1, J. Hannah 2. Recitation: C. Murphy. Spelling: E. Murphy and J. Piper. Handwork: M. Phillips and M. Michael. Nature study: D. Stewart. Writing: T. O'Keefe. Neatness and order: I. Schaab. Attendance: R. Todd. Singing: R. Kennedy.

Standard 2.—Catechism and class prize: J. Campbell. Arithmetic: A. Farry. Reading and recitation: B. Fox. Drawing: N. Phillips. Geography and mental: P. Lawless. Nature study and plasticine: M. Lombardi. Singing: V. Buckley.

Standard 3.—Christian doctrine: A. Lahood. Class prize: M. Todd. Next in merit: F. Fox. Arithmetic: M. Hanna. Reading and recitation: M. Fitzgerald and K. Freed. History: L. Latoof. Geography: H. Fulcher. Composition: A. Casey and A. Coory. Drawing and handwork: E. Baccos. Singing: M. Buckley, M. Joseph.

Standard 4.—Christian doctrine: K. Colling. Class prize: A. McAlercy 1, L. Lauren and B. Lowe 2. Reading and recitation: I. Richmond, P. Dalton. Arithmetic: A. Hanna. Geography: L. Todd. History: D. Roughan, N. Valenski. Composition: M. Moore. Drawing and handwork: R. Baccos. Singing: M. Joseph.

Standard 5.—Christian doctrine: G. Souness. Class prize: K. Fowler. Reading and recitation: M. Cole. Arithmetic: G. Souness, D. King. Music: S. Mansoor.

Standard 6.—Christian doctrine: P. Richmond. Dux of school: M. Campbell. Second class prize: L. Fox. Reading and recitation: M. McCarthy, I. Kennedy. Grammar and composition: K. Wilson, K. Piper. Arithmetic: P. Richmond. Composition: M. O'Donnell. Drawing and cardboard model: M. McCarthy, I. Kennedy. Grammar: A. Wilkinson, M. Schaab. Needlework: J. Joseph. Attendance: M. McCarthy.

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Those delightful entertainers, the Fisk Jubilee Singers, are to commence their tour for the New Year at Hamilton, the prosperous chief town of the Waikato, where they will appear on January 1, 2, and 3. They will be at Tauranga on the 5th; Matata, 7th; Taneatua, 8th; Opotiki, 9th and 10th; Motu, 12th; Te Karaka, 13th; and Gisborne, on the 14th and 15th. Their quaint programme of negro melodies, plantation songs and choruses, together with other items of a popular and high-class nature, is a pure delight, and should not on any account be missed.

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DISTRIBUTION OF PRIZES.

On Thursday, December 12, the children of St. Patrick's assembled for their annual distribution of prizes.

With joyous greetings and happy faces they hailed the arrival of their revered pastor, Right Rev. Mgr. Mackay, who is an old favorite of St. Patrick's, and rightly so, for has he not always taken more than a father's interest in this portion of his parish? From his hands the pupils received their well-merited rewards for their year's strenuous work. The distribution was interspersed with some very select musical items, vocal and instrumental.

At its conclusion the Monsignor addressed a few appropriate words to the children, congratulating them on their work for the year, and wishing them a very happy holiday.

The following is the prize list:—

Grade II.—Class subjects and oral composition, L. Hill; writing and neatness, D. French; arithmetic and tables, F. French.

Grade III.—Reading, spelling, and drawing, N. McCormack; writing and handwork, B. Brown; arithmetic and composition, C. O'Brien.

Grade IV.—Class prize (silver medal), J. Taylor; arithmetic, geography, and handwork, P. Crawford; English composition and recitation, M. Hill; arithmetic and grammar, N. Dougherty; reading and writing, M. Gallien; amiability and handwork, P. Toohill.

Grade V.—Class prize (silver medal), M. McCormack; English composition, M. Johnson; grammar, T. Woods; geography, B. Inglis; diligence and spelling, L. O'Connell.

Grade VI.—Class prize (silver medal), N. O'Brien; English composition and elocution, N. Heneghan; history and geography, E. Inglis.

Form IIIB.—Class prize (silver medal), M. Ryan; arithmetic, harmony, cooking, A. Gourley; English composition, M. Harnett; geography, E. Conlan; diligence in all subjects and harmony, M. Menzies.

Form IIIA.—Class prize (silver medal), M. Heneghan; literature and elocution, M. Hart; commercial work, N. Hunt; second mathematics and history, K. Brown.

Form IV.—Class prize (silver medal), M. McLoughlan; French, Latin, home science, N. McPhee; composition, literature, and painting, A. Woods; mathematics and harmony, M. McLaughlan.

Form V.—Composition, French, history, geography, M. Toomey.

Music prizes.—Preparatory honors (silver medal), M. Johnson; primary honors, T. Woods; junior honors (silver medal) equal T. Blanchard, E. O'Connell; intermediate honors (silver medal), M. Henderson, A.T.C.L.; practical (gold medal), M. Maxwell, A. Woods.

General Prizes.

Amiability and punctuality, A. Gourley; physical culture and deportment (presented by drill master), E. O'Connell; dressmaking and mending, M. Ryan; swimming, N. Hunt;

sports, M. Henderson; politeness (silver medal), M. Menzies; politeness (prize), J. Taylor; good conduct (gold cross), E. Quinn; special mention, N. McPhee; Christian doctrine, sen., (gold cross), M. Heneghan; Christian doctrine, jun. (silver medal), N. Heneghan and P. Crawford; dux, M. Toomey.

The votes of the girls for their most amiable school companion were equally divided between Moya Toomey and Mamie Maxwell, each of whom was presented with a wreath.

School Report.

To-day brings to a close the scholastic year of 1924, which like its predecessor has been characterised by keen application to studies, and consequent success, in the various branches of education. The year was entered upon by a Retreat conducted by Rev. V. McEvoy, O.P., the exercises having been followed with much fervor by the retreatants. This, aided by the daily lessons in religion given by the teachers, has during the year kept constantly before the minds of the pupils, high ideals of Catholic girlhood.

The results of the public examinations have been more than satisfactory. All the pupils presented for the sixth standard secured proficiency certificates, while those who sat for Matriculation, Public Service, Intermediate, and Teachers' D were equally successful. Of the candidates presented for Trinity College of Music two succeeded in gaining their A.T.C.L., and more than 50 per cent. of the remainder secured honors. In the Irish history competition the second medal in the senior division came to Teschemakers. Three certificates were also awarded to other competitors of this college.

Nor was the domestic side of the children's education overlooked, a course of lessons on home science and dressmaking having been assiduously followed by most of the senior pupils. Painting and needlework received their share of attention.

In the sports field, emulation was high, due no doubt to the fact that teams from St. Dominic's travelled from Dunedin to engage in friendly matches with St. Patrick's.

Exercises in physical culture were effectively carried out under the capable supervision of Mr. C. Brown of Oamaru, who must have found some small recompense for his kindly services in the pleasure and earnestness with which the pupils responded to his training.

Convent School, Petone

The Petone Convent School "broke up" for the mid-summer vacation on December 15, after a very successful year's work.

Following was the prize list:—

Dux (gold medal presented by Father Quealy): R. Evison.

St. Patrick's College Scholarship, won by Willie Keating.

Diligence: Jack Bethell.

Christian Doctrine: Rita McGurk, Willie Keating, Amy Lazarus, Jack Grace, Molly

Anderson, Harry Gibbs, Molly O'Leary, Dennis Nicholas, Annie McNeill, Andrew Gilligan, Iris Barry, Miriam McKone, Frank Fitzgerald, Joan Nicholas, Mavis Whitley, and Mavis Ryan (1); Jessie McBride, Ena McKee, Keith Morrison, Donald Hill, Nancy Moody, Neill McGurk, Jack Summers, Molly Farley, Geraldine Donovan, Molly Ryan, Nellie Morrison, Barry Higgins, Kevin Howard, Eva Sullivan, Monica McGruddy, and Hugh McNeill (2).

Art Needlework: Stella Hodgkinson and Molly Farley.

In the Irish History competitions for primary schools, the second prize (silver medal) was won by Neill McGurk, and book prizes by Vincent Burke, Jack Grace, Jack Summers, and Eva Sullivan.

Proficiency certificates: Rhea Evison, Jessie McBride, Rita McGurk, Ena McKee, Stella Hodgkinson, Leila Robinson, Margaret Ryan, Jack Bethell, Desmond Collett, Donald Hill, Willie Keating, Willie Laracy, Keith Morrison, and Geoffrey Purcell. All presented passed with proficiency.

St. Joseph's School, Upper Hutt

The following pupils were successful in gaining their Proficiency certificates at the examination held recently at St. Joseph's School, Upper Hut:—

Elsie Black, Louie Duffy, Rita Hendry, Hinemoa O'Neill, Patrick O'Flaherty, Joseph Parsons, Victor Rogers, Marius Sheridan, Frank Smith, Clayton Taylor. Laura Thomson was awarded an endorsed competency certificate.

The annual examinations have been held and have proved very satisfactory, the majority of the pupils in each class being promoted to a higher standard. The number of pupils at present in the school is 330.

The prize list is as follows:—

Christian Doctrine—Stds. 5 and 6, Joseph Parsons (wristlet watch). Std. 4, Francis Foster. Std. 3, Eileen Shepherd. Std. 2, Molly Duffy; Std. 1, Rose Cameron. Prep. Div., Ivan Strickland.

Dux (gold cross): Patrick O'Flaherty.

Diligence and Good Conduct: Louie Duffy (gold cross).

Composition medal (boys), James Congreve; (girls) Kathleen Connolly.

Sports medal: Geoffrey Jones.

Drawing and Water Colors (silver medal): Joseph Hartley (winner 1st and 2nd prizes at Upper Hutt Horticultural Show, December 2, 1924).

The Sisters of Mercy desire to thank Rev. Father Klimeck, Mr. D. Bohan, and Mr. Mrs. T. Quinn, and Mr. Stacey for their donations to the prize fund.

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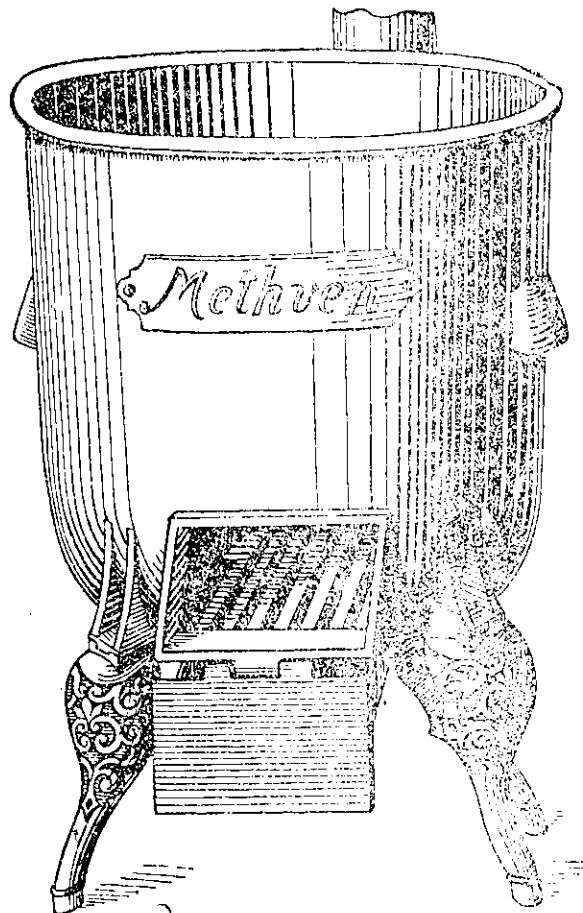
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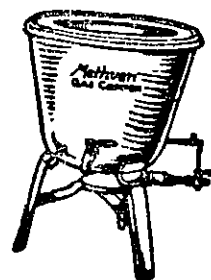
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Sunday Afternoon Readings

XIII. THE KINGS AT THE CRADLE.

The shepherds were not the only visitors to the crib. In distant lands and far apart from one another, dwelt the Magi, devotees of wisdom; greater than kings, for they were the tutors and guides of kings. They were legatees of the great hope, and looked for its coming in humble, firm trust. Only the feet of humility are firm. They had no false learning to lead them away from God. No need for them to torture their minds with puzzles over the great enigma; to them there was no enigma, they knew their hope, and that it would come. Around them were men—and there are such to-day—whose heads held a vast amount of knowledge, held everything indeed except the truth; they were followers of phantoms that tortured their rambling feet. Not such were the Magi. The Star foretold appears in the East, and the Magi arise and follow in its wake. Their hearts are glowing, for the Saviour has come to all the nations. They encourage one another as they hasten to the tryst with holy words: they must be generous in their gifts to the little Babe, they must be humble in their manner in spite of all their wisdom:

"Go humbly; humble are the skies
And low and large and fierce the star:
So very near the Manger lies
That we may travel far."

At the gate of Bethlehem they leave their camels, and, walking like little children, they enter the cave where God Himself has been born. They fall down and adore the Saviour of the nations, and open their treasures to make Him gifts; not lambs and doves and lengths of fleece as the poor shepherds had given, but such as would become the rich; they have with them gold and frankincense and myrrh.

But suddenly they pause, seeing their poverty. What gain to the Babe in these. He Who holds the gold heart of the sun, could not be enriched by mountains of earthly dross; and to Him Who enjoys the fragrance of the stars, frankincense would be foul, and myrrh a scentless lily. But the wisest of the three reassures his companions; let us make the gifts; they will not enrich Him, but given to Him, they will be safe from our mishandling.

In his "Song of Gifts to God" Mr. Chesterton has pointed out the high motive of giving: it is not that we make God richer, but that the more we give to Him, the less we have to spend on our passions, or on useless pleasure. Money has too often made "harlots of the Greeks," and most certainly it has made "hucksters of the Jews" in every part of the world. Think of this when you are tempted to put all your money in trade, reserving none for God. Trade may prove unreliable and bankruptcies may impoverish. It is with God alone our money is safe, He alone can never fail to

make return. To give money to the king, that is to merely national or temporal causes, is, more often than not, to hand it over to "a dumb devil of pride and greed" who, to multiply it, will plunge the world in horrid war. Keep the national coffers empty, and peace will be maintained, but if you put your money into the hat of every junker that accosts you, you must continue to weep for the widows and the orphans who are crushed beneath the wheels of Mammon. Our fathers in the faith stamped God's image on their coin, and, devoting it to His cause, built up Christendom, and crowned every land with churches and schools in which youth and age were taught the beauty of Bethlehem and the glory of the Cross.

The Magi, the first of the Gentile races to adore the new-born Saviour and to offer Him gifts, were our first fathers in the faith; and what they did for us on that great occasion, we must now do for ourselves. The same Divine Saviour comes to us daily in the morning Mass, each new day sees Him new-born on our altars. Why not come in larger numbers to adore Him, and to carry away with us to sweeten our homes the rich graces of the Holy Sacrifice? Why not ask Him to enlarge our hearts that we may be inspired to offer Him much of the goods we cherish?

"Poor world (said I), what
Wilt thou do
To entertain this starry
Stranger?
Is this the best thou
Canst bestow?
A cold, and not too
Cleanly, manger?
Contend, the powers of
Heaven and earth,
To fit a bed for this
Huge birth."

He comes to us and, in places such as this where I am writing, we present Him with a building made of poor boards, and these not too wholesome. This is not the best in our wealth to give; this bears no proportion to the Catholic instinct, faith, and love of our forefathers; this is our reproach, which must be wiped out with generosity. Our love must conspire with our means to make a habitation more worthy of Him Who reposes in our midst. Yet more, meditating on the mysteries of Bethlehem and of the Altar, we shall feel constrained to consecrate to Him our souls and bodies also.

"Nay! what is this, Man?
And who is He?
The Holy Child must die
For you and me."

Oh! say, brother! oh! say, brother!
What then shall be?
Home in His Sacred Heart
For you and me.

Oh! what can we give, brother!
For such a thing?
Body and soul, brother!
To Christ the King."

The consecration of ourselves, body and soul, will consist in a faithful imitation of Him. A Babe in the Crib, He has two titles—"Son of man," and "Son of God." The first is a new one, which He acquired by assuming our nature. In this He humbled Himself; in this God becomes a Child, Infinity contains itself in a body, Eternity encloses itself in a span. In imitation of Him, we must become like little children, with the docility and obedience of children, docility and obedience controlling heart and will and mind. Obedience will not make us less manly, but the keeping of the intellect under discipline and within its proper bounds, will safeguard us from false paths and will lead us into noble and ennobling courses. There are beautiful avenues of thought, and there are labyrinths of abysmal darkness and confusion; to follow in the footsteps of Christ will be to avoid confusion and enjoy supernal light.

When we are cast out and buffeted by the world, we must, in imitation of our Model, place ourselves in the hands of our Almighty Father, Who will safeguard and provide for us, as He sent His angels to hover round the lowly and despised stable.

But it is as Son of God that Christ is specially our Model. This is His title by nature and by right, it is ours by adoption and by grace; but in both cases it is in reality and in truth a Divine Sonship. It is the same grace that is in Jesus and in us. We must preserve and increase this grace by growing daily into His likeness. Without it we are neither His brethren nor heirs of His Kingdom.

Finally, Christ came to make His Father known and loved. Here again He is our Model; and we in our turn and in our measure, must strive to "make known the good things of Him Who hath called (us) out of darkness into His marvellous light."

♦♦♦♦♦

MEDITATION.

What hast Thou made of me? A very god!
Thy flesh and blood are mine; divinity
(For in Thy image Thou hast fashioned me!)
Is mine through Thee. The flowers within
the clod

Has burst in dazzling glory—golden shod,
Thy angels serve me, for they, joyous, see
That my whole being is made a part of Thee.
Transfigured, in the pathway Thou hast
trod.

I kneel, the same, yet very different;
"For ye shall be as gods," the preacher said;
And now I know the light of Love divine,
Which is Thy Heart! O Thou Omnipotent!
O splendor of the world! Thy power hath
wed
Heaven and earth in this frail house of
mine!

—Ave Maria.

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Town and Country News

PALMERSTON NORTH NOTES

(From our own Correspondent.)

December 19.

The "top of the morning" to the new-old *Tablet*. Sure! it's a fine looking paper now. I wonder if Dr. Kelly met it stalking abroad in Europe would he need an "introduction."

Time has not hung heavy on the hands of the choir members of late; besides the extra singing for Christmas they have been practising the Mass that will be sung at the opening of the new church. Haste the day!

We hoped to welcome our Infant King to the new church this Christmas, but it is not to be as the church is a long way from completion. Next Christmas will certainly find us there, and feeling very much at home too.

The school children have said good-bye to their "exam faces" for another year. At every turn one is met by the smiling unruffled calm of the "holiday face," but holidays have wings and school days will soon come back again. Both Sisters and pupils have reason to be gratified with the results of the past year's work.

Miss Nellie Scanlan, the well-known journalist, returned to Palmerston last week after an absence of several years spent in America and England. Her friends have followed her career with interest and her "Splinters from a Traveller's Log," written so regularly for the *Free Lance*, have been pleasant reading for all.

After several weeks of pleasurable anticipation we had the Forty Hours' in this parish on Sunday and Monday last, concluding as usual, after the 8 o'clock Mass on Tuesday morning. The weather was perfect: the sunshine of nature and the sunshine of Heaven poured down upon us for two happy days. Coming so close to Christmas the Forty Hours' was an ideal preparation for the Holy Season. One must not forget a word of praise for the ladies in charge of the decoration of the altar; their work was a credit to them. Dannevirke "loaned" us Father Guinane for the occasion, and one of our priests went over there as "interest" on the loan.

Do you know that the local Sisters are first-rate money-makers? They have been fleecing us right and left lately. First they treated us to a concert in the Zealandia Hall on a Wednesday afternoon. "A concert by the convent children" they called it. Next we were invited to patronise the convent "break-up" in the Empire Hall on the night of Friday, the 5th inst. "We'll go to this function and that is all, as the rest of our cash will be needed for Christmas cheer," said we. "Just a minute," said the Sisters, "we're running a garden party at the convent grounds in Broad Street on December 11, and of course you'll all come along and spend your money, won't you?" We did: the admission was free—the exit wasn't. There will be plenty of money to spend at Christmas all the same; and good luck to the Sisters in their money-making efforts.

Well, if this paper has been enlarged correspondents are not asked to go on for ever,

so here the Palmerston North "notes" end for the year 1924. May good luck be with the *Tablet* and its readers during 1925!

ASHBURTON NOTES

(From our own Correspondent.)

December 12.

The fortnightly meeting of the St. Patrick's branch of the H.A.C.B. Society took place on Monday evening last, and was largely attended. Two names were handed in for membership. The prospectus of the proposed United Friendly Societies' Dispensary was briefly discussed and a summoned special meeting of the branch has been called for January 19 next, when it will come to a decision on the matter.

His Lordship the Bishop, Right Rev. Dr. Brodie, attended by the Very Rev. Dean J. J. O'Donnell and Rev. Father Brown, administered the Sacrament of Confirmation on last Sunday afternoon in the local church, in the presence of an exceedingly large congregation; seating accommodation being completely taxed. The candidates for Confirmation included several grown-ups. Mrs. Rooney and Mr. Lawrence Hanrahan acted as sponsors. Prior to administering the Sacrament his Lordship explained its nature and significance, and again at the conclusion of the ceremony he gave a very instructive address to those confirmed. He warned the children against the present day evils, reminding them, too, that they should have an enduring gratitude towards their parents for the privilege they afforded of a good Catholic education. His Lordship, in concluding, paid an eloquent tribute to the long and faithful services rendered to the parish by the Very Rev. Dean O'Donnell, saying that to-day the Dean was the senior priest of his diocese. He also referred to the good work being done by the Rev. Father Brown. The impressive ceremony was concluded with Benediction of the Blessed Sacrament at which his Lordship officiated.

AHAURA NOTES

(From our own Correspondent.)

December 16.

Early in the month the twenty-four "Follies" from Greymouth paid a visit to the Ahaura Hall. The weather was not exactly beautiful, but the concert given by the "Follies" was. Great numbers of people came from Nelson Creek, Totara Flat, and the surrounding districts. The "Follies"—"some" show,—which is in aid of the convent building fund, fills the air with music and song, and going home you think of sunbeams and lift the air of some old songs of long ago. Much credit is due to Mr. T. Clarke and his comrades in arms for their grand and successful endeavors.

Her many friends will be glad to know that Mrs. J. Blackmore, of Nelson Creek, has made a remarkable recovery from a serious illness. Mrs. Blackmore is now quite strong and able to attend to her household duties. She is deeply grateful to Lewisham Hospital.

The Nelson Creek Choir welcome Mr. I. O'Brien with pleasure and satisfaction. There is every reason to hope that the Christmas singing will be a complete success.

Preparations for the Christmas tree, to be held at the Ahaura Hall, on the 22nd inst., and for the parish picnic in presbytery grounds, on the 27th inst., are far advanced. The Christmas tree, with its wealth of beautiful and attractive toys, promises unique success. Last year the Christmas tree was beautiful—this year it will be more exquisite still. The parish picnic, too, is anxiously looked forward to by young and old. By the way, we nearly forgot to mention that on the night of the Christmas tree a special picture will be screened. Ahaura, cheer up! there's a big lot of sunshine coming very soon.

REEFTON NOTES

(From our own Correspondent.)

December 15.

The devotion of the Forty Hours' Adoration was celebrated at the Church of the Sacred Heart last week, commencing on Sunday after 11 o'clock Mass, and concluding on Tuesday morning at the 6.30 Mass.

The death occurred at the local hospital on Sunday, December 7, of Mr. Thos. Walsh, at the age of 63 years. The deceased had been an inmate of the institution for some considerable time, having contracted miner's phthisis whilst engaged in the occupation of quartz mining. He was a native of Co. Limerick, Ireland, and had resided in the Dominion for upwards of forty years. Requiem Mass for the repose of his soul was celebrated by the Rev. Father Herring at 9 a.m. on the following Tuesday, and the interment took place that afternoon.—R.I.P.

A party of Greymouth musicians—"The Follies"—paid a visit to Reefton on Saturday, December 13, and gave a concert for the purpose of assisting the building fund of the new Greymouth Convent.

LAWRENCE NOTES

(From our own Correspondent.)

December 17.

The handsome gold medal and chain for the Christian doctrine was won this year by May Sheehy. The gold medal and chain were the gifts of Mr. James Todd, of Dunedin.

The school "broke-up" for the Christmas holidays on the 15th inst., when the Rev. Father Farthing presented the prizes.

ST. PATRICK'S SCHOOL CONCERT.

The annual "break-up" concert of the St. Patrick's School took place in the school on Friday night, the 12th inst., when the pupils of the school put forward an excellent programme of songs, recitations, dances, sketches and choruses (says the *Tuapeka Times*). They were assisted by Miss Mary Woods, J.R.A.M. and Messrs. C. Lennon and G. W. Brown, who gave a variety to the programme which was greatly appreciated. The accompanists were Mrs. G. W. Brown and Miss Woods. The building was packed to the doors and everyone present thoroughly enjoyed themselves and voted the concert a capital one and a splendid success. Some of the children's items were of outstanding merit and reflected great credit on their teachers and

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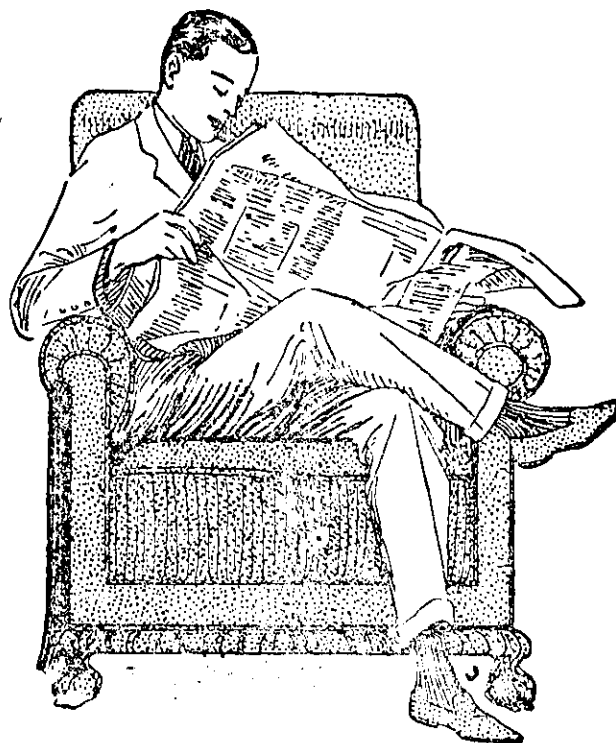
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those responsible for the well got up costumes and artistic facial work, that of the four small boys in the set of quadrilles being quite out of the ordinary.

The programme commenced with a chorus by the school children, after which Misses Sheehy and Fahey played a capital piano-forte duet. Next was a chorus by the girl pupils entitled "Little Girls of Long Ago," which was nicely rendered. Master Eustace Prisk gave an excellent recitation entitled "The Wind," and thoroughly deserved the hearty applause which he won. It was a good item. Miss Sylvia Pritchard danced a Highland fling very acceptably. "Doctors and Dolls" was nicely acted and sung by Misses McNamara and Gorinski and Master Kennedy, who were assisted by a chorus. Master Ian Prisk brought down the house with his recitation "Willie's Speech"; the wee chap was very natural and scored a big success. Miss Mamie Fahey contributed a pleasing recitation. "Old Barty" was capitally sung by Mr. G. W. Brown, and as an encore he gave that fine song "Shipmates o' Mine," in his best style. Miss Fahey gave a nice rendering of "The Fairy Cooks." The first part of the programme concluded with a set of quadrilles performed by four of the smallest girls and four of the smallest boys, the girls in long dresses and the boys in miniature dress suits. The item was a huge success and was greatly enjoyed by the audience. The facial decorations of the four boys was very realistic and reflected credit on the artist.

The second part opened with a chorus "The Dolls," after which Miss S. Pritchard danced the Irish jig very acceptably. Miss Mary Woods was in good voice and gave a capital rendering of "It was a Dream" and to an insistant recall "A Little Bit of Heaven" also very finely sung. "The Doctors" was the title of a trio given by Masters Fahey, B. Prisk, and Kennedy who were assisted by the chorus and was a good item. The beautiful lift of the old favorite "Caller Herrin" was greatly enjoyed by the audience. This was one of the best choruses of the night and the girls of the school sang it with a very fine effect. Miss Pritchard again pleased with her Rainbow dance which was nicely given. Mr. C. Lennon gave a sympathetic rendering of "The Irish Immigrant," and had to respond to an emphatic encore, giving "Believe Me if All Those Endearing Young Charms" very acceptably. A scene from *Uncle Tom's Cabin* wherein Miss Rita Fahey took the part of "Topsy" the negress, and Miss Sheehy, the mistress, and Miss Moya Prisk "Eva," was splendidly acted by the three pupils concerned and thoroughly deserved the applause which it gained. The concert concluded with the whole of the pupils singing with great spirit "God Defend New Zealand."

Afterwards a dance was held, which was largely attended.

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Cardinal O'Connell, Papal Legate to the national convention of the Holy Name Society at Washington, U.S., made the above statement in an address to the delegates.

"When the utter ruin and destruction of all law and learning threatened humanity in the degeneracy and the utter downfall of Greece and Rome, when later the barbaric tribes from the North and the East threatened to overwhelm all culture and learning and all civil order, it was the power and love of the Holy Name, held fast in the hearts of Christian men, that stemmed the tide of utter desolation and complete destruction, and patiently and laboriously sustained the very foundations of human culture and morality."

A Splendid Array.

He said when, centuries after, the division of Christendom, hitherto one and united, hurled all Europe into a conflict so enormous and so fratricidal that the fundamental principles of Christianity itself seemed on the very verge of decay and death, again it was the men of the Holy Name who, when the din of battle had passed and the clouds of confusion had rolled away came out of the conflict unwounded and unharmed—nay, strengthened by the conflict for greater endurance and nobler triumphs.

"It was clear that the men who are faithful to the Holy Name and what that name stands for, constitute a splendid array of the finest elements upon which the welfare of any country may absolutely depend.

"Respect for authority? Why, as children they have understood this. It is no new doctrine for them. It is the foundation of their spiritual and civic life. Obedience to law? Why, this is part and parcel of the fibre of their very souls.



ASCETICAL CONGRESS OPENS IN SPAIN.

The ascetical congress, which is being held in Valladolid in commemoration of the tercentenary of the famous Jesuit ascetical writer, Ven. Lewis de la Pont, was opened on October 23, by Pontifical Mass celebrated in the Cathedral by the Archbishop of Valladolid, with a sermon by the Bishop of Segovia. At mid-day there was opened, in the library of the Holy Cross College, an exhibition of books and other objects relating to the venerable ascetic. The discourse was pronounced by the Rector of the University of Valladolid, Don Calixto Valverde.

The attendance at the congress is very satisfactory. A large number of capitular dignitaries have come to attend, as the Pope has given special permission for such to absent themselves from their choir duties.

The congress continues to the 30th, when the Archbishop will close the ascetical week in his Cathedral by imparting the Papal Benediction.

The daily sessions consist of an interesting series of lectures on ascetical teaching in Spain. The lecture on the first day was on the beginnings of the Spanish ascetical school. On the second day the mitred Abbot of Silos spoke on Spanish Benedictine ascetics. On the following days lectures were given on the Franciscan, Carmelite, and Augustinian ascetics in Spain.

The chief event on October 26, which took place in the Plaza del Rosario, was the unveiling of a commemorative tablet on the house in Valladolid in which Padre Luis de la Puente was born more than three centuries ago; the tablet is the gift of the Mayor and Corporation.



SLOVAKS HONOR PRIEST-POLITICIAN.

The 60th birthday of Mgr. Hlinka, the Slovak priest who is chief of the Slovak Popular Party and the head of the autonomist movement, was made a great celebration this year as an acknowledgment of his work as father and head of the Catholic nationalist movement in Slovakia.

His Holiness the Pope sent his benediction and congratulations to Father Hlinka. Delegations from every corner of Slovakia turned up in Ruzomberok, where Mgr. Hlinka celebrated his birthday by saying Mass in the open air before a congregation of four thousand persons. Flags of the different Catholic delegations, local bands, and the presence of the peasants in their picturesque national costume, all helped to make up a very striking picture.

The press, even the Czecho-Slovak anti-Catholic journals, all united to pay a just tribute to the idealism of Father Hlinka, and his work in keeping alive the national sentiment in Slovakia.

The attitude of the Czech Catholics towards Mgr. Hlinka is one of profound gratitude. They regret the schism that exists between the two political parties, and look forward to the time when the two parties will be able to work in unison, as they did until fairly recently.

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Out of the Marble

(By LOUISE MAY DALTON in *Are Maria*.)

He had not faith. He had not learned it at home; he had not found it in the world. Religion meant nothing to him. If he ever thought of it at all, he called it a cloak, or at best a superstition, so he never tried to put faith into the face of the child. But it was there, unseen.

He had given orders that tramps and beggars should be driven away, but that children should always be made welcome, and, somehow, the children far and near learned this, and ventured into his garden when he sat among the flowers—thinking of the child.

The autumn came, stripping the trees; then the winter, driving the children away—all but the marble infant in the tower, into whose face a holy rapture was coming.

Christmas was near at hand. Old Jane was furtively putting up bits of green and singing quaint carols in a hushed voice. As for the master, he knew that each day had fewer rays of sunlight and that the year was dying, but of the great Nativity he had no thought.

On Christmas Eve the figure of the child was finished. Even the scrupulous solicitude of the sculptor could find no place where the chisel could do more. About the great front doorway there was a niche, long empty, and there he placed the statue, its arms extended, its face shining. Well had the master succeeded, and in the marble face was to be seen all the happiness and wisdom and beauty and goodness that his own visage had lacked.

There was a pleasant bustle within the old house, for the master was coming back. He had sent no message except the few words which said that he would soon be there. There was no need of other warning. There was no wife or child or mother to be glad or sorry; no one but the old servants, and they had been looking for him for many years. And now he was coming.

"There must be a plum-cake for the master," began Jane.

"Plum-cake is it!" exclaimed Andrew.

"What will he do with a plum-cake?"

"Eat it."

"He eat a plum-cake! But you know he's a great man. He's celebrated. He's a sculptor."

"I can't help it if he is," said Jane, stubbornly. "Sculptor or not, he's my own boy, and he'll eat my plum-cake. What is a sculptor, anyway?"

"Something grand," replied Andrew, evasively. "A woman couldn't understand."

"Is it a politician?"

"It's greater than that. Politicians are nowhere."

"A sort of nobleman, helike?"

"A powerful nobleman," said Andrew, with a wild guess. "Why a sculptor is almost as big a fellow as a king."

"Oh dear me!" answered Jane. "Is that so? Then maybe he won't eat the plum-

cake, even if it is half raisins. To think of my boy being a sculptor!"

The situation was now in Andrew's hands and he brought forth his advice.

"The best of everything, as if a king was coming, and the flag up on the tower, and the best sheets on his bed."

They met him at the door two little withered people—and Jane put her arms about his neck.

"Welcome, my own dear boy!" she said, and blessed him.

"I have come home to stay, Jane."

They went with him to his room, where a fire of driftwood danced, and where the air was fragrant with the sweet clover that had been renewed every year for two decades.

No painful memories evoked by the surroundings kept him awake that night; no visions of faces loved and lost—there had been no loved faces; no regrets for happy days passed in the old home—there had been no happy days. His childhood had been a blight, his youth a horror, his exile no pain. What he had never known in his home he had hoped to find in the world, but not knowing how or where to search, he had not found it.

Two things he loved—fair shapes in marble and little children. The little ones loved him, and he had achieved some reputation as a sculptor. These were his successes—his only successes. That he had amassed wealth counted for naught with him. And now he had come home, sick, tired, old before his time.

The tower room was his studio, and there he set to work upon the rough blocks which held imprisoned forms, but his cunning seemed gone. The Cupids and Psyche and fauns no longer left the marble at his bidding, and at night he dreamed not of them, but of a child. The vision never left him. If he awoke in the night, the child smiled; in the morning the child looked upon him with tender eyes. Then he set to work to reproduce that haunting form in marble, and as he wrought he thought:

"I had no children; my little one must bear in his face the promise of eternal youth," or, "I never had happiness; he shall be happy." Yet again: "The beauty that never was mine I will give to him; the wisdom crushed in me shall wake in the child." And through all other thoughts there ran this one: "I was not good; he shall be good."

He could not sleep that night. The house seemed empty, for the child was gone. Early in the morning he stole out to look upon the dear face. A woman and a little child were kneeling upon the doorstep. He was kind to the mother because of the little girl, and touched her gently upon the shoulder.

"Come into the house," he said, "and my housekeeper will give you some breakfast."

She turned and he saw by her dark skin that she was a foreign woman.

"The Bambino!" she said and pointed to the marble child.

Then, as if to repay him for his lost years and the love and joy and wisdom and goodness he had never possessed, the scales fell from his eyes, and he knelt beside the poor strollers and bade the Christmas Babe welcome to his heart.

The flag in the tower was at half-mast that night, but the face of the sculptor was full of peace, and above the door the cherished Bambino held out its sheltering arms to the friendless children, who were, so read his will, to be forever welcome to the home where a little lad long ago had known no happy days.

OUR CHRISTMAS GIFT TO CHRIST: A CHRISTMAS MOTTO.

"It is more blessed to give than to receive." The eternal Truth has said so, and all generations and great-minded souls experience often the piercing truth of the saying. And this is particularly a motto for Christmas, when we are all busy giving our little gifts in memory of the Greatest Gift, which the Father gives us in Jesus, which He gives us in Himself, which the Holy Spirit gives us in the Infant of Bethlehem, conceived by His power and born our brother according to the flesh.

Indeed the entire universe seems bent on pouring gifts upon us, if only we have a comprehending and grateful mind to see them, and the tiny gifts we give one another are only a graceful gesture, so to say, by which we who are so encompassed with generous giving wave on some small part of all we have received to someone else, in token of our indebtedness to God and man.

The Christmas Spirit.

Let us enter on the holy time of Christmas, then, with a careful and calculating spirit—but let all our calculations be how much we can give to our neighbor and to God. To our neighbor, besides the more obvious gifts of greetings and presents, of all the lovingness and cheer that we can procure for them by our efforts or spare from our possessions, there are finer and more enduring gifts that a little ingenuity and self-examination will disclose to us. Charity to the poor at Christmas is one of the commonplaces—the blessed commonplaces of the season. But there are deeds of charity at home that we well may look on as part of our Christmas giving.

An Excellent Gift.

What an excellent Christmas gift it would be to select some special defect or deficiency in our character which results in suffering and harm to those about us, and resolve to correct or supply it as a Christmas gift to the home circle and an offering to the Infant Saviour. Then we shall be giving to our family and associates, and to the Lord of Christmas, and to ourselves as well, a gift whereof the savour and the blessing will endure throughout the years.

—Edward F. Garesche, S.J.

When I say that the Son is distinct from the Father, I do not speak of two Gods, but as it were, light from light, and the stream from the fountain, and the ray from the sun.

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Domestic

By Maureen

A Sponge Cake.

6 eggs, the weight of 3 eggs in flour, saltspoonful baking powder, ½lb castor sugar, 8 drops flavoring essence or the grated rind of a quarter of a lemon or orange.

This recipe is for a large sponge cake suitable for a tipsy cake or to cut in slices for tea. Make half the quantity if you want to try a smaller one first.

Break the eggs into a basin, and whisk them for a few minutes. Add the sugar, then stand the basin over a saucepan of boiling water and beat it briskly until the mixture is quite warm. Take the basin off the saucepan and whisk the egg mixture for fifteen minutes.

Lightly beat in the flour, baking powder, and flavoring, and when all are thoroughly blended turn the batter at once into the prepared tin or tins and bake as directed.

The mixture I have given can also be used for small sponge cakes, but a somewhat simpler recipe that is very good is as follows:—

Small Sponge Cakes.

6ozs castor sugar, 3 eggs, a pinch of baking powder, 3ozs flour, a little finely grated lemon rind.

Break the eggs into a bowl, warm the sugar, and add it to the eggs. Whisk well for ten minutes, then stir in the flour and baking powder, and whisk for fifteen minutes longer. Mix in the lemon rind, or other flavoring if preferred, and bake in small tins.

Genoise Sponge Cake.

This is an excellent foundation for small fancy cakes. 4ozs flour, 2ozs butter, 4ozs castor sugar, 2 eggs, a teaspoonful baking powder, 3 dessertspoonsful milk.

First line the tins that you are using with buttered paper sprinkled with castor sugar. Sift the flour free from lumps and beat the eggs. Cream the butter and sugar together, then stir in a tablespoonful of flour and half the beaten egg, beat in the remainder of the flour mixed with the baking powder, the egg, and the milk. Put the mixture into your prepared tin and bake for fifteen to twenty minutes in a moderately hot oven. Sprinkle with castor sugar, and serve plain, or cut open, spread with jam, and ice and decorate in various ways.

Victoria Sponge Cake.

2 eggs, 4ozs castor sugar, 1 teaspoonful milk, 4ozs flour, 2 teaspoonfuls baking powder.

Beat the yolks of the eggs with the sugar and the milk, continue beating while you add the whipped whites of the eggs. Beat for five minutes. Then beat in the flour and baking powder. Pour the mixture into one or two sandwich tins, sprinkle the top with sugar and bake in a hot oven for about fifteen minutes. When cold cut through the centre of the sandwich and spread with apricot jam. Cover with chocolate icing

and decorate with strips of cream forced on in a lattice work.

Chocolate Swiss Roll.

2 eggs, 2 ozs flour, 3ozs castor sugar, 2ozs unsweetened chocolate.

Break the eggs into a basin, add the sugar. Stand the basin on a saucepan of hot water and whip the mixture for a quarter of an hour. Then gradually stir in the flour and the chocolate, finely grated. Stir until the mixture is quite smooth. Grease a baking-dish, dust over it a little flour and sugar, turn the batter on to this and bake in a good oven for twenty minutes. Prepare a filling as follows:—

Rub half a pound of icing sugar through a sieve, put it in a bowl, add to it twelve drops of vanilla and enough whipped white of egg to form a stiff paste that will just spread easily. While the chocolate sponge is hot, trim it as quickly as possible, spread on the vanilla cream, and roll up at once.

Baking.

With regard to the heat of the oven, it is very important to obtain a moderate one. Sponge cakes must never be put in a fierce oven, and the beginner will be wise to use the flour test or a thermometer.

For the flour test:—Sprinkle a good pinch of flour in the oven and wait one minute, if by then the flour is a golden yellow, the oven is ready, if very dark brown or black it is too fierce, lower the gas and wait until it cools, or if a coal fire, open the oven door.

If a thermometer is used, it must not register more than 260deg.

When you want to look at the cake, open and shut the door very gently, a strong draught is fatal. See therefore that the kitchen door is shut while you are baking.

A large sponge cake takes about one hour to bake; small ones about fifteen minutes.

To test if they are done, press a finger on the cake gently, if it leaves a mark, they need more cooking, if, on the contrary, the cake is springy and the finger leaves no mark, it is done.

For all cakes, except rolls, turn on to a wire tray until cold.

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The Family Circle

THE CHILDREN'S HOUR.

(There was a time when children were enjoined to be "seen but not heard," when their natural playfulness was repressed. Longfellow did much to break down this foolish custom.)

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice and laughing Allegra,
And Edith with golden hair.

A whisper and then a silence;
Yet I know by their merry eyes
They are plotting and planning together
To take me by surprise.

A sudden rush from the stairway,
A sudden raid from the hall!
By three doors left unguarded
They enter my castle wall!

They climb up into my turret
O'er the arms and back of my chair;
If I try to escape they surround me;
They seem to be everywhere.

They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen
In his Mouse Tower on the Rhine!

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old moustache as I am
Is not a match for you all?

I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon
In the round-tower of my heart.

And there will I keep you for ever,
Yes, for ever and a day,
Till the walls shall tumble to ruin,
And moulder in dust away!

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THE RELIGIOUS LIFE.

"It is sometimes difficult to understand, when we think seriously about it, how every one in the world does not become a Religious. Considering that Almighty God made us and made us for Himself, I do not, for my own part, see how anyone, wise even with the wisdom of common sense, can help giving their whole being to Him, can help desiring to bind themselves hand and foot to His perfect service. At least, it is a wonder why more do not do this. Still many cannot, more will not do it. Many who seem really to love God, yet shrink from the religious promise, the religious spirit. There is a terrifying example in the Gospel of this sub-

ject. It is the **young** man whom Our Lord loved, and who **loved** Our Lord again. He was invited to **give** all to the poor and follow Jesus in a life of perfection, but **shrank** from the call and went away sorrowful. The Gospel adds that he had **great possessions**."—Bishop Hedley.

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THE CATHOLIC HOME.

"A truly Christian home is a great blessing." But every home whose occupants are Christians is not necessarily a Christian home. The fact that parents and children are Catholics does not make it a Catholic home. What is it that makes a visitor say on coming in: "I see you are Catholics here." Is it not because he detects that indefinable thing called the Catholic spirit. Nothing may have been said or done, but the home has proclaimed itself Catholic. What makes a home a Catholic one? It is not merely the fact that all are Catholics, because, unfortunately, there are homes where only Catholics are found and very decidedly they are not Catholic homes.

In the true Catholic home there is happiness, because it is the nearest station to heaven and God is in the happy homes, where His law is observed and His love prevails. Home is the earthly abode of happiness, for there a man finds his best and sweetest joys in the society of his wife, the companionship of his children and the pleasure of welcoming friends.

There is peace in the Catholic home, because this is the gift Christ left us. "Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid."

In the true Catholic home there is love, the motive power of life. Christ came to spread this fire of love upon the earth, and what is dearer to His Sacred Heart than that it should be enkindled in all the Catholic homes of the world? If love should exist anywhere it should exist in the home. Home and love are synonymous.

Everyone is very industrious in the true Catholic home, because they know "Idleness is the root of evil; the devil's paradise." We have fine example to urge us on cheerfully in our work. Christ during His life on earth, labored at a carpenter's bench for the bread His Blessed Mother ate. Later on He taught the twelve fishermen for three years, and that class was anything but bright and intelligent. How Christ must have labored in fulfilling the arduous duties of teacher! How the Mother of God worked at Nazareth! She did not fear to put her hands into the wash-tub, or into the dishpan, and even if modern girls will call such labor beneath them, it was not disdained by the Blessed Virgin. St. Joseph, while he lived, worked at his trade and brought bread for the Child and His Mother.

In the Catholic home you should expect to find these things: Pictures of the Sacred Heart, Our Blessed Lady, and some of the saints, Catholic papers and books on the

table, showing evidence that they are read; conversation on Catholic topics at the table and in the living-room; rosaries and scapulars worn by all; regular attendance at Sunday Mass; frequent approach to the sacraments; a peep in the nursery would find the little children at mother's knees saying their night and morning prayers; night and morning prayers reverently said by all. The sound of the Angelus bell recognised; a firm conviction on the part of all the children that they had the best mother and the best home in the world; manly boys, and womanly girls, all desiring to help mother in any way they can; a profound respect for father, the head of the Catholic home, a loving deference and a happy union in the family life.

One day Our Blessed Lord said that the children had guardian angels, who always saw the face of His father in heaven. We know they are there, pleading and praying for the little ones with the hope that at last they may be worthy to receive the great reward promised to them who persevere. With what delight do the guardian angels think of the home where such care is taken, and where every good example is given the little ones of Christ?

—PAULINE RYAN.

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HOW TO SUCCEED.

Most young men and most older men consider a man successful when he has accumulated considerable wealth. In a measure, the accumulation of wealth does indicate success, but it is a mistake to think that all men who are wealthy are successful and that all men who die poor are unsuccessful. Some of the most successful men in the world have died with little or no wealth. Some of the wealthiest men in the nation, when the real test of success is applied to them, are failures. Wealth does not necessarily measure success, or a lack of wealth failure. Success depends on rendering a capable and an honest service, doing the things that need to be done.

If all young men would make up their minds to prepare themselves for some job they like and pledge themselves to discharge the duties, which fall upon them, faithfully and to the best of their ability, all would be successes. One of the greatest assets in a young man's life is character and it requires character to be a success.

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SACRIFICE.

Praise of the lips is valueless,
Which has no echo in the heart;
The hollow cry of Lord, my Lord!
Is worthless coin in heaven's mart.

The sterling currency of deeds,
Wrought in the crucible of pain,
Shall only pass where Christ is King—
Loss with God is the only gain.

It is the universal law,
Gain through loss, escaping none;
Mary beneath the crimson tree,
And nailed to the tree her gentle Son.
Purple and gold, aye, let me wear!
But the purple be the streaming flood
From Christ's capacious heart; the gold,
Deeds tinged by sacrificial blood.

—WILLIAM V. DOYLE, S.J.



KNEW MORE THAN THAT.

A number of recruits were practising the art of taking cover. The officer in charge turned to one of his rawest men.

"Get down behind that hillock," he ordered, "and, mind, not a movement or a sound!"

A few minutes later he looked round to see if all the men were concealed, and to his anger observed something wriggling behind the small mound.

"I say," he shouted, "do you know you are giving our position to the enemy?"

"Yes," replied the recruit; "and do you know that this is an ant-hill?"

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NOT THEIR FAULT.

Travelling by train to market one day, half a dozen burly farmers completely filled the railway carriage. At one stopping-place a tall, cadaverous-looking individual opened the door of the compartment and tried to get a seat between two of the men.

Finding this beyond him, he stood up and remarked:

"Excuse me, gentlemen, but you really must sit up a bit. You know that according to Act of Parliament every passenger is entitled to eighteen inches of sitting accommodation."

"Aweel, my mannie," replied one of the farmers, "that's a' very fine for the like o' you, but ye canna blame us if we're no' constructed accordin' to the Act of Parliament!"

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SMILE RAISERS.

"I thought you said your husband was going to swear off smoking with the New Year, and here you are giving him a box of cigars."

"I'm going to help the resolution along. That's why I bought these cigars."

▽

The schoolmistress was about to dismiss the class for the holidays.

"Now, children," she said, "I hope that you will have a very pleasant time, and, what is more important, that you will all come back with a bit of sense in your heads."

Promptly came the chorus of voices, "Same to you, miss."

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Science Siftings

(By Volt)

Apostle of Punctuation: "How the Marks typographers our modern scheme of punctuation. Were Invented."

So accustomed are we to certain established features of the printed book, such as headlines, pagination, and punctuation, that it is somewhat of an effort to visualise a book without these aids to its ready use. "Good punctuation," it is said, "is an aid to ready comprehension of subject matter, and may be likened to phrasing in music." Yet although printing with movable types was "invented" as early as 1457—the year that Fust and Schoeffer printed their *Psalter*—it was many years later before consideration of convenience induced the early typographers to adopt such obviously essential auxiliaries as punctuation marks (says *John O' London's Weekly*).

The First Punctuated Book.

The *Lactantius*, printed by Sweynheim and Pannartz at Subiaco, near Rome, in 1465—besides being the first book printed in Italy—has the distinction of containing the first points other than an oblique line and a period. Of this book, W. A. Copinger, in the *Transactions of the Bibliographical Society* (II, ii., 113), says: "As to punctuation the *Lactantius*, printed at Subiaco in 1465, has a full point, colon, and note of interrogation."

This was an interesting departure from the practice of the first printers, who imitated not only the handwriting—including contractions, combined letters, etc.—but also the peculiarities in the MS they copied, even the uneven alignment; apparently it took them some time to realise that even lines looked much better. At first, they had the MS in mind when setting out to print a book, and produced not something new and distinctive, but something closely resembling a MS: a book indeed, but one slavishly imitating the script of the original and the special features peculiar to hand-written work. As a result, an early-printed book often looks like one written in formal book-hand. Caxton's type, by the way, was based on the ordinary Flemish bookhand he saw in MSS in Flanders, and is said to have been an attempt to reproduce by means of type his own handwriting.

A Modern Art.

By the beginning of the sixteenth century book printing had almost established itself as an art distinct and separate from MS writing. The printed book ceased to reproduce the peculiar features of the written book, and began to mould a form in accordance with its own characteristics. The need of a standardised system of punctuation now became urgent. To satisfy the need, Aldus Manutius, a Venetian printer, introduced a system of points, based on the dots of the Greek grammarians, by means of which he broke up the continuous lines into words, and separated the words into sentences. This Aldine system, mainly due to the invention of printing in the fifteenth century, constitutes with some improvements by subsequent

Our Mixed Language.

When the Normans conquered England and dispossessed the Anglo-Saxons of their lands they spoke what is known as Norman-French. This continued to be the official language for many years.

One of the most remarkable, though often unnoticed, results of this dual language in the same country is the different names we give to the dead and living animals used as food.

The Saxon was the serf who tilled the soil and tended cattle; the Norman was the overlord who ate the meat thus provided. While we call the living animal a cow, we call the dead animal beef, the first word being Saxon and the second Norman.

Similarly, the serf called the living animal a sheep, but when it was served on the baron's table it was mutton. In the same way deer became venison, calf became veal, and the hog became pork.

Science Baffled by Scents.

Science can do marvels for sight, hearing, and touch, but so far it has accomplished nothing for our sense of smell.

Attempts have been made to find the means by which deer and other animals detect a man's presence even though he is a mile or more away and out of sight. It seems fairly certain that the secret lies in a wonderfully keen sense of smell, yet elaborate tests have not proved this.

Civilized man has lost the keen power of smell with which he was originally endowed, but many savage races retain it. A tribe in Northern Japan track game by the nose alone, exactly like a dog. There is also an Indian tribe in Brazil with the same gift.

Occasionally a member of one of the white races is found with similar powers. Dean Buckland, the geologist, could tell the locality in which he happened to be simply by smelling the earth. Once, on being lost while out riding with some friends, he picked up a handful of earth, smelt it, and announced, correctly, that they were near Uxbridge. James Mitchell, the blind deaf-mute, invariably recognised his friends by the odor peculiar to them when they entered his room.

So far from deciding how our olfactory nerves work, science has not yet discovered what scent is. A grain of musk, for example, will perfume a room for years, and yet, on being weighed, will be found not to have diminished even a fraction in size.

◆◆◆◆◆

In every person who comes near you, look for what is good and strong; honor that, rejoice in it; as you can, try to imitate it and your faults will drop off like dead leaves when their time comes.—Ruskin.

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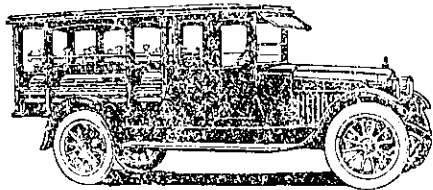
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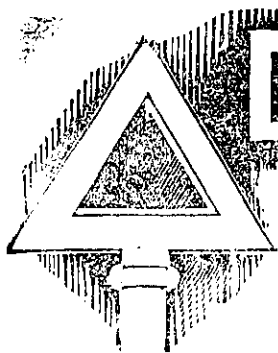
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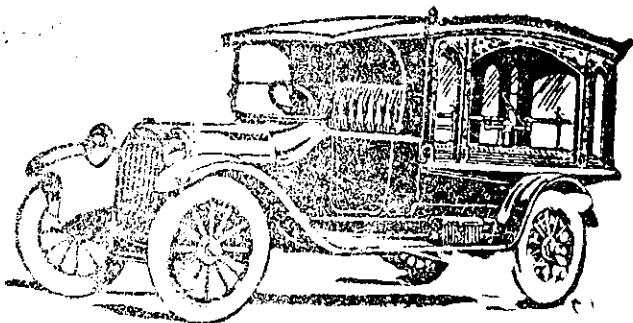
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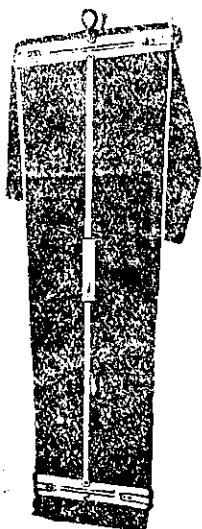
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