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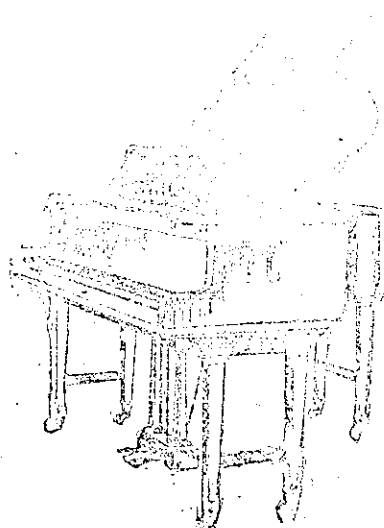
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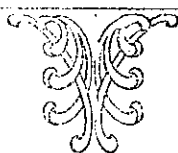
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- Jan. 18, Sunday—Second Sunday after the Epiphany.
 „ 19, Monday.—SS. Marins and Companions, Martyrs.
 „ 20, Tuesday.—SS. Fabian and Sebastian, Martyrs.
 „ 21, Wednesday.—St. Agnes, Virgin and Martyr.
 „ 22, Thursday.—SS. Vincent and Anastasius, Martyrs.
 „ 23, Friday.—St. Raymond of Penafort, Confessor.
 „ 24, Saturday.—St. Timothy, Bishop and Martyr.

SS. Fabian and Sebastian, Martyrs.

St. Fabian was elected Pope in 236, and governed the Church for fourteen years. His life, like that of so many of the early Popes, was closed by martyrdom, A.D. 250.

St. Sebastian was an officer of high rank in the Imperial Guard. Owing to his virtue and courage, he was much esteemed by the Emperor Diocletian, and was enabled by the influence thus acquired to protect numbers of his persecuted fellow-Christians. He was beaten to death with clubs about the year 288.

St. Vincent and Anastasius, Martyrs.

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 His Heart's last drop Who redeemed the earth.

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 To bring one soul to the Crucified.

And how many souls may be thine, may be thine,
 And a throne like that where the Seraphs shine:

While angels in wonder and envy see
 The glorious mission God gives to thee.

And if there are times when the human heart
 Is tempted to wish for an easier part,
 God's life-giving grace forever will be
 Sustaining, supporting, enlightening thee.

And thy burning work for the souls of men
 Will win them, will save them again yet again;

Though the Lord of the harvest would take
 For thy toll

The life-work that brought thee one single
 Soul.

—The Missionary.

THE STORYTELLER

NORA

Translated from the German by PRINCESS LIECHTENSTEIN
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CHAPTER XI.—(Continued.)

As he once more mounted his horse, Degen had a tough combat with himself. It seemed cowardly not to visit the man to whom he would eventually be so nearly related, and whose guest he had so often been. Moreover, Lily's chatter had brought Nora's image so vividly before him, that he felt a great longing to hear something about her. He made up his mind at last, and turned his horse's head in the direction of the hotel where the director was staying. He did not notice that the dark fellow had followed him.

Arrived at the hotel, he sent up his card to the director. He was shown into a room, and the waiter politely asked him to sit down until he returned with the answer. A lady was standing by the window, and Curt, supposing it to be the director's wife, quietly advanced towards her. She turned, and a cry of joy broke from her lips.

"Curt! Curt!" and two arms were thrown round his neck, whilst a pretty head pressed itself on his shoulder.

"Nora, you here?" Curt answered very coldly in return; and his face betrayed symptoms of strong displeasure.

His kiss must also have been cold, for Nora raised her head in surprise.

"Are you sorry that we should meet? It was not our fault! We did not arrange it beforehand! It was quite by chance, you know."

"Why are you here?" he asked again angrily. "You know how I hate your being where the company is, and how I wish you to remain in the villa."

Her arms fell hopelessly at her side, as he made her this reproof.

"My father fell suddenly ill," she said, "and we were sent for by telegram."

"Wouldn't his wife have been sufficient?" he asked, still more put out.

"O Curt! you're surely not thinking of what you're saying," she sadly cried. "Is it then so very disagreeable to you to find me here?"

"Disagreeable! No," he said, somewhat softened by the sadness of her tone. "But I do think it so unpardonably imprudent. Here, of all places, it is so desirable that you should not be mixed up with these people. And then, you know, how earnestly my mother wishes me to abide by the conditions made, and how am I to do so when you are so near?"

The last words made up for all, particularly as he then drew her tenderly towards him.

"I will go away again as soon as I can," she said gently.

"I shall also be going away soon," he said. "It is so far good that we should have met, as I can tell you thus, that I am going far away, and for some time, too."

"You are going to travel?" she asked, and her blue eyes looked anxiously up at him. "O Curt! don't be so dreadfully unreasonable!"

"It is much better I should, it is necessary I should," he said, with the obstinacy young men like to employ against women's arguments, perhaps in order to assert their manly superiority. "It is better that I should not spend the time of trial here. I shall soon go as attaché to the embassy at Constantinople. I daily realize the wisdom of my mother's advice in that particular."

Nora was silent for a few minutes, as if she were trying to realize the sense of those words. All of a sudden she threw her arms round his neck, and cried out wildly: "Curt, Curt, they only want to separate us for ever! They want you to break your engagement! It does not matter to them that we should not consent; they want to put a great distance between us."

Curt drew her still closer to him.

"As if the heart knew anything about distance!" he said tenderly, pressing his lips to her forehead.

"Yes, it does!" she cried passionately. "So long as we breathe the same air, I feel that I have something in common with you. So long as we are amongst the same people, and in the same country, there is one link between us. But the farther you are away from me, the more you are surrounded by strangers, the more difficult it is for our thoughts to meet! Curt, even the trees change their foliage upon foreign soil, and hearts can also change. Ah! Believe me, dear, that is what they reckon upon!"

"It was of my own free will that I made up my mind to go," he said, somewhat offended at this suspicion thrown upon his manly independence. "I have considered the matter well, and have seen how much better it is for us that I should take this course. Are you, then, so afraid that your love should not be able to resist absence?"

"My love? Oh no! To us women it is the principal part of our life—to you it is only a part, and a secondary one too. Oh, tell your mother that you will be faithful to the conditions, but don't go away!"

Curt bent over her, and smoothed back the masses of her black hair from her burning temples. He kissed her eyelashes too—a tear was trembling upon them.

"Don't be childish, Nora; a few miles farther cannot make any difference. Did your poor Toggengurger also forget in the East?" he asked jokingly.

Nora was just going to answer, but at the same moment Curt started, and letting go of her, looked proudly and impatiently up. Nora also raised her eyes, and her forehead and cheeks became purple. In the opposite door—

A. H. Fitzgerald

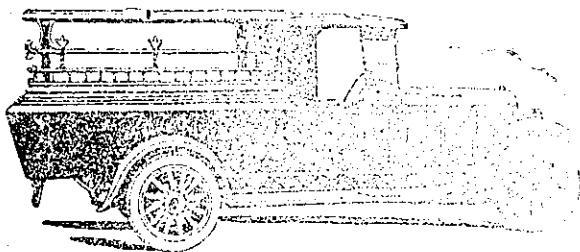
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way stood the dark man of the Circus, a sarcastic smile playing upon his lips.

"The director begs Miss Nora to come to him at once," he said, and disappeared.

Curt bit his lips. "Who is that insupportable creature?" he said angrily. "Quite the face of a spy. Did not I tell you how imprudent it was that you should have come here?"

"That is Landolfo, my father's man of business," she said depressed. "He is also very antipathetic to me, and forces himself so upon us. He thinks himself so much more than other people. But my father praises his cleverness, and we must not be difficult if we want to have the necessary forces."

"We!" said Curt again angrily. "For Heaven's sake, don't identify yourself with those people!"

"O Curt! you take everything the wrong way to-day!" she said sadly. "You know before what my father's business was!" This time she moved not a step towards him, and the handsome head was erect and proud. "I must go to my father," she added. "Do you wish to see him? He is a little better since yesterday."

"I had rather not see him to-day," said Curt. "I do not feel in the proper mood, nor do I wish to knock against that fellow again; but I shall call another day to see him. It is not our fault that chance should have brought us together. I shall also know more about my journey. Remember me to your father."

He wanted to kiss her, but with a proud gesture she moved a step back, and only allowed her hand to rest a moment in his.

Curt went away displeased with her, with himself, and with the whole meeting. The fact that some one else was aware of their having met, and the parting in which Nora had shown herself so much hurt, were equally unpleasant thoughts to him. He would have grieved more had he seen the scolding tears which rolled down Nora's cheeks as she sat by her father's bed and thought the scene over again. He would have felt more uncomfortable still had he seen the malignant black eyes which followed him down the stairs.

"I say, pretty one," asked Landolfo of the chambermaid, who was just coming his way, "how was the gentleman called who was here just now?"

"There's his card, please, sir," said the girl. "The waiter said I ought to have given it to the young lady, but the gentleman was already in the room."

"Ah! ah!" said he, grinding his teeth. "That's why the Bella Donna is so precious fine! She only thinks a count good enough to make up to her! He's got just the right name for offering that sort of thing to his stuck-up family!"

The same evening Countess Degenhal found amongst her letters one written in an unknown hand. Its contents ran thus: "A friend warns you that your son called to-day upon Miss Nora Karsten, the daughter of the circus-rider. Should you wish to prevent further intrigue, it is high time. Everything is done in order to bind him and to make the matter public. I cannot warn you otherwise."

The Countess was dumfounded on reading

this. What a dreadful blow to her newly-born hopes. Had his conduct only changed, in order to throw dust in her eyes? Had it only been a base calculation? She was indignant with her son; indignant with "those people," although, indeed, she added, that nothing else could be expected of them.

It went against her to act upon an anonymous letter; but intrigue for intrigue she must, at every cost, detach her son from such unworthy links.

Her mind was soon made up; a letter was sent off at once to the old Excellency, who must have found she had made progress in the virtue he had praised her for a day earlier. She brought him to manage that her son should be sent away at once—every hour was precious. She said nothing, but the tone of the letter was such that the experienced man of the world guessed the reason of her entreaty.

"So, so! Is that the way the wind blows?" said the old gentleman, applying a pinch of snuff to his nose. "Who would have thought the steady young man given to such freaks? Still waters run deep! In that case it will certainly be good for him to be sent away. So that's the reason why the mamma did not mind his being sent to Constantinople, and looked so dissatisfied with him! She is a wise woman in her conviction! Well, we must see what can be done."

The old gentleman liked to show all that he was capable of. Notwithstanding the late hour, his carriage rolled to the door of one of his numerous friends. The countess might well be satisfied with his zeal.

Early the next morning Count Curt received a message, stating that he was begged to go to the Foreign Office, where he was given despatches, and was at once ordered off to Pera.

Curt, who had expected this for some time, was not in the least surprised. Had he not been so busy he might have noticed that his mother showed hardly any signs of emotion at this sudden and distant separation. Lily's face was the sadder and the more surprised of the two.

Of course, there was a great deal too much to be done at the last moment, for him to think even of bidding Nora a last farewell, or of making her any explanation. Before the short winter day had been brought to a close, Curt sat in the express train which carried him farther and farther away from her.

CHAPTER XII.

Curt had been established a month at Constantinople. He had been so busy, so taken up by new impressions, that he had not had much time left for past memories. After all the various emotions of the foregoing year, it did him good to find himself amongst a fresh set of people. A constant state of agitation is wearing in the long run, notwithstanding any amount of love. Moreover, he was dissatisfied with Nora and with himself since their last meeting, and he was glad to chase away these thoughts and those attached to them, if only for a while.

A month passes quickly, when we are surrounded by fresh interests and associations. But a month passes slowly when we are hang-

ing for news, and one day after another goes by without our receiving any. The parallel had evidently not struck Curt, but a letter from Dahnowson brought it home to him, and awoke him from the sort of trance he had been living in.

"You may think what you like about my meddling," wrote the Meeklenburger dryly and categorically, "but I cannot see what right you have to make any girl so miserable, particularly one to whom you have vowed fidelity and love. Of course, I cannot judge of the validity of those reasons which made you take so sudden and so distant a flight; but it strikes me that you ought not to have concealed them from her to whom you have given a right over your life. I need hardly tell you the name of her who has been waiting in vain all these long weeks for news of you, for one explanatory word. You ought to know better than I how so sensitive a nature must have suffered during this trial. I very much question whether she derived any great comfort from the fact that I—having accidentally heard she was here—called upon her, and told her that you had arrived safely at Pera. Perhaps it would have been better, had she been able to think that an indisposition had prevented your writing to her, rather than to know that you had no reason whatsoever for such unpardonable conduct. Pardon me this phrase; but I can find no other when I think of her grief. You seem uncommonly particular in keeping the conditions, notwithstanding the change in your plans, which made an explanation due to her. Love's logic is rather different to yours, it strikes me! Karsten's wife and daughter leave this town to-morrow; until now they were kept here by the director's illness. I shall also start to-morrow on my way home. Should you feel inclined to send me a sample of your epistolary style, pray address to me there."

This letter was clear enough. Curt did not require a long examination of conscience in order to recognise his fault. What had he been about? What was he thinking of to have left her thus, after so cold a parting? As he now thought over the last four weeks, they fell with a heavy weight of remorse upon his heart. Once more the words she had said resounded in his ears: "O Curt! Curt! don't go away! They only want to separate us for ever." And instead of answering her, he had left her without one explanatory or conciliatory word. And, after all, why had he started off so hurriedly? The scales now fell from his eyes, and he saw that the matter must have been arranged by his mother. Why had she been so pleased when he told her that he was to start at once. And how calm she was when he took leave of her! His chief at Constantinople, too, had also manifested a passing surprise when he presented himself before him. Now, everything was clear to him. Nora was right—they had wanted to separate him from her, and they had succeeded. His mother had taken measures in order to hasten his departure, with the hope he would thus forget his love. He understood now what her intention had been, and it pained him all the more, because he felt that she had won the day.

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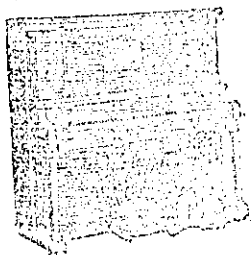
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awoke in him once more. Did they, perhaps, think they could conquer him thus? Would they try to bend his resistance because they had not been able to break it?

And Nora, his beloved Nora, whom he had forsaken in so cruel a manner! He painted her anger to himself in darker colors even than the reality, for he did not know how many excuses a woman's heart can find for the conduct of the man she loves. And Dahnnow, too, who had been to see her, and to whom she had poured out her sorrows—for Dahnnow spoke about her sensitive nature. Would everything conspire against him? "Never mind," he thought, "and if the whole world were against me, I would not be conquered, provided Nora's heart be not changed. But what can I do to obtain her forgiveness? I must give her some undeniable proof that I regret my past conduct, and that she is as dear to me as ever."

Thus ran his thoughts, and he stamped his foot with impatience at the distance which separated them. What good was a letter now? And then, perhaps, she would not get it—for once taken in, he saw intrigue at every turn.

At last he sprang up with a sudden joy, and began a sort of triumphant march across his room, as if the battle were already won. He was young, he was in love—two good

reasons for many a wild determination—he was jealous into the bargain, and that spurred him on. He threw Dahnnow's letter on one side and took up a time-table and a map. Distances hardly exist in our century, and, in love as in war, many a thing is both allowed and possible. Would Dahnnow have been satisfied at last with this piece of logic?

The next morning, Degenthal's servant brought the ambassador a note containing the news that his master was ill, and would not be able to leave his bed for some days; the doctor having ordered complete repose.

"Dear! dear!" thought the old gentleman as he read the letter. "It's the old story! He will have committed some imprudence, as all our Germans do, who will not be careful in this climate. I shall have to look after the youth!"

A few days later, the sun was shining upon a castle which rose proudly amidst the villas surrounding it. This castle, of small dimensions it is true, was situated in the vicinity of a town in Central Germany. It was always pointed out to strangers as having been bought by a European celebrity, director Karsten. Guides expatiated upon the beauty of the castle and of its large park, and also mentioned the enormous sum the director had given for it.

(To be continued.)

The Irish Revolution and How It Came About

(By William O'Brien)

CHAPTER XXII.—(Continued.)

With the success of united action, as against Conscription, came the more and more insistent cry for an extended unity from the crowds that night and day surged around our closed doors at the Mansion House. They could guess but vaguely what was going on within, but Sinn Féin, Labor, and ourselves were in an accord that was on no occasion broken. The Labor delegates (two of whom have since become conspicuous figures in the formation of an Irish Labor Party in the Dail) were helpful in council and fearless in their preparations for resistance. One of our colleagues alone stood coldly aloof. Mr. Dillon did not like the Conference and was with reluctance drawn into it. He regarded every practical line of action suggested with suspicion and alarm. Mr. de Valera's own opinion that the young men would infinitely prefer open fight with guns in their hands to the small torments of passive resistance, he received with a long face which made it clear that the innumerable applications from the country for instructions could only be answered by the leaders of each action for themselves. His only active concern with our affairs was the determination to retain his hold on the administration of the vast funds contributed on our first appeal. He was apparently obsessed with the suspicion that they would be spent on armaments. Even were that not so, he always held to the control of funds as the control of the sinews of war. And as neither Mr. Healy nor I were able to devote the necessary time to the business of the Finance Committee he objected with energy to

any representative of the All-for-Ireland League being substituted in our place. Mr. Devlin, while more cautious, imitated the detachment of his principal, if he was, indeed, any longer his principal. Before the National Cabinet was long at work, Field Marshal French, who had by this time become Viceroy, struck a blow which was excessively unworthy of an honest soldier. On the pretence that he had discovered some new and blood-curdling "German Plot" he tore away Mr. de Valera and Mr. Griffith from our Conference table and shut them up with a hundred of their chief henchmen without any form of trial in English prisons. The "German Plot" was obviously, as it is now universally confessed to have been, a villainous fabrication. When at our next meeting, I proposed a resolution protesting to the world against the foul blow struck at our two colleagues, with the manifest object of breaking up the Mansion House Conference, Mr. Dillon protested hotly: "That is a monstrous Sinn Féin resolution; I will have nothing to do with it. What evidence have we before us?" The "evidence," one might suppose, was rather due from the official concocters of the Plot. It was forthcoming only too promptly for them in the declaration of the retiring Lord Lieutenant, Lord Wimborne, that he had never heard of the famous "New German Plot," and flatly disbelieved the whole story. When long afterwards, Lord French was forced to disgorge his only "evidence," it turned out that "the New German Plot" was a stale rehash of certain communications with Ger-

many prior to the Easter Week Insurrection of more than two years before.

The *coup d'état* did not break up the National Cabinet. The places of the two abducted Sinn Féin leaders were quietly taken by two of their colleagues—Prof. Eoin MacNeill and Ald. Tom Kelly. But by this time there had occurred a new event which rendered the hopes of any larger National Unity darker and darker. A vacancy having occurred in East Cavan, Mr. Griffith had been put forward as a candidate, and Mr. Dillon started an obscure local Hibernian against him. He did something very much more discreditable: he refused to move the writ, and, under cover of his technical power of obstructing an immediate election, flooded the county with Hibernian organisers of the old truculent type, and proposed to carry on a campaign of bitter personal abuse and violence against Sinn Féin until such time as the organisers should report it safe to issue the writ. Mr. Griffith explained what was happening in a letter written to me a few days before his deportation to England by Field-Marshal French:

Nationality,

6 Harcourt Street, Dublin,

May 11, 1918.

Dear Mr. O'Brien,—As you will have seen from the press Mr. Dillon has refused my offer of a referendum of the people on the election for East Cavan. At the same time he refuses to have the writ moved, but he is pouring into East Cavan all the thugs connected with his organisation. As his speech last Sunday showed, he is determined to make this a bitter election and to prolong it indefinitely.

Such a prolongation will be disastrous to the constituency from the National viewpoint. If the election be fought now, there will be little bitterness left behind. If it be prolonged, as Dillon seeks to prolong it, there will be feud and faction.

I am advised, as by enclosed from lawyers on our side, that two M.P.'s certifying to the Speaker during the recess the death of a fellow member can force the issue of the writ. I would be obliged, therefore, if you would yourself or by two members of your party have the writ issued in this fashion.

I trust Mrs. O'Brien is better.

Yours sincerely,

ARTHUR GRIFFITH.

We, of course, promptly exercised our power of defeating the Hibernian manoeuvre to prevent an election and were in hopes that the foul play practised against Mr. Griffith by the inventors of the "New German Plot" would avert all danger of the scandal of a contested election at such a moment in Cavan. At the next meeting of the Mansion House Conference I pointed out what a mortal blow would be struck at the resistance to Conscription (as to which the Government was still anxiously calculating the chances) if a Nationalist Constituency were to reject a man who had just been gagged and deported by Dublin Castle for the very reason that he was one of the chief organisers of the resistance, and I appealed to Mr. Dillon in the most conciliatory terms at my command to

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do a signal service to National Unity, and one that would be remembered to the credit of his Party, by allowing Mr. Griffith to be returned unopposed. The reply was that he had come there on an invitation to discuss the Conscription issue, and that alone, and would withdraw from the Conference if any other topic was introduced. He went off to Cavan to war upon his imprisoned colleague, flushed with the results of the two most recent elections (in South Armagh, the cradle of "the Molliés" and in Waterford where Mr. Redmond's son had been returned in his place through a humane feeling more delicate than he had experienced from his own friends in his last visit to the hall of the "Irish Convention") and full of the fatuous confidence that the triumph was going to be repeated on a more grandiose scale in East Cavan.

Here are the terms in which he saw fit to speak during the electioneering campaign of his deported colleague on the Mansion House Conference:

"The Sinn Fein party have elected to put forward as a candidate for East Cavan the most offensive and scurrilous critic of the Irish Party in their ranks. For a long period Mr. Griffith has poured forth a torrent of the most disgusting and infamous abuse and calumny on the Irish Party as a whole and upon individual members of that party and therefore it would have been impossible to pick out a candidate more calculated to add bitterness to that fight. In addition to that they have started their campaign by raising the most contentious issues that divide the Party from Sinn Fein and by pouring out a flood of misstatements and calumny upon the Party and its policy."

The curious student of Mr. Dillon's speeches will find that this "flood and torrent of disgusting and infamous abuse" constitutes almost word for word his stereotyped defence to specific allegations as to his Party's public actions which he never attempted to answer by going into equally concrete particulars.

The charge of "scurrility" was a specially ludicrous one against Mr. Griffith who, of all the publicists of his time, was distinguished for the measure and dignity of his words. The real point of the Hibernian leader's vituperation was that Mr. Griffith had given to the public in his journal the series of secret telegrams in which the three members for Limerick were caught soliciting a Castle Office for one of their confederates by the most abject methods of the parliamentary place-beggar. Mr. Griffith had committed the still more unforgivable sin of giving publication to a highly confidential letter of Lady Aberdeen to "Dear Mr. Brayden" (the Editor of the *Freeman's Journal*, thirteen of whose staff had already been rewarded with handsome Government jobs) in which the Lord Lieutenant's wife revealed a spirit of political partisanship so undisguised that its publication necessitated her husband's resignation of the Viceroyalty. Stern methods of political warfare, both of them, no doubt, but both of them referring to concerns of deep public interest, and both of them incontestably true; and surely no more deserving the epithets

of "scurrility," or of "torrents of the most infamous calumny," than Edmund Burke would have deserved them for his impeachment of Warren Hastings. Above all, the recklessness of such an attitude at such a moment towards a colleague locked up in an English gaol on the strength of a truly "infamous calumny" which might have cost him his life!

Where he might have reaped the gratitude of a nation, the new Hibernian leader only earned a just humiliation. Mr. Griffith was elected by an overwhelming majority for East Cavan, or Conscription would have been to a certainty pressed at any cost of bloodshed.

One last effort was made to bend Mr. Dillon. The yearning cry still came from the country: "Why dissolve a National Cabinet, which has begun so well, and whose united lead every parish in the island will follow? Why should not the Mansion House Conference confront English Ministers with a combination of the young men and the old, of the new weapons and the old, in a movement in which all honest men of the race could gladly venture their fortunes and their lives?" It had become an accepted electioneering cry on both sides that there could be only two alternative policies for the country to choose between: what was called "the Constitutional movement" and what was called "the unconstitutional movement." Nothing could be more untrue to the realities of the case. All that had been won for Ireland in our time was won neither by constitutional means nor by unconstitutional means, pure and simple, but by a judicious combination of the two, according to the country's changing circumstances. That, indeed, had been the history of Irish patriotism for ages. The writer laid before the Mansion House Conference a detailed proposal to take advantage of their unexampled opportunity at that moment to find some wider basis of agreement on which all Parties might co-operate in their several ways. "If our Sinn Fein colleagues," it was urged, "can only see their way to even an experimental toleration of true Dominion Independence (which differs little, except in name from Sovereign Independence) no substantial divergence would remain between Nationalists of any school, and it could be affirmed, not altogether without knowledge, that, in England's present critical situation, Dominion Independence would become practical politics. Should, however, Dominion Independence by agreement be found impossible during the war, all Nationalists would in that event be in agreement to press for the only remaining alternative—viz., representation for Ireland at the Peace Congress—and would, I take it, be agreed also in breaking off all connection with the Westminster Parliament in the meantime."

Was it still practicable to weld "constitutionalists" and "unconstitutionalists" together in a movement as circumspect as Parnell's and as daring as Easter Week? It was not possible to answer dogmatically in the affirmative. But the omens were almost all auspicious. The representatives of Sinn Fein, although cordially sympathetic, had no authority to bind their body without anxious

and complicated consultations. But there were as yet none of the obstacles that proved afterwards all but insurmountable. There were no commitments to an Irish Republic, beyond Mr. de Valera's speeches in Clare; there was no oath to trouble the consciences of the young men. Most of the Sinn Fein leaders were in prison and their newspapers suppressed, and those who remained were face to face with the ruthless military repression just announced by Lord French. Even in the electoral sense, Sinn Fein still only counted as 5 in a Nationalist representation of 81. The representatives of Labor would assuredly have closed with the proposition. The Bishops, fresh from the triumph of their perilous stand against Conscription, were not likely to miss the opportunity of doing another magnificent service to the nation. Mr. Devlin, though he hesitated to separate himself from Mr. Dillon so soon after he had separated himself from Mr. Redmond, was evincing unmistakable signs of tractability. Only one voice was raised to forbid even a discussion of the project. Mr. Dillon could not find it in the bond. He once more protested that he was brought there on the invitation of the Lord Mayor to discuss one solitary issue—Conscription—and would not stand the introduction of any other proposition; and as it had been the somewhat improvident rule of the Conference to press no decision that was not to be an unanimous one, there was an end.

An end, also, of the last hope of rehabilitating any "constitutional" movement capable of purification or of purchasing Ireland's freedom otherwise than by the shedding of streams of Ireland's best blood. The "National Cabinet," like so many other projects of high promise for the nation, fell to pieces at the touch of one unlucky hand.

(To be continued.)

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St. Mary's Church, Wanganui, was the scene of a very pretty wedding on September 16 last, when James Loft, eldest son of Mrs. C. Ritchie and the late John Loft, of Auckland, was united in the bonds of holy Matrimony to Mary Esther McVicar, eldest daughter of Mr. H. B. McVicar and the late Mrs. McVicar, of Manaia, Taranaki. The Rev. Father Mahony officiated. The bride, who entered the church on the arm of her father, wore a dainty gown of cream morocco satin. Her veil was held in place with a circlet of orange blossoms, and she carried a beautiful bouquet of pale pink sweet peas and freesias. The bridesmaid, Miss R. McVicar (sister of the bride), wore a delicate blue frock of satin soleil, and a black georgette hat trimmed with ospreys. She carried a dainty bouquet of cream freesias. Mr. Johi Loft, brother of the bridegroom, was best man. After the ceremony a reception was held at St. Joseph's Hall, where the customary toasts were honored. Mr. and Mrs. Loft left later for their wedding trip, the bride wearing a nigger brown costume, with hat to tone; also a black fur coat, which was one of the handsome wedding gifts.

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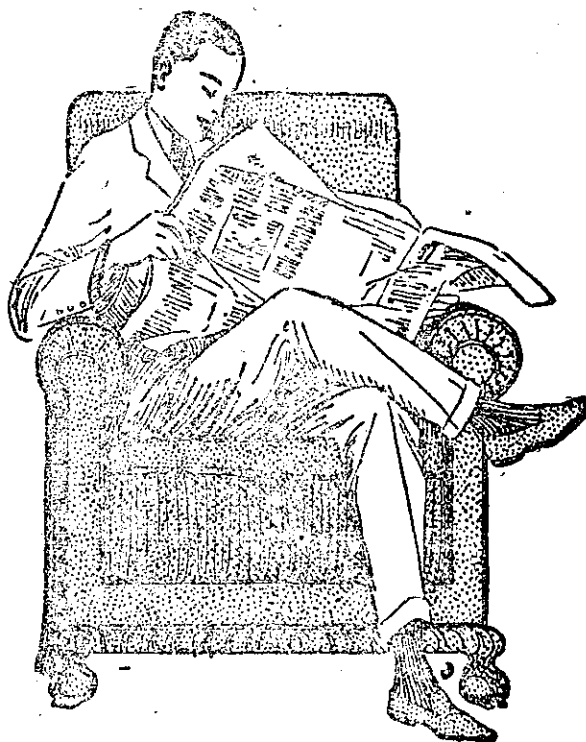
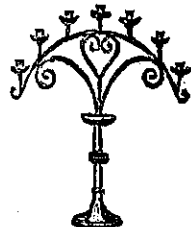
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When Mary Was Left Alone

(By FLORENCE D. GILMORE, in the *Irish Catholic*.)

Mary sank into her seat, glad that there were few passengers in the Pullman, and none seated near her. Resolutely she dried the tears streaming down her cheeks, took her ticket from her purse with an air of grim determination, then opened the magazine she had brought with her. All to no purpose. She could not see the letters for the tears that filled her eyes. The conductor came, and her lips trembled and her voice quavered as she answered his stereotyped remark about the weather.

Again she tried to read, but succeeding no better than at first, closed her magazine and surrendered herself to her dreary thoughts.

"I shall be all alone," she repeated to herself. "I ought to be glad—and I am—a little. Julia is happy, a vocation is a stupendous grace; but—she was my 'baby.' She was only three years old when mother left her to my care. She has been so dear and sweet; she was all I had left! I wish I had not promised to go see her when she takes the veil. I don't know how I can."

Again she furtively wiped away her tears. Turning to the window she looked over the flat, treeless country through which they were passing, making an effort to be interested. In a few minutes she forgot the landscape and was saying to herself:

"Seventeen years. How long they were in passing, though they seem like a swift dream now! What a child I was to have been left to care for the others."

She stared vacantly at the corn field and broken fences; at the lazy, muddy streams and bare bushes, thinking not of them but of a scene in the past. She saw herself seated in the big, sombre library a few weeks after her mother's sudden death—a frail girl dressed in black. Near her stood her brother Charles, two years older, "the flower of the flock." It had been arranged that he should go to the American college at Rome to study for the priesthood. He had planned to leave home two weeks from the very day their mother died—how well Mary remembered.

"You must go, Charles," she had insisted. "Don't think of me or of the children. John will soon be old enough to help. He is fourteen now, and our money is securely invested; all I shall have to do will be to spend it." She remembered she tried to smile as she added, "I shall not find that hard to do."

Charles still remained troubled and undecided. So she urged further: with all her kindness and advice." Charles had laughed at this. He well knew how Aunt Charlotte loved to dispense her wealth of advice.

"Phil will always be a good friend, too, and a wise one, although he is young," she continued earnestly, having entire confidence in the grave, kindly man, her brother's friend, who was proving himself a tower of strength to them all in their time of trouble. After much further discussion and hesita-

tion Charles finally decided that there was no reason why he should not go at once to the seminary. Even now Mary shrank from the remembrance of the desolate weeks following his departure. She had written him brave, bright letters; had tried to laugh with the children, to smile before Aunt Charlotte, and not to let Phil see how hard was the daily struggle. She could never forget her lively old aunt's officious goodness at that time, nor the unobtrusive kindness of her brother's friend.

Then, by slow degrees, life became easier. No later days had ever been so hard, unless during that one dreadful year, when John, a man grown disappointing all their hopes, had given himself up to dissipation, so that his death, repentant, loving, and at peace with God, had left only thankfulness.

The little girls had become women in seventeen years. Laura married, and went West to live, and now Julia was gone to devote her life, with all its fair promise, to the only Spouse perfect enough for the love of her childlike but beautiful soul.

"So I am all alone, and 33 years old," murmured Mary. "It never occurred to me before; I am no longer young. I had no youth. The dear cares that absorbed it are gone now. What shall I do with my idle hands, my empty life? I could not be a religious; I have no vocation. No one has ever thought of loving me—though I—I—" Mary looked out of the window again. Then she opened her magazine for the third time with a deep sigh.

It was dusk when she reached Chisholm. She hailed a cab, shuddering at the prospect of going alone into her empty home and spending the evening amid its silences, to her so eloquent of the sighs and laughter of other days.

Almost tearfully she looked towards the house as the cab approached it. A faint smile illumined her face for the first time that day. There were lights upstairs and down, and pressed close against the pane of a window was faithful old Jane's red face. When Mary reached the door it stood wide open. Jane was there to help her off with her wraps, and to pelt her with questions about everything except the one subject nearest both their hearts. The old servant was entirely unconscious of the tell-tale tears making their way down her cheeks.

"Supper's ready, Miss Mary," she said, after the first mild bustle had subsided.

"Supper!" repeated Mary.

"Yes. You didn't have it on the train, did you?"

"No," Mary answered, "I forgot about it. I suppose it is past the time."

"It's well on to eight o'clock," Jane rejoined, leading the way to the dining-room, where a bouquet of roses ornamented the table on which a bountiful repast was temptingly spread.

"Oh, Janel!" Mary exclaimed, her face brightening a little.

Jane was all smiles. "Mr. Phil brought you the flowers, and he himself bought those oranges, because there was no fruit in the house. Your Aunt Charlotte left this box of candy for you and said she'd come early to-morrow morning to see you." Jane paused.

"Oh, yes," she aded, after a little consideration, "I found some letters and a magazine in the mail-box. I put them on your desk—and I was to tell you Mr. Phil said that he'd drop in during the evening if he can get away from some meeting he has to go to."

Feeling more cheerful than she would have believed possible an hour before, Mary ate her supper. Jane hovered about the table chattering incessantly, but never referring to Julia or the occurrences of the day although she was eager to hear whatever was to be told. Mary understood her kindness and was grateful. She tried to lead up to the subject herself, but her courage failed her, and she quickly changed the course of the conversation, declining to wait until the following morning to tell Jane the last news of Julia.

Supper finished, Mary went into the library, carrying with her the vase of roses. She stood at the window looking out on the slumbering garden, wondering how she could support the bare new life confronting her. Minute after minute passed and still she stood there. The hour was one of the dreariest of her whole life. Two lovers passed, arm-in-arm, then an old man and woman whom she knew. They had celebrated their golden wedding the week before. Two boys, brothers, ran down the street, followed at some little distance by their father, mother, and three little sisters. Mary saw them all—and she was alone! There was nothing to look forward to, no one to plan for; and she was but thirty-three years old!

She did not notice the clang of the door bell, but hearing footsteps presently, she turned quickly to find Phil entering the room. Forcing a smile, she welcomed him.

"Thank you very much for the flowers," she said—in spite of herself her words were tremulous—"you are always thoughtful. It was like you to come to-night."

"I knew you would be lonely," he said, sympathetically.

"I—I'll have to become accustomed to that," Mary faltered; and was sorry as soon as the words were uttered.

They sat down, and a long silence followed. Mary tried to think of something commonplace to say, but could not. Phil tried to remember some interesting news to tell her, but the sight of her piteous, pale face struck him dumb. When he spoke it was to say what had been in his mind a long time though he had not thought to utter it for many a day.

"I have always hoped, Mary, that if it ever came to this"—

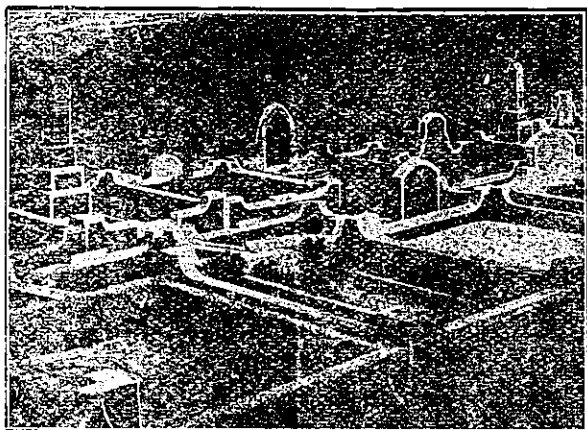
He broke off, and bending over her, continued softly:

"The children were always first with you—I understand that. But they are gone now. You are alone—I have loved you long, and tenderly. I had not meant to trouble you

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to-night. I had not meant to—but the words came in spite of me.”

Mary pressed her face in her hands for a moment. Then she looked up and smiled faintly.

“I did try to put the children first, Phil, but—for years—I’ve loved you best, though

I didn’t know—I never guessed that you”——

“Very tenderly she held out both hands to him.

“I thought I was going to be so lonely, and all the while God had this in store for me!” she said, softly and happily.

The Oldest Church in Existence To-day

If you get your New Testaments and look at the concluding verses of the Second Epistle of St. Paul to his beloved disciple Timothy, you will read:

“Eubulus and Pudens and Linus and Claudia and all the brethren salute thee.”

Long since have they gone with the Apostle into eternal life; but a memorial of at least two, Pudens and Claudia, husband and wife, still exists in the Rome of to-day.

The house in which they lived with their sons and daughters, all later on to bear the title of Saint, whose walls held within them for seven years the Prince of the Apostles, when, as Bishop of Rome, he baptised, confirmed, and administered the Sacrament of Holy Orders, that sheltered St. Paul more than once in his stormy career, and hundreds of Christians flying from their pagan persecutors, is still standing, after all these centuries.

It is somewhat altered and enlarged, to be sure; but if some day you go to Rome and seek it out for yourselves, your feet will press the very mosaics of the pavement trodden by Peter and Paul and Pudens and Claudia. That house is now the very oldest church in existence.

Divine Worship.

It was the first place where the early Christians of Rome assembled, as we now do, for divine worship. Of course in those terrible days of persecution and terror, there could be no churches built as we now have them. Meetings were held and Mass celebrated privately, by stealth as it were, in the houses of those Christians who were fortunate enough to have space to offer.

Pudens was the first of these. He was a noble Roman Senator, converted to the faith by St. Peter himself and his devoted friend. His devotion to his Crucified Lord was even greater, and he sealed his faith in Him with his blood before long.

He was a rich and generous man, married to the Lady Claudia, a princess of Britain, then under the dominion of the Roman Emperors. She also was a Christian.

They had two sons, Novatus and Timotheus, and two beautiful daughters, Pudenziana and Praxedes, deeply attached to each other.

After the martyrdom of their father and the deaths of Claudia and their two brothers, the sisters gave all their possessions to the poor, and spent their lives in good works—visiting the sick, comforting the sorrowful, aiding those in distress and—a favorite good work—gaining possession and giving Christian burial to the bodies of numerous martyrs, thrown contemptuously to the dogs after their deaths by the executioners.

Pudens, their father, although he had become a follower of Christ, had been highly

respected and esteemed by the very men who had put him to death, and so his daughters went for years unmolested and apparently unnoticed in their course of life, so opposed to Pagan ideas.

Then Pudenziana was taken ill and died, a terrible blow to her loving sister, not only in her affections, but that now she was left entirely alone, no longer young, and in the midst of a cruel new persecution of her brethren in the faith. So she prayed to God in His mercy to take her too, and He heard her prayer.

Roman Attack.

Not long after Pudenziana’s death a great crowd of Christian assembled in the house for Mass on a certain occasion. While, unconscious of danger they knelt and prayed, Roman soldiers burst in upon them and left

none but Praxedes herself alone. This was the last pang.

A few weeks after she was reunited to her dear ones in heaven, and the family of Pudens was extinct on this earth. But their home was still used as a temple of God, and was for nearly three centuries what may be called the “Cathedral” of Rome,

Different Popes have made alterations and changes in its walls, but the original house is still there, as I have told you, the first church of Rome and now the very oldest in the world. The altar upon which St. Peter said Mass is there, too, but it has been sheathed in stone, to prevent decay. On the front of it is this inscription:

Altar of St. Peter.

“Upon this altar, St. Peter used to offer the Body and Blood of Our Lord in behalf of the living and the dead.”

When Christianity became the religion of Rome and its pagan temples were overthrown, the house of Pudens the Senator became known as the Church of St. Pudenziana, and father and daughter lie together under the high altar. Praxedes has a church of her own but a short distance from her loved ones; Claudia, Novatus, and Timotheus rest together near by, and the family of Saints await in peace the dawn of eternal day.—*Franciscan Herald.*

St. Joan of Arc’s Case and Papal Infallibility

(By M. C. L. in *New York Truth.*)

In treating of Joan of Arc a recent writer implies that her sentence and execution and subsequent canonisation prove the failure of the Papal Infallibility, and seems to be under the impression that one Pope contradicted the other in estimating the character and status of the martyred Maid of Orleans. What is the explanation?

Papal Infallibility is not compromised in the least. So far from one Pope contradicting the other, the canonisation in the 20th century of St. Joan harmonizes with the decision of the court constituted by the Pope in the 15th, when the sentence pronounced upon her by a local tribunal—under the presidency not of the Pope, but of the Bishop of Beauvais—who was not infallible—was reversed and annulled. Where is the contradiction between Pope and Pope? Father Thurston, S.J., writes that the first trial was conducted not only without reference to the Pope, but in defiance of Joan’s appeal to his Holiness. The court which reversed that decision was constituted by the Pope, and the illegality of the former proceedings made clear. Even before that “keen observers like Aeneas Sylvius Piccolomini, afterwards Pope Pius II., though still in doubt as to her mission, had discerned something of the heavenly character of the Maid.” How is the Infallibility proved a failure? Very often such glib assertions are made by persons who do not know what is meant by Papal Infallibility, and without that knowledge it is impossible to arrive at sane and sound conclusions regarding it. To clear the air I quote the dogmatic definition:—

“The Roman Pontiff, when he speaks *ex cathedra*; that is, when exercising the office of pastor and doctor of all Christians, of his

supreme authority he defines a doctrine of faith or morals to be held by the whole Church, is possessed of that Infallibility with which the Divine Redeemer has willed His Church to be endowed in defining a doctrine of faith or morals; whence it follows that such definitions of the Roman Pontiff are of themselves, and not in virtue of the consent of the Church irreformable.”

As Father Ryder writes, the truth that the Pope is the centre of faith has from the beginning found expression in the acceptance of communion with Rome as a test of orthodoxy, and the acknowledgement that the Pope’s confirmation is the all-sufficient and essential seal of orthodox instruction.

“Rome has spoken, the cause is finished,” the famous crystallisation of St. Augustine’s words, illustrates that.

Perhaps the writer who called forth this explanation will tell us what the Pope had to do with the condemnation of St. Joan, and how his infallibility was involved. It is possible that the necessity of their case constrains non-Catholics to attack the Infallibility; certainly it is strange to find reasonable beings presumably in earnest about their salvation, adhering to a church which admits that it may teach them error, may lead them astray. How do they persuade themselves that a church which confessedly may teach error is the Church which Christ commissioned to teach all nations, and to which He promised the perpetual presence of the Holy Ghost, the safeguard against false doctrine? One would not trust one’s body to a guide who openly confessed that he might lead one over a precipice or into a bog. Why be less careful of the soul?

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Sketches Grave and Gay

(By PEDESTRIAN for N.Z. Tablet.)

AN EARNEST INQUIRER.

Some time ago I had a long railway journey before me, in preparation for which I reserved, on the previous evening, a seat in the First-class Smoking Carriage. I travel in the smoking compartment for two reasons, first, because I thereby deprive women and children of my company, and secondly, because I smoke. Of these two reasons, the first is quite as cogent as the second. Next morning, primed with Z30, I calmly took my place in the compartment, while "commercials" hustled about at the last moment and somehow found seats reserved for them even though no red ticket flamed above their chairs. Only three seats had been officially reserved; the others must have been reserved unofficially, at the loss of ninepence each seat to the Railway Department.

Those who dislike reading in trains could have no better travelling companions than "commercials." You cannot read, for they joke one another about orders and the taking of orders and the filling of orders. They play cards or they talk cards. The relative merits of the Refreshment rooms along the line float about amidst tobacco clouds, and "Mac's" bantering tones towards "Percy" and "Duncan" show that there is merriment as well as money in the world of commerce.

At various stations the travellers and their samples gradually withdraw themselves from the fun, and disappear into the business atmosphere of the country towns. On this journey the distracting conversation and by-play had prevented me from reading or attempting to read, much to the advantage of my eyes which must have blessed the occasion of their repose. While wiping from my spectacles the grime or dust that the two hours' journey had so delicately coated them with, I was allowed to hear a remark made by one of the remaining passengers to his companion. We were the only occupants of the carriage—three of us, all the others having by this time opened up parcels and samples in the several towns that the train had touched or grazed in its stately march.

"Yes," remarked one of the two, a man of gentlemanly appearance, "I should like to know more about it. The Romans always know the right thing to do."

At that moment the official came and marked our tickets. He had already marked them two or three times. On this occasion he spoke to the two gentlemen but unofficially, for I heard the words "Synod" and "pensions"—words which are not known to the Department unless, indeed, a concession in travelling may somehow connect itself with Synodal session and discussions. Apparently, to show that a train official discriminates against no creed, he announced to me that twenty-five minutes was (or, were) allowed, at the next stop, for refreshments. (As the Department is not an authority on English grammar, it does not state whether *was* or *were*, *is* or *are*, is the correct verb in sentence above. Hence, its representative says, "Twenty-five minutes for

refreshments at X," adroitly omitting the verb).

As soon as I sat down to dinner, I made the Sign of the Cross and said Grace. On finishing that brief prayer, I raised my head and noticed my two train companions eyeing me. My habitual attitude on such occasions is one of absolute indifference. I have sometimes remarked the semblance of an amused smile on the faces of those seated in front of me. But not so on this occasion. The man of gentlemanly appearance and his companion, who looked like a confidential secretary, gazed not as if I was introducing sectarianism into the dining room, but as if I were one of those Romans, already alluded to, who knew the right thing and did it. All this crossed through my mind, like a flash, my best attention being now needed to avoid tearing the Japanese serviette, to catch the waitress' eye with a view to despatch, to pass the salt and ask for bread in return, and, generally speaking, to exhaust the limited menu before the five minutes warning-bell produced the customary stampede among all but the seasoned travellers.

Whether the dinner was worth the coin or the coin was worth the dinner, I have no intention of discussing, but the Grace I said before meals and after meals led to a conversation afterwards which I have much pleasure in recalling. On resuming my seat in Z ear, my companions showed an interest in me. The senior gentleman, Mr. Smith, offered me a cigarette and acted on my hint to him to sit down on the seat opposite. In a tone somewhat apologetic, he said he would like to ask for some information upon a religious matter of which he had been thinking.

"I know," he said, smiling, "that you belong to the Roman Communion, for I saw you begin your meal with Grace, and cross yourself. It was this that put it into my head to ask you about a ceremony that I recently saw in Australia." Though I felt strongly inclined to tell him that it would be much better for him to consult a priest, I judged it wise to wait for his question, meanwhile hoping it would not be too hard for a layman. This thought passed through my mind while the guard was again marking our tickets.

"The ceremony I speak of," he said, "was the laying of the foundation stone of a church." I felt greatly relieved, for a reason that will appear later. "It was evidently a dignitary," he continued, "who performed the ceremony."

"A Bishop," I suggested.

"Perhaps it was," he assented. "He had a beautiful vesture."

"Vestment," said I, "which we call a cope, and he had a gold mitre on his head and the crosier in his hand."

"Precisely," said he. "So that was a Bishop. I was interested in everything, and could see nearly everything as my house is beside the grounds of the new church. My

little boy," he said with a smile, "amused me by asking who was buried under the wooden cross standing on the site. Now, what was that cross for?"

"The cross," I answered, "marks the spot on which the altar is to stand. You might have remarked that the Bishop read some prayers before moving towards the cross." He nodded assent.

"Those prayers," I resumed, "were for the blessing of the water to be used afterwards in sprinkling the cross and the stone and the foundations of the building. In the simple ceremony of blessing water, salt is first blessed and then the water is separately blessed. They are then mixed in the name of the Father and of the Son and of the Holy Ghost. The accompanying prayers allude to the Biblical narrative which tells of the bad waters healed by a certain prophet when he cast salt into them."

"The prophet Eliseus," said he. "Precisely," I hastened to say, though I had been prompted to give the credit of it to Elias.

"When the Bishop and the priests—I presume he had some priests with him."

"He had two clergymen, I noticed," said he. "When they came to the cross," I resumed, "the Bishop prayed to Our Saviour to put there the sign of our salvation and to keep away the destroying angel. That, as you perceive, is in allusion to the angel who destroyed those Egyptians who had not marked their doorposts with the blood of the paschal lamb."

"What a beautiful allusion," he said with deep reverence. "Are there many such incidents mentioned in your ceremonies?"

"All our ceremonies are made up of Scriptural quotations and allusions. In the very ceremony in question, reference is made to Jacob and the stone he erected, Our Lord is repeatedly spoken of as the stone rejected by the builders and afterwards made the corner-stone."

"Dear me," he almost soliloquised. "I thought you ignored the Word of God."

"On the contrary," I answered. "Several psalms bearing upon the building of the Temple by Solomon and some of the magnificent passages from the solemn dedication of it by the King himself are found in the very ceremony you are inquiring about."

I then described the blessing of the stone and immediately afterwards the blessing of the foundations. His attention was riveted upon what I was saying, until the guard came in and checked our tickets.

His curiosity to know about the deep respect we pay to the Crucifix was keener than I had suspected. He agreed with me that education through the eye—a system so highly commended by psychologists to-day and always practised by the Catholic Church—was capable of impressing adults and children more effectively than education by the ear. To tell Christians of Our Saviour's sufferings could not enable them to realise the meaning and intensity of those pains so fully as could the sight of the Crucifix. To all this he listened with rapt attention. My further remarks about the iconoclasm of the "heroes" of the Reformation who smashed statues of saints and tore to pieces holy books

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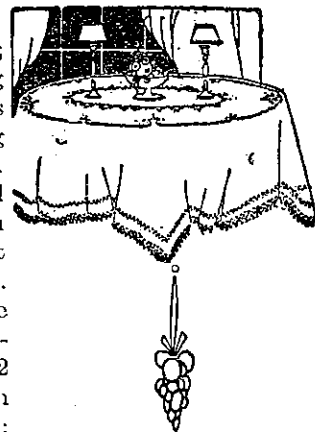
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and even trampled upon the Sign of our salvation extorted from him the admission that the Reformers should have respected the Crucifix. Again and again he expressed his astonishment that the Holy Bible plays so prominent a part in Catholic ceremonies.

As we were approaching the terminus, the guard came again, checked our tickets and by some dexterous movement either pushed us into the "heel of his fist" or jerked them up his sleeve. Conversation lagged for the

tiny remnant of the journey. As we separated, he thanked me for my useful information and hoped we should meet again. His companion was busy getting down the suit-cases belonging to both. My own luggage I had no difficulty in arranging. I treated it, however, with more than due respect, because it held the copy of the *Tablet* from which I had derived, the evening before, the information that interested Mr. Smith and that had so deeply impressed myself.

Kingan (Wellington), and Roche, S.M. (Christchurch).

Music appropriate to the occasion was supplied by the Sisters' Choir. His Lordship delivered an impressive sermon on the religious state, the benefits to civilisation and religion which have followed from it, and complimented the venerable Foundress upon the great work which she had been the means of accomplishing in the cause of education on the West Coast, the influence of which had been extended to Canterbury in the flourishing schools directed by the Sisters.

The Bishop and visiting clergy were entertained at dinner by the community. In the afternoon at 2.30, the parishioners entertained the venerable Jubilarian at a musicale in the clubrooms. Items were contributed by Mrs. C. Hickman, Misses Jones and Gillooly, Fathers McDonald and Herbert, Mr. T. Stopforth; Miss Marie Giese being a very efficient accompanist. Mr. McGavin read an address embodying the sentiments of the parishioners, and Mr. F. Groufsky presented a Jubilee Offering.

The day's proceedings terminated with Solemn Benediction given by the Bishop in the Convent Chapel; his Lordship being assisted by Rev. Fathers Finnerty and O'Began.

Diamond Jubilee Celebrations at Hokitika

MOTHER MARY CLARE HONORED

A unique celebration in the annals of religious teachers engaged in educational work in our midst was celebrated on 7th inst at St. Columbkille's Convent, Hokitika. During the year the venerable Foundress, Mother Mary Clare Molony, completed sixty years of religious life as a Sister of Mercy. Born in Ennis, Co. Clare, Ireland, in 1844, the Jubilarian entered the Novitiate of the Order in that town at an early age and was professed two years later. She had engaged in teaching in the schools of her native city for a period of seventeen years when an appeal was made to the Ennis community to send a band of its members to Hokitika, to undertake there the work of education. Mother M. Clare was chosen as the Superioress of the little community of ten members, who arrived in Hokitika in October, 1878. There are many amongst us who still remember the cordial welcome given them by the late Dean Martin and the parishioners of St. Mary's.

After residing for some months in a temporary residence in Stafford Street, the community transferred to the present Convent in Sewell Street. This building has been enlarged from time to time. Present additions in course of construction have been undertaken to commemorate Mother M. Clare's Diamond Jubilee. A beautiful brick Gothic Chapel was erected to commemorate the Golden Jubilee of the Foundress. St. Columbkille's community to-day numbers 31 religious, including those in charge of the schools in Kumara and Ross, and directing those of Kanieri and Rimu. St. Columbkille's is the parent house from which the present flourishing communities of Greymouth, Lyttelton and St. Mary's, Colombo Street, Christchurch, were founded. The educational work carried out by the Sisters in the town of Hokitika is two-fold—the parochial mixed School with a roll number of 180, and a Secondary and Boarding School for which latter, additional accommodation is being provided. Excellent results have been obtained in the schools and very favorable reports received at all times from the Board's Inspectors. St. Columbkille's, as a music centre, vocal and instrumental, has always enjoyed a high reputation and gained distinctions gratifying to teachers and pupils alike.

To commemorate the occasion, the friends of the venerable Jubilarian have gathered from far and near. His Lordship Bishop Rodie arrived in Hokitika on Tuesday night accompanied by a number of clergy, several

of whom are past pupils. The celebrations began with early Masses in the Church and Convent, largely attended. At 10.30 his Lordship pontificated at Solemn High Mass in the Convent Chapel, Father Herbert, S.M. (Reefton), being assistant priest; Fathers Herring, S.M. (Reefton) and Riordan (Ross), deacons at the throne; Fathers Long (Greymouth) and Fogarty (Abaura), deacon and subdeacon respectively, and Rev. Dr. Kennedy (Hokitika), master of ceremonies. There were also present Rev. Fathers Walshe (Upper Hutt), Gilbert, S.M. (Rector of St. Patrick's College, Wellington), McDonald, S.M. (Hastings), Murphy, S.M. (Wellington), Joyce (Christchurch), McMonagle, O'Regan, Madden (Greymouth), Finnerty (Kumara),

Returning to the Fold

The *London Universe* of October 17 states that 57 converts have passed through St. Charles's House, Hatfield, since its foundation five years ago.

This gives some idea of the silent stream of conversions which is still flowing steadily. The names and records of some of them have never before been published.

Among those who have been through St. Charles's are the following, the first four of whom are now priests.

D. A. Harris, M.A., St. John's College, Oxford and Oscott (Northampton).

John Cullen, M.A., Trinity College, Oxford; late curate St. Matthew's, Sheffield; now priest at Birkenhead.

W. L. Arrowsmith, M.A., St. John's College, Oxford, and curate of St. Giles', Cambridge. Now ordained and continuing studies in Rome.

Geoffrey Chatwin, M.A., Merton College, Oxford, and Vicar of St. John's, Limehouse. Now priest at St. Gregory's, Longton.

E. E. Kilburn, M.A., and J. B. Holland, M.A., till 1923 vicar and curate, respectively, of St. Saviour's, Hoxton; now at the London Oratory.

S. Mornington, M.A., St. John's College, Oxford, and Ely Theological College, now at Womersley (Southwark), and

C. B. Howell, now at Quarr Abbey, were both at one time chaplains to the Anglican Convent at Lymington.

A. T. Mercer, L.Th. Formerly curate-in-charge of St. Alban's, Middlesbrough; now at the Collegio Beda, and to be ordained priest this year. (Middlesbrough.)

Gerald Taylor, M.A. Hertford College, Oxford. Formerly house-master at Rossall and rector of Broome, Norfolk.

B. E. Kenworthy-Brown, B.A. Jesus College, Cambridge, and curate of Beckenham.

J. B. Payne, B.A. University College, Oxford, and for six years lecturer in metaphysics at Glasgow.

W. A. B. Parkin, A.K.C. Formerly curate of St. Peter's, Hammersmith, and St. Michael's, Highgate, and

A. T. Parsons, formerly churchwarden of the Annunciation, Brighton; both go to the Beda College this term to proceed with their studies for the Plymouth Diocese.

From the Anglican Society of the Sacred Mission at Kelham have come five converts, two being professed members for many years:

E. C. Reynard, now completing his studies at Friburg (Leeds).

Walter Ramsay, now with the Servites.

W. D. Walford, now at Oscott (Nottingham).

A. H. Russell and D. Corcoran.

From St. Chad's College, in the University of Durham, have come three:

Ronald Burn, M.A., now lecturing in classics at Glasgow.

J. S. Robson, M.A., formerly curate of St. Barnabas, Middlesbrough.

W. L. L. Sandell, M.A.

The following are at present studying at St. Charles's:

A. G. B. Herring, B.D. (Lond.), till recently sub-warden of St. Deiniol's Library, Hawarden. (Plymouth.)

T. Royds, M.A. Christ's College, Cambridge (Nottingham).

F. J. Gurd, M.A., St. John's College, Oxford. Formerly curate of St. Mary and St. John, Cowley, and chaplain of the All Hallows' Sisterhood, Ditchingham, Norfolk.

T. H. Pitt, L.Th., formerly curate at St. Andrew's, Willesden (Brisbane).

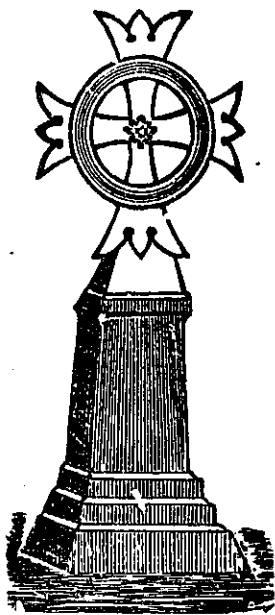
St. Charles's House was founded in 1919 for the preliminary preparation of convert clergymen for the priesthood.

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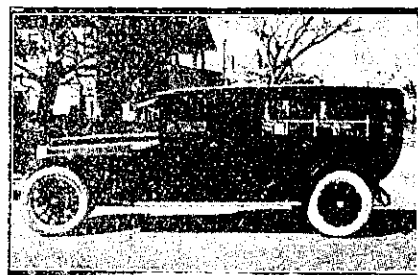
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The Church in New Zealand

CATHOLICITY IN CANTERBURY: EARLY MISSIONARY EFFORTS.

Timaru

This district (Timaru), founded by Father Chataigner in 1869, comprised the whole of South Canterbury, from the Rangitata to Waitaki.

He selected a beautiful site outside and overlooking the town. The view extended over the surrounding plains and over the vast expanse of ocean. There he built a presbytery.

At this time there were but few Catholics in the town, and as these belonged to the working and domestic classes, their resources

able of accommodating 800 persons, a good presbytery, a convent, with a first-class school, two beautiful schools frequented by 300 children, an Hibernian Society, a literary society, an orchestra, and about 900 Catholics.

Shand's Track

This district was separated from Christchurch in 1871, at the same time as Lyttelton and left to the administration of Father Chervier. At that time it comprised the whole of North Canterbury with the excep-



FATHER ECUYER, S.M.

Who succeeded Father Chervier as pastor of Christchurch, in June, 1871.

were limited; but the priests lived meagrely, and economically and with the offerings he received, he undertook to build a church. It still exists—enlarged and embellished by his successors. [This church was supplanted by the present stately edifice.—Ed. N.Z. T.]

After his arrival, Father Chataigner, desired to establish schools for girls and boys, and to confide the girls to the Sisters of the Sacred Heart. They opened negotiations, to this effect, with the Provincial House in America and the project was sanctioned by the Superior-General at Paris.

The Sisters arrived in the month of January, 1881, and at their own expense immediately commenced to construct a magnificent building in order to serve as a boarding school and residence.

The district in its present state shows sufficiently the zeal of the priests and the Catholics. It possesses a beautiful church, cap-

tion of Banks Peninsula and Christchurch.

The priest settled at Shand's Track, afterwards called New Headford, 2½ miles from Lincoln and 12 miles from Christchurch. It was a district in the less fertile plains, with some houses scattered here and there.

A Catholic gave five acres of land to the priest who built first a house and then a presbytery. He also opened a school. The priest divided his time among the principal centres of his mission. His apostolic journeys were almost continual and not without dangers, above all when he had to cross the Ashley or Waimakariri. One day when he was returning from Rangiora in a trap, he noticed while crossing the first branch of the Waimakariri that the water was very high. Without thinking he continued his journey towards the second branch where there was a bridge. Having crossed the bridge he saw in front of him a lake forming a causeway

which blocked the path. To go back was impossible, he loosened the reins and trusted to Providence. The least deviation would have been fatal, but the horse followed the causeway without faltering. Some of the Catholics working on the railway line and who knew the priest stopped to watch anxiously the progress of his hazardous course, and when he arrived safe and sound on the river bank, they gathered round him with loud applause.

The church at Shand's Track was now insufficient for the needs of the people so another was constructed under the title of "The Church of Reparation." It was a pretty church, 60 feet by 30 feet, not counting a spacious sanctuary and a large sacristy. Its spire rose to a height of 35 feet above the roof. In the interior a dado reached all around; there were 12 double painted windows on each side and a triple window, 20 feet high, in the sanctuary.

Waimate

Waimate is a dismemberment of Timaru. Before 1869 some Catholics scattered here and there as servants at the stations or as wood cutters in the forest, were visited by the priests from Christchurch. From 1869 to 1875 they were visited by Father Chataigner, who bought some ground in the growing town in order to build a church there.

After this Father Goutenoire was placed in sole charge of Waimate. During his time the work of the railway and the cultivation of the wood had attracted a great number of workers to Waimate; among them many Catholics. Father Goutenoire took advantage of the circumstances to found a permanent mission then. In 1875 he commenced the construction of a church which was blessed in October, 1876, by Archbishop Redwood.

Temuka

Temuka is a filiation of Timaru. It was separated in 1876 and entrusted to the administration of Father Fauvel, who was born in November, 1833, at Hauteville-la-Sui-chade, the Fatherland of the famous Tancrède of the Crusades.

When he arrived the Catholics were not very numerous in the town; the majority being for the main part independent farmers in the country. When he had discovered the dispositions of the Catholics, Father Fauvel informed them of his intention of building a stone church and asked for their assistance. All agreed willingly and the foundation stone was laid on December 16, 1879, by Archbishop Redwood in the presence of a great gathering of people. Father Fauvel drew the plan of his church and urged the men to hurry with the work. When the steeple was finished he blessed the cross and placed it on the top of the steeple.

Rangiora

This district is a filiation of Shand's Track from which it was separated in 1877 and was entrusted to Father Binsfeld. This priest, originally from America, was at once sent as vicar to Nelson. In 1875 he accepted the difficult mission of visiting German and Polish colonists who had settled at Jackson's

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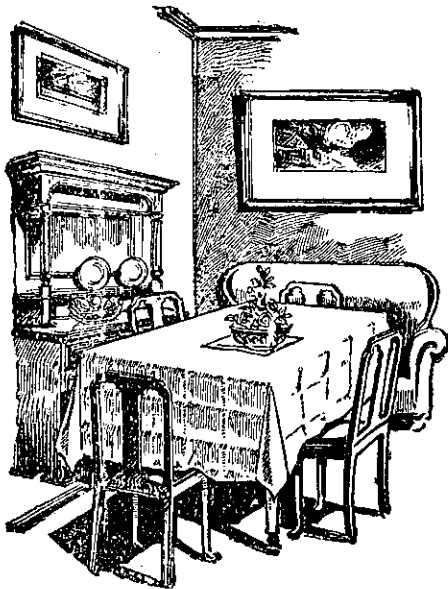
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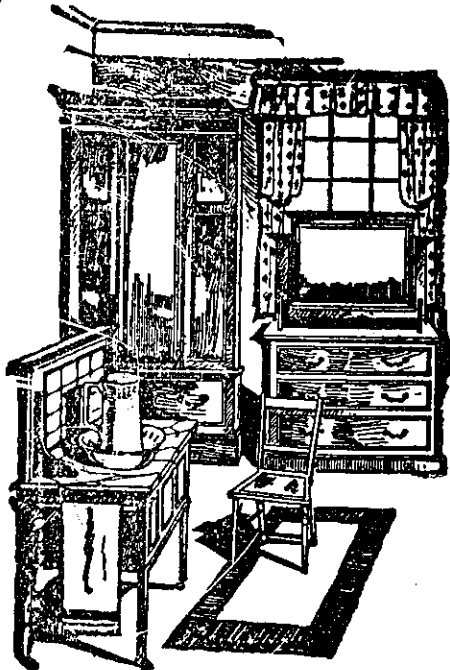
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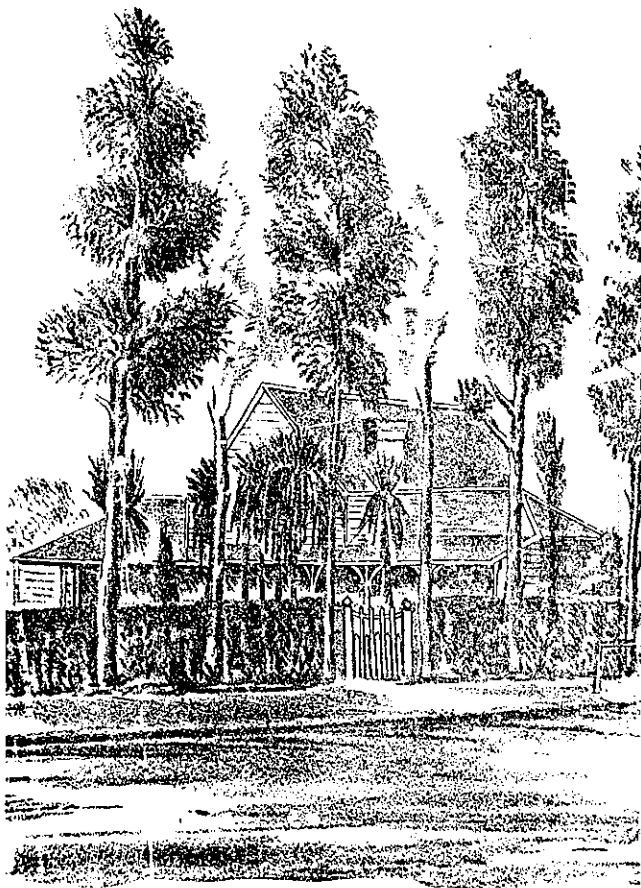
Bay, South Westland, and he was the first priest who had reached this part of New Zealand. Jackson's Bay was an isolated district, and the colonists had few chances of success. The greater number of them left it and settled in Canterbury and in the Wairarapa (North Island). On returning from his mission Father Binsfeld was sent to Christchurch with the intention of visiting the Germans of the neighboring village. It was then that he was sent to Rangiora. He returned one evening from Brakenfield and had to cross the Ashley; on arriving at one of the numerous river crossings he missed the track which was covered with scrub, and found himself face to face with a swollen

Geraldine

This district, founded in January, 1834, was a filiation of Temuka. The population was principally engaged in agriculture, and the Catholics, who numbered from four to six hundred, were nearly all farmers. Father Keane was appointed P.P. in December, 1883.

Conditions Generally

At the census of 1882, the total population of Canterbury was 112,182, of which 13,014 were Catholics. The number to-day has greatly increased. The Catholics are nearly all of Irish parentage, and a small number of French, Italian, and Germans.



FIRST PRESBYTERY BUILT IN CHRISTCHURCH.

The centre portion was used as the first church, which was opened on Rosary Sunday, 1860.

river which his horse could not cross. The water was deep and it was impossible to turn his horse. The priest strained himself in trying to hold his horse's head above the water, but the poor animal, encumbered by the carriage, plunged into the river and was drowned. Father Binsfeld succeeded in reaching the river-bank half dead from fatigue. This accident injured his health. In 1882 he was obliged to take a short holiday in Australia.

Ashburton

Ashburton was dismembered from Shand's Track in 1881 and was confided to the administration of Father Coffey.

Within the last few years, the town having grown considerably, a new church was considered necessary. The foundation stone was laid in January, 1882, and in December the principal nave and the two side aisles, as far as the transept, were finished, and the church opened. The old church is now a boys' school and the schoolmaster resides in the old presbytery.

In the cities the Catholics belonged generally to the working class. They were also represented in commerce, liberal professions, and in high society. Several raised themselves by work and industry to acquire wealth which would have been considered a fortune in France.

Attendance at religious services was easy for those who lived in the town, or villages, where a priest resided, but in the country districts, principally for those whose farms were 5 or 8 miles from the church, this attendance demanded sacrifice. However, they arrived at church on Sundays, some on horseback, some in conveyances, and more on foot; sometimes fasting in order to fulfil their religious duties. In the districts where the priest had three or four churches to officiate at, he said Mass in turn each Sunday and often two Masses when the distance was not too great. The second Mass sometimes did not commence before half past eleven or twelve, and there were often baptisms after-

wards. It was rarely that the priest was able to break his fast before two o'clock in the afternoon. It is, therefore, easy to understand how very tiring the Sundays were for the priests in New Zealand, and often some of them had no horses and were obliged to walk.

Some of the districts in Canterbury have no Catholic schools, because the Catholics are too scattered. All the other districts have one or more schools. Parents are not allowed to send their children to purely secular Government schools except when they are too far away from a Catholic school. Everywhere Catholics are numerous. They have built and furnished schools at their own expense, where their children are educated and receive religious instruction.

Ecclesiastical Province of New Zealand

DIOCESAN STATISTICS.

The *Ordo Australasian Catholic Directory* for 1925 gives the following statistical information regarding the various dioceses of the Dominion:—

Summary of the Archdiocese of Wellington.

Number of districts, 46; churches, 128; priests—regular 62, secular 51; total 113. Religious Brothers, 29; nuns, 550; colleges, 2; boarding and high schools, 17; primary schools, 56; orphanages, 4; inmates, 469; homes for incurable, 2; inmates, 140; creche, 1; inmates, 30. Total number of children receiving Catholic education in the archdiocese, 9537; total Catholic population of the archdiocese, 61,243 (census 1921), including Maoris; Maori Catholic population, 2071.

Summary of the Diocese of Auckland.

Parishes, 51; diocesan clergy, 49; Marist Fathers, 3; Fathers of St. Joseph's Foreign Missionary Society, 22; total, 74; religious Brothers, 23; Sisters, 375; schools (boarding)—for boys 1, for girls 16; superior and primary day schools, 43; teachers, 186; orphanages, 2; home for the poor, 1; hospital and convalescent home, 1. Total number of children receiving Catholic education, 6591. Total Catholic population of the diocese, 49,334 (census of 1921). Catholic Maoris, about 3000.

Summary of the Diocese of Christchurch.

Number of districts, 21; churches, 63; priests, 56 (secular 33, regular 23); religious Brothers, 11; nuns, 296; boarding and high schools, 8; primary schools, 29; Magdalen asylum, 1; industrial and preservation school, 1; orphanage, 1; Nazareth House, 1; girls' hostel, 2. Number of Catholics in diocese, 30,000.

Summary of the Diocese of Dunedin.

Districts, 24; churches, 71; stations, 45; secular priests, 40; religious Brothers, 9; nuns, 222; boarding schools (girls), 6; boarding school for boys, 1; superior day schools, 6; primary schools, 23; ecclesiastical seminary, 1; orphanages, 2; home for the aged poor, 1; children in Catholic schools, 3163; Catholic population, 25,000.

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Current Topics

Headlines

An American millionaire said that he would not care who wrote the articles and news items in the newspapers if only he were permitted to write the headings. There is more philosophy in that than appears on the surface, for many papers convey ideas in the headings which the articles they introduce do not contain. The heading is read first, and first impressions are not easily removed. Thus, when the *London Express* headed a news item with the lurid title

"MURDER AT A CONVENT"

the reader would receive the idea that a fracas occurred at a convent resulting in the death of one or more of the inmates. Following swiftly would come the suggestion of disorders, rivalries, hatreds, and hypocrisy; and the reader would think with contempt: "that is the kind of thing that goes on in convents." The news item itself, however, merely tells that two youths, who had no connection with any convent or monastery, murdered a third with whom they had gone for a walk, and that they hid the body not far from an ancient Augustinian Priory. Bigotry and sensationalism make people stoop to contemptible practices.

A Notable Centenary

On the 24th of this month Rome will observe the centenary of Cardinal Consalvi, the famous Papal Secretary of State who, as leader of the Black Cardinals in the stormy reign of Pius VII, played so bold and important a part on behalf of the Pope against Napoleon. The aged Pontiff was a prisoner at Fontainebleau, and the Emperor strove to subdue the Church with the tactics of Jenna or Austerlitz. He had yet to learn that the authority of the Church could not be shattered by grape-shot and canister or broken by the onslaught of the Guard. The Empress Josephine was to be put away, and her place filled by the Archduchess Marie Louise of Austria. So the Emperor arranged it. He would force the Church to annul his marriage with Josephine and bless his later alliance. Was he not the conqueror of Europe, and could he not do as he willed? He ordered Talleyrand to send four distinct invitations for his marriage to the members of the Sacred College—the first to the presentation at St. Cloud; the second to the civil ceremony; the third to the religious ceremony; and the fourth to the grand reception at the Tuilleries. Sixteen Cardinals absented themselves from the religious ceremony; thirteen had already announced their intention of staying away, and three were ill.

The Vengeance

The Emperor was furious. "Inform those thirteen men that I command them to send in their resignations; that their pensions are suspended; that they have lost the rank of Cardinal," he rasped out to the Minister of Public Worship for whom he had sent. He felt that it was as easy to unmake a Prince

of the Church as to turn a waiter into a king. But the Cardinals were not dismayed. They sent a joint letter to the Emperor, telling him politely but firmly that their opposition was due to the fact that the Pope had not consented to the dissolution of his first marriage. Furies! What was this? But he would break them yet. "Confiscate all the possessions of these thirteen priests," he directed. "Keep them in prison until you hear from me." Two months later he sent them into exile in different parts of the country. He allowed them 250 francs a month as a means of support; but here again he was thwarted, for only two out of his thirteen victims accepted a sou from him. An organisation known as "The Work of the Black Cardinals" collected what was necessary for their wants. They became known as the Black Cardinals because of the fact that Napoleon had constrained them to lay aside their purple robes and dress in black.

The Bully

Napoleon now returned to his attack upon the Pope. "I shall make a concordat with that old man," he said to Talleyrand. Once more he employed the strategy of Rivoli which had enabled him to vanquish the Austrian troops. His plan on the field of battle had ever been to divide the opposing forces into several parts in such a manner that he could attack each separately with his full force. He sent the Pope's advisors into exile so that he could throw all the might at his command against the frail and aged Pontiff, worn out with grief and anxiety in his gilded prison at Fontainebleau. But in vain. The military genius that had earned for him the title of "Sultan of Fire" from the Mamelukes in Egypt, and which had written his name in triumph on many a blood-stained field from Ulm to the Pyramids, from Friedland to Montenotte, now left him powerless in the face of a feeble old man who could not draw a sword or set a cannon. To all Napoleon's arguments the Pope replied that he could come to no conclusion until the members of the Sacred College were allowed to return. Various rumors were current at the time as to what took place at the interview. It was said that Napoleon raised a sacrilegious hand against the Pope, and that he tore the ring from the Pontiff's finger. Another had it that the Pope, indignant at the insults heaped upon him by the enraged Corsican, told the latter that he was a scoundrel. When Cardinal Consalvi learned what was afoot he hastened to the side of the Pope and begged him to withdraw from the entanglements of the concordat in which the wily Emperor was seeking to ensnare him. "We withdraw for the moment. Your advice is good, my son," replied Pius. And then the Imperial wrath broke over the devoted head of the Cardinal. Napoleon was going to have him shot. He raved and swore and threatened; but the rasping voice that could strike terror to the heart of kings had no more effect upon the Pope and Cardinal than the screeching of an owl. Napoleon learned

many things when it was too late to profit by them. When the Pope excommunicated him he laughed in derision and cried: "Does this old man think that his Bull of excommunication will cause the muskets to fall from the hands of my soldiers?" His words were prophetic. If he could have peered into the near future he would have seen the remnants of the Grand Army staggering through the Russian snows in full retreat from Moscow, pursued by Cossacks and wolves; and if he had looked again he would have seen his muskets falling from frost-bitten hands. A hundred thousand men set out upon the great adventure. Twenty-thousand stragglers returned to tell the tale. What pictures of the "might have been" did that lonely captive see as he gazed from his rocky prison across the green swell of the Atlantic toward the scenes of his former triumphs in the world he loved so well?

Catholics and Hypnotism.

Until a few years ago the hypnotist was almost unknown. He appeared occasionally in a travelling show accompanied by a pallid medium made up to convey the impression that the greater part of her existence was spent upon the astral plane. But hypnotism has now passed beyond the mountebank stage. Thousands dabble in it to-day, and as a result many unsavory instances of abuse of power are disclosed—instances which, according to an English exchange, have moved Mgr. Herscher, Archbishop of Laodicea and former Bishop of Langres, to outline the Church's attitude to the practice. All creeds and classes, he says, contribute to this particular category of so-called psychical researches. Those who scorn spiritism as a fraud or self-deception are reduced by the mysterious manifestations of "personal magnetism" which, openly operating in broad day or in artificial lights, without rites or invocations, can be studied with the same unemotional attention as one accords a chemical or electrical experiment.

The Danger.

The real nature of the risk run by those who expose themselves to hypnotic suggestion is beginning to be realised. The experience of ecclesiastics and the scandals which frequently leak out in spite of discreet precautions have provoked a public examination of the religious aspect of hypnotism. Hypnotism is so susceptible of being abused for anti-social and criminal ends that its legality is no criterion to its harmlessness. Wrong has been done and evil worked unwittingly on the suggestions of the hypnotisers. The extent of the mischief is not to be measured by the dramatic stories published from time to time by sensation-mongers, but by the growing number of verified cases in which lives have been broken and vengeance wreaked.

The Attitude of the Church.

Mgr. Herscher, in a series of studies recently printed in *Les Annales*, shows how real and common are such horrors. He draws from documents in his possession deductions that imperiously impose themselves. Men of science and theologians, in so far as

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they have specifically studied hypnotism, agree that a subject hypnotised, while in a trance, is not in possession of his liberty. Father Guilbert writes: "The will of the operator has taken the absolute direction of all the faculties of his soul. The hypnotiser alone is therefore responsible for the acts which he orders. He is free—his subject is not." Thus, for acts committed in the somnambulistic state the hypnotised person is not legally responsible. But is he morally innocent? Archbishop Herscher's reply carefully distinguishes between cases in which the suggestion is executed (1) during the trance, and (2) in the subsequent waking state. The Church considers, he says, the two cases from different standpoints, which it is not possible to explain in detail in a short article, and which vary because of the consent, in the second case, by the subject, who performs an action, not when asleep, but when awake.

Two Cases.

Two letters are quoted to make the distinction clear. One is from a young woman who, fifteen years ago, "believing in science, and expecting from it the renovation of the world," allowed herself to be hypnotised by a friend of the family. During the trance he made her write a letter denouncing one of his personal enemies. The denunciation was one which is often disastrous, even for absolutely innocent men. The panic-stricken object of it committed suicide to escape the scandal of a public prosecution. It was only at the death-bed of the hypnotiser that the Archbishop's correspondent learned the hideous truth. Mad with remorse, she desires to know whether she is morally responsible for the suicide. The Archbishop answers negatively. As this particular woman believed that hypnotism was harmless, as she really ignored its dangers at the time, and had absolutely no doubts regarding the operator or the practice, no guilt is attributable to her. The slightest doubt on her part would have rendered her responsible. Nevertheless, this instance proves how necessary it is to abstain from hypnotism. The second letter emanates from a woman who, tied to an unworthy life-companion, allowed herself to be hypnotised, and committed at his suggestion a series of robberies in Paris shops. On discovering this, through a friend, she made restitution, and was assured that "she had nothing to reproach herself with." The Archbishop is unable to confirm this consolation. The woman knew the character of her companion; she was seen to rob with evident reluctance and hesitation, and was morally a wrongdoer. In the present state of science it is not established that the intellect and conscience continue to "slumber" after the hypnotic seance, and therefore freedom of the will is not completely suppressed. The subject being awake, is therefore in the situation of a man in prey to passion or temptation. Now, the passions diminish freedom in proportion to their violence, but they do not suppress it; similarly a physical or psychical impulsion to accomplish an evil act attenuates its heinousness, perhaps, but cannot excuse it.

The Duty of Catholics.

A person who deliberately places his will at the mercy of another, and thus abandons all control over his soul and his salvation, takes full responsibility for every one of his subsequent acts, even if he executes them in a semi-somnolent state. This really is the central principle of the whole discussion, and is so patent to every thinking man that no subject can logically invoke the order of his hypnotiser to excuse his own share of the guilt and responsibility for any evil results of his trance. As no man can satisfactorily convince himself of the purity of another's motives, however blameless and disinterested this other may appear to be, the absolute avoidance of hypnotic suggestion is the only course that a Catholic can safely follow. This conclusion renders it impossible for any Catholic to countenance in others or pursue himself the practice of hypnotism.

Ireland's Handicap.

It has always been the fixed policy of England to discourage Irish manufactures. Various means were employed from time to time to stifle Irish industry. At one period in recent history Ireland was turned into a gigantic cattle ranch, the object being to prevent the Irish manufacturer from competing in his own country with the British manufacturer, and at the same time to provide England with a regular supply of food at her own price. The fact that British companies owned and controlled the Irish transport system was responsible for a Gilbertian situation. If a person in Dublin wished to purchase an article of Irish manufacture from Limerick he found it cheaper to have it first sent to England and then returned to Ireland than to have it sent direct from Limerick to Dublin. The excessive inland freight charges were responsible for this. The result was that Irish manufactures could not live. That this handicap still exists was shown recently by the president of the Drogheda Chamber of Commerce. The meeting was held to consider the recent advance in cross-Channel freights. The President said that Ireland was suffering from the want of competition in shipping. They were often reminded of the close proximity of Ireland to the greatest market in Western Europe for foodstuffs, but when the freight charges on goods which Ireland exports were compared with the freights which obtain in other countries they find that Ireland might just as well be in mid-Atlantic. Canada is now a large exporter of livestock, and the freight per head on cattle from Canada to Liverpool is 20dol per head, which works out at 3s 3d per 100 miles; while the freight from Drogheda to Liverpool is 19s per head for 120 miles, or 15s 10d per 100 miles. Proceeding, Mr McArdle gave the following figures showing the freights on bacon to Liverpool:—

	Per ton.	Per 100 m.
America ...	47s	1s 6½d
Drogheda	24s 6d	20s 5d

It costs the Limerick curers 14s per ton more to send their bacon to London than it costs America to send their produce to Liverpool; and it costs more to bring Limerick bacon to Drogheda than it costs to bring American

bacon to Liverpool. The freight on butter from Australia and New Zealand to London is 4s 6d per 56lb or less than 1d per lb for a journey of 11,000 miles; while from Drogheda to Liverpool it is 40s 9d per ton. In other words, the Australian farmer has to pay only 1s 7½d per ton for 100 miles as compared with 11s 11½d per ton per 100 miles on the cross-Channel steamer. Denmark is Ireland's greatest competitor in the English market, and the freight on bacon from Copenhagen to Liverpool is only 31s per ton for 1102 miles, and on butter 47s per ton, or about half the amount which the Limerick curers have to pay on their produce from Limerick to London. The steamship companies had not given any reason for increasing the rates, concluded the President. It is clear there is something wrong. New countries like Canada and New Zealand are increasing their production of foodstuffs at an alarming rate, and these countries will be Ireland's keenest competitors in the future. The question of transport by sea and land demands the immediate attention of those who govern Ireland at the moment. The battle of the future will be a keen one, and Irish farmers and merchants must be put on a fair basis with due regard to other lands.

Coffee and Pistols

Mr. Lloyd George's reputation is very frail in these days of grace. Mr. Wickham Steed, late editor of the *Times*, in his book, *Through Thirty Years*, describes a scene at the Peace Conference between Mr. Lloyd George and M. Clemenceau. He writes:—"Clemenceau accused Lloyd George so flatly of repeated inaccuracy of statement that Lloyd George rose, seized him by the collar, and demanded an apology. After President Wilson had separated them Clemenceau offered Lloyd George reparation with pistols or swords—as soon as he should have acquired a domicile in Paris, and in the meantime refused to apologise. Despite these amenities the work proceeded somehow." Mr. Lloyd George informed the Press Association that the extract was a stupid invention, containing not the slightest basis of truth, whereupon Mr. Steed replied through the same medium that he would not have published a story of that kind without having verified it in advance from persons who were present. In a matter of this kind Mr. George is heavily handicapped. It was in 1918 that Mr. Chesterton wrote in the *New Witness* that people should believe certain things to be true, not because Mr. George said they were true, but in spite of the fact that he said they were true—that a thing could still be true even though he said it. Since those words were written Mr. George has piled up a veritable mountain of prevarication to his credit, so that those who know him best can scarcely be blamed if they treat his disclaimer with cold contempt.

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.—St. Hippolytus.

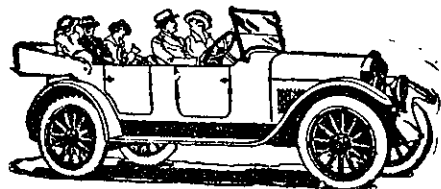
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CLOSE OF THE SCHOLASTIC YEAR.

Studies at St. Philomena's College were brought to a close on Tuesday, December 16, by a distribution of prizes which was held in St. Patrick's School Hall in the presence of his Lordship the Bishop, Right Rev. Dr. Whyte, Rev. J. P. Delany, Rev. E. H. Rooney, Rev. T. Hally and a large gathering of parents and friends. Prior to the chief interest of the morning a short entertainment was given, the principal items being tuneful choruses sung with nice expression and a tastefully played instrumental trio. The following report was read by Rev. Father Delany:—

"The now completed scholastic year 1924 has been particularly successful. The good results at examinations testify to the diligence with which the students applied themselves to the various branches of study. The sustained interest in all that concerns their advancement was a source of gratification to the Sisters. The conduct of the pupils, their attention to Christian doctrine, and the faithful practice of their religious duties have been all that could be desired. In the Teachers' D Certificate Examinations held in August, four candidates were successful, while three candidates passed the Intermediate Examination. In the Irish History Competitions, the examiners' comments were to the effect that the papers sent in by St. Philomena's pupils were excellent, their high standard being well maintained. Monica Delany secured the first book prize in the senior grade, and Sheila Campbell the much-coveted gold medal in the junior. Leonore Mee and Dorothy MacDowall obtained fifth and seventh places respectively. Having accepted the tuition offered by Mr. O'Sullivan, Shiela Campbell is now pursuing the study of Irish; she is helped by her class teacher, and already gives promise of becoming no mean Gaelic scholar. In the commercial department efficient work was done by the pupils. A number of candidates were presented for the examinations in typewriting, shorthand, and book-keeping held in connection with the National Business College, Sydney, and all gained a very high percentage of marks. Steady progress has been made in home science, and needlework has received due attention. The primary department was visited in June by three of the Otago Education Board's Inspectors, whose report was highly satisfactory. The pupils presented at the end of the year for the proficiency examination gained their certificates. The results of the Trinity College Practical Examinations held at the convent by Dr. Warriner show that the college has maintained its usual high standard of excellence in music; several candidates secured honors. One pupil completed her Associate, another gained her practical certificate. In the other grades 39 were successful, 22 being pianofortists and 17 elocution candidates. In the theoretical examinations held in June 40 were

successful, many of the names being on the honors list.

"The spacious recreation grounds that were laid out in the course of the year afforded increased facility for out-door games. Since the opening of the tennis season the girls have displayed great enthusiasm in this branch of physical exercise."

His Lordship the Bishop handed the prizes to the pupils, the list being as follows:—
Matriculation and Public Service Division.

Senior Christian doctrine (gold cross, presented by Rev. J. Delany), M. Carroll; Scripture history (gold medal), E. O'Malley; dux of school (gold medal), Monica Delany; good conduct (boarders—gold medal), Kitty Phelan; good conduct (day pupils—gold medal), Kathleen Howard; advanced mathematics (gold medal), Isobel Skinner; advanced science (gold medal), Annie MacGregor; advanced Latin, K. Phelan; English language and literature, Eileen O'Malley; history and civics, Sarah McErlane; geography and drawing, Thelma Weir; mathematics, Alice Butcher.

Intermediate Division A.—English grammar and composition, Mary Ryall; British history, Margaret Tylee; arithmetic, Gerardine Toomey; home science, Margaret Hanning.

Intermediate Division B.—General excellence in class work, Mary Meade; English grammar and composition, Jule O'Kane; elocution, Maureen Carroll; essay writing, E. Houston; arithmetic, Marie Kelly and Gretta Brown; geometry, Patricia Burke; Latin, M. Ledingham; algebra, Veronica Robinson; British history, Olga Rowland; home science, Rita Egan; junior algebra, Mary Brown; application to studies, Kathleen Howard; dictation and spelling, Mary Smart.

Commercial Class.—General excellence in commercial work (medal), Kathleen Kelly; highest marks in book-keeping and shorthand (medal), Leila Stewart; highest marks in typewriting (medal), Zita Dawson; second in typewriting and shorthand, Ngarita Kennedy; general improvement, Marjorie Peterson; book-keeping, Mary Klimeck, typewriting, Ella Meikle; essay writing, Dorothy Aldous; commercial correspondence, Kathleen Whelan; English, Eileen Strang; arithmetic, Phyllis Bradley.

Senior Division A.—Christian doctrine (gold cross, presented by Rev. E. Rooney), Cissie Holloway; good conduct, Patricia Toomey; first place in class, Leonore Mee; grammar and reading, Sheila Campbell; arithmetic and elocution, Irene Isaac; history and spelling, Louie Barwick; composition, Patricia Toomey, Eileen Hagan.

Senior Division B.—First place in class, M. Mooney; composition and drawing, Dorothy McDowall; English, Cissie Holloway; history and civics, Doreen O'Sullivan; geography, Margaret Harty; improvement, Patricia Richardson; arithmetic Rowena Dawson; arithmetic, Monica Francis; writing and

spelling, Connie Leonard; reading, Maisie Kirwin; needlework, Eileen Hagan.

Senior Division C.—First place in class, I. Tylee; theory of music, M. Smith; arithmetic, S. Oliver; arithmetic, Phyllis Haig; composition, N. Rodgeron; reading, P. Toms, diligence, M. Allen; mental arithmetic, F. Aldous; grammar, E. Doogue; writing and arithmetic, M. Donnelly; elocution and singing, N. Lawrence; improvement, L. Walsir; spelling, N. Delargy; improvement, M. Rodgers; spelling, E. Williams; history, M. McKewen; amiability, Ursula Docherty.

Junior Division (Grade 3).—Christian doctrine, J. Williams; highest marks (equal in merit), P. Corcoran and K. Todd; composition and general knowledge, A. Lawson; arithmetic, W. Cole; geography, A. Smith; history, E. O'Gorman; recitation, N. Collins; reading and composition, D. Hungerford; spelling, S. Quirk; penmanship, M. Mulholland; politeness, K. Holloway; attendance, A. Rogers; sentence building, M. Deegan; nature study, M. Horan; drawing, M. Malaghan; oral composition, Zita McEvoy; home lessons, M. Fitzpatrick, A. Baker; elocution, M. O'Sullivan; history, N. Healy; Christian doctrine (medal), M. Sherwen; general knowledge, M. Smith; highest marks, S. Moody; excellence in class work, E. Haynard; composition, S. Sherwen; arithmetic, E. Lee; geography, E. Burdean.

Junior Division (Grade 1).—Catechism, Z. Corcoran; Bible stories, D. Mooney; general excellence in class work, F. Hemsley; spelling, D. Allen; spelling, B. Corcoran; sentence building, C. Nikel; reading and recitation, J. Young; tables, E. Gawn; arithmetic, J. O'Connell; arithmetic, W. Ruth; reading, J. Connolly; sentence building, B. Coughlan; writing, S. McAllen; singing, E. O'Kane; neatness, J. Young; plasticine, N. Plank.

Junior Division (Grade 2).—Christian doctrine, M. Wallace; Bible history, N. Sherwill; highest marks, E. Thompson; arithmetic, E. Casey; mental arithmetic, Willie Henaghan; tables, J. Milne; writing, Willie Milne; reading and recitation, R. Thompson; composition, M. Bamford; sentence building, A. O'Connell; spelling, W. Quirk; nature study, M. Arnold; geography, J. Wyness; needlework, I. Gaffaney; drawing, T. O'Sullivan; general improvement, T. Hogan; plasticine modelling, J. Hogan; punctuality, W. Collins.

Kindergarten.

Division B.—Conduct, I. Macmurray; arithmetic, L. McGolderick; attendance, H. Desmond; picture stories, W. Gilliken; phonics, A. Watts; games, J. Nikel; attention, J. O'Connor; drawing, D. Hills.

Division A.—Catechism, P. Trinder and P. O'Connor; Bible stories, B. O'Leary; highest marks (equal in merit), M. Scurr and K. Gibb; general excellence in class work, P. O'Dea; number and tables, J. Austin; general knowledge, J. Fox; writing and neatness, M. Gaffaney; spelling and plasticine, V. Hordern; recitation, M. Toomey; polite-

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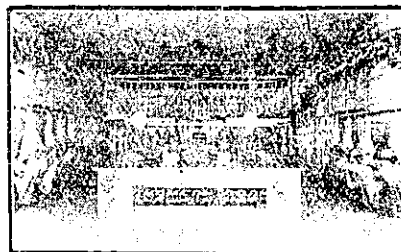
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School of Music Prizes.

Associate Practical, Clara Scofield; Highest marks Higher Local, Aroha Allan; Senior Honors (Practical) and highest marks in Intermediate (Theory) at Dunedin Centre.. K. Whelan; Intermediate Honors (Theory of Music), K. Ford; Intermediate Honors (Practical), M. O'Brien; Intermediate (Theory of Music), A. Deegan; Junior Honors (Practical), E. Smith; Junior (Theory of Music), M. O'Malley; Preparatory Honors (Practical), M. Gilligan.

Special Prizes.

Irish history (St. Patrick's Parish prize), Monica Delany.

Irish History Competitions.—Senior division (first book prize), Monica Delany; junior division (gold medal, presented by Rev. D. V. Silk, Puhoi), S. Campbell; book prizes and certificates, L. Mee and D. McDowall.

Dressmaking—Ellie Brown.

Athenaeum Prize (proficiency in English and history)—S. McErlane.

Examination Successes.

Teachers' Examination—M. Delany, I. Skinner, S. McErlane, A. Butcher.

Intermediate Examination—A. MacGregor, I. Skinner, and S. McErlane.

Irish History Competitions—Senior division, M. Delany; junior division, S. Campbell (gold medallist), Leonore Mee, D. McDowall.

Proficiency Certificates—S. Campbell, L. Mee, I. Isaacs, L. Barwick, P. Toomey.

Commercial Class.—National Business College (Sydney) Examinations—Book-keeping: K. Kelly, L. Stewart, D. Aldous, K. Whelan, M. Klimeck, E. Meikle, M. Peterson.

Typewriting: K. Kelly, Z. Dawson, K. Whelan, D. Aldous, E. Meikle.

Shorthand: L. Stewart, K. Kelly, D. Aldous, Z. Dawson, E. Strang, E. Meikle, K. Whelan.

School of Music.

Theoretical Examinations—Senior: A. Allan, A. Butcher, C. Scofield, P. Smith, G. Smith, T. Weir.

Intermediate (Honors)—K. Whelan, A. MacGregor, C. Forde, K. McAlister, D. McDowall, M. Carroll, R. Malagan; pass: S. Campbell, Z. Dawson, R. Dawson.

Junior (honors)—M. Hanning, E. O'Malley, I. Skinner, M. Klimeck, R. Lorrimer, B. Mooney, S. McErlane, I. Tylee, E. Brown, M. Kelly, M. Gilligan, J. O'Kane; pass: M. Holloway, E. Smith, M. Allan, P. Richardson.

Preparatory—C. Leonard, K. Golden, D. O'Sullivan, M. Brown, E. Lousley, M. Smith, A. Martin.

Practical Examinations, Trinity College. Associate—Clara Scofield.

Higher Local—Aroha Allan, Catherine Forde.

Senior (honors)—K. Whelan; pass: G. Smith, P. Smith, S. Campbell, A. Deegan, K. McAlister, Z. Dawson.

Intermediate (honors)—M. O'Brien, J. O'Kane, D. McDowall.

Junior (honors)—E. Brown, M. Holloway, P. Richardson, E. Smith; pass: C. Leonard, I. Tylee, R. Lorrimer.

Elocution—M. Rodden, E. Vintiner, M. Carroll, E. Houston.

Preparatory (honors)—M. Gilligan, Elma Lousley; pass: P. Haig

Elocution—D. Anderson, L. Thompson, P. Burke, J. Williams, M. O'Sullivan, K. Todd, D. Hungerford, G. Walsh, W. Cummings, E. O'Gorman, P. Corcoran, M. Thompson, T. Murphy.

After the distribution his Lordship the Bishop delivered a graceful address. He complimented the girls on the pretty concert that formed such a pleasing prelude to the chief interest of the morning's function and showed that the pupils' talents had been cultivated by teachers who are themselves efficient. "Breaking-up" day is always a very pleasant occasion for those who get the prizes, and on this occasion each girl had received at least one prize; they must have worked wonderfully well, for we see that the teachers found all deserving of prizes. These beautiful medals and books should be to those who won them incentives to still greater exertions in the future. Now holiday time has come and they are gladly going home to show the prizes to their parents who would see in them an indication of the progress that had been made in the school year. They had learned music and singing, accomplishments that would bring sunshine to their homes. His Lordship urged them to give the good parents, who had made many sacrifices for their sakes, the pleasure of hearing them play and sing in the holidays. By their conduct they would show the moral training they had received.

Parents, as a rule, are not addicted to giving their children mathematical problems to solve, they will not give their girls a test in algebra or in trigonometry or ask them to take fractions out of brackets, but they will probably ask them to take the baby out of the perambulator, and this must be done cheerfully and willingly; they must show that they have learned how to obey and how to be pleasant in their homes. The lives of their teachers are to the pupils daily object lessons on labor, self-denial and charity. In the years to come when the girls of to-day are battling with the trials and temptations of the world, the memory of the lives of the nuns who are now training them in the way they ought to go, would hearten them and help them to overcome many difficulties. His Lordship wished teachers, parents, and pupils happy holidays and God's choicest blessings in the New Year.

In a bright little speech Rev. Father Delany congratulated the pupils on another year's work happily ended by that morning's ceremony. In reminiscent vein he contrasted the distribution of that day with those of his own school days when awards were comparatively few and boys had to tell their parents the subjects for which they had not got prizes and explain as well as they could why they had not won them. His Lordship had referred to the fact that parents are not accustomed to set mathematical problems for their children; he (the rev. speaker) hoped parents never would develop a Dr. Blimber craze for testing children's knowledge. In conclusion Rev. Father Delany wished the pupils a happy Christmas and very pleasant holidays.

The Sisters of Mercy beg to acknowledge their indebtedness to the kind friends who generously donated medals and prizes.

Studies will be resumed on the first Monday in February.

St. Patrick's School, South Dunedin

On Tuesday, December 16, the pupils of St. Patrick's School brought the year's work to a close when a breaking-up ceremony was held in their own fine school, Macandrew Road, South Dunedin. His Lordship the Bishop presided and Rev. Fathers Delany, Rooney, and Hally were present. When the items on a short concert programme had been rendered in a highly creditable manner his Lordship the Bishop expressed his pleasure at being with the children of St. Patrick's on this happy occasion; he imparted some very sound advice to the girls whose school-days were that day ending, and trusted that through life their conduct would reflect credit on their school and on the training they had received at the hands of the Sisters of Mercy. His Lordship wished all a joyful Christmas and happy holidays.

Rev. Father Delany commented upon the beautiful singing of the St. Patrick's children.

The prize list was as follows:—

Standards V. and VI.—Christian doctrine, O. Burke; good conduct, K. Flaherty; Irish history, Std. VI, May Hurn; Std. V., A.

Coorey. Regular attendance, Mollie Cannon. Music prizes, E. Smith and M. Gilligan.

Standard IV—Christian doctrine, D. Anderson; good conduct, M. Wilson; regular attendance, R. Corley.

Standard III—First place in class, P. MacManus; Christian doctrine, M. Westland; regular attendance, M. Whelan.

Standard II—Catechism, Francis Reddington; regular attendance, H. Cannon; highest marks, E. Wood.

Education Board Proficiency Certificates were issued to L. Wilson, E. Smith, M. Cormack, M. Gillies, and M. Hurn.

Holy Cross College, Mosgiel

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).

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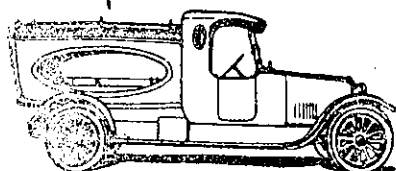
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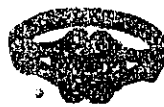
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Death of the Bishop of Sale, Victoria

The news of Bishop Phelan's death will arouse no surprise, but will cause much sorrow, in Victoria. For more than a year the knowledge of his delicate health kept his numerous friends in a state of alarm, alternating with great contentment on hearing of improvements in his condition. At first he was the sole person unaware that a serious malady threatened to cut him off in the midst of his vigorous and successful labors. When he realised eventually that his career was likely to end soon, he accepted the sentence with all the resignation that a man of deep faith like his shows in such a crisis.



THE
LATE
BISHOP
PHELAN

His death will be felt not only in his own diocese, but in the archdiocese of Melbourne. The zeal and organising ability by which Melbourne benefited for a number of years have been freely offered to the diocese of Sale during the eleven years he has been Bishop of that diocese. From the financial and the spiritual point of view, the diocese made wonderful progress under his active care. Ready to spend himself and to be spent, he devoted his talents as a writer and speaker and organiser to the service of priests and people with happy results that cannot easily be overpraised.

His interest in the *Austral Light* and the *Catholic Truth Society*—for his facile pen was always at their disposal,—will have made his name known in all parts of Australasia. The success of big undertakings in Melbourne, such as the Catholic Congress in 1904, was due, in large measure, to his untiring energy and splendid unselfishness. Amidst distracting cares as administrator of St. Patrick's, he devoted spare moments to serious study and both in pulpit and in press gave the Catholic public the fruits of his reading. The Catholic institutions of Melbourne found in him a constant and encouraging friend whose sound judgment enabled them to develop on practical and permanent lines.

The deceased prelate was born in County Kilkenny in 1860. He made his studies first at Mount Melleray Seminary and later at St. Patrick's College, Carlow. In both schools he had as a companion Right Rev. Dr. Carroll of Lismore, N.S.W. At Dr. Carroll's consecration in 1910, the preacher was his friend, Bishop Phelan, at that time Dean Phelan, who had travelled an immense distance in order to be with his class-mate of Melleray and Carlow days.

There was an unusually strong bond of affection between Dr. Phelan and his brother, Father Michael Phelan, S.J. Both men of literary tastes who in the written and the spoken word carried weight by the soundness of their judgment and by their mastery of language; their affection for each other impressed deeply all who had the privilege of knowing both.

To his distinguished Jesuit brother, Father Michael Phelan, and to the priests and people of Sale, and to his brother-bishops of Australia and New Zealand we tender our profound sympathy in the great loss sustained by all through the death of one whose brilliant services to religion will be long and lovingly remembered.—R.I.P.

BOOK NOTICES

The Catholic Directory for 1925. From Burns, Oates, and Washbourne, Ltd. Cloth, 2/-; leather, 4/-.

A beautiful little combination of pocket-diary and ecclesiastical calendar. There is a page for every day, which, besides leaving plenty of space for notes, gives a very full list of Saints, together with particulars of the Mass to be said, and, as a bottom marginal, a gem of thought from the writings of the Saints and others. A most useful Christmas or New Year gift for a Catholic.

S.H.C.—The Magazine of the Sacred Heart College, Auckland, conducted by the Marist Brothers.

An excellent school annual from every point of view, reflecting the excellence of the school itself. It contains the usual resume of the doings of the different departments during the year in education and in sport; and how successful these have been is summed up thus in the Editorial: "The year 1923, with its two University Scholarships, its four Senior National Scholarships, and its total of sixty-nine passes out of a possible seventy, reaches a point of unprecedented excellence." Amongst old boys, who have gained laurels in sport, are C. Brownlie, M. Brownlie, and G. Hart, members of the All Blacks, and Leo Quin who won the Amateur Golf Championship of New Zealand. There are also two excellent essays, one on Tennyson and the other "The Catholic Church and Education in New Zealand." We heartily congratulate the three youthful editors, P. Soljak, H. Cuming, and R. Keenan.

The Bedean. The Magazine of St. Bede's College, Christchurch.

This is the youngest of the N.Z. Catholic College magazines, and necessarily does not reach the level of its elder brothers. Nevertheless, it gives every promise of developing into something good. With the accumulating experience of each succeeding year, and with the financial assistance of Old Bedeans, whose number will be ever increasing, it should soon rival both in matter and form its motherly contemporaries. The school has every reason to be proud of its record during the year, and we feel sure that under the guidance of Very Rev. Father Geaney and

his able assistants, its many successes will be multiplied and magnified. *Floreat.*

Blue and White. The Magazine of St. Patrick's College, Wellington.

The editors and printers of *Blue and White* are to be highly complimented in having produced a really high-class number, equaling, if not excelling, the issues of previous years. While meant primarily for Patricians, past and present, it, nevertheless, has an interest for outsiders, as showing the numerous activities of an up-to-date college, and the vigor and success with which these are pursued in a Catholic College in our own land. Besides what may be termed the domestic matter of the magazine there are some very fine essays, amongst which we select for special mention "Pioneers in Education."

Almanac of the Franciscan Missionaries of Mary. Longmans, Green and Co.

If one wishes to get an insight into the missionary enterprises of the Catholic Church he should spend a shilling on this almanac. It contains chatty little accounts of life in the different countries in which these devoted Sisters, the Franciscan Missionaries of Mary, work. And they seem to be working everywhere—in Palestine, Turkey, India, Burma, Ceylon, China, Japan, Morocco, Tunis, Algeria, Egypt, The Congos, Madagascar, North and South America, and the Philippines. They have twenty thousand children in their orphanages, schools, and workrooms; their thirty-seven hospitals accommodate 33,000 sick; and their sixty dispensaries treat 1,200,000 cases annually. The Institute was founded only forty-four years ago, and it is only one of many in the vast missionary fields of the Catholic Church. The magazine also contains some pleasant short stories and is illustrated throughout.

Charms of Dunedin.

An illustrated booklet of 32 pages, got out by the firm of Coulls, Somerville, Wilkie, Dunedin. As its name implies, it is a descriptive guide to the utilities and beauties of this city, natural and otherwise. The illustrations are well selected and nicely reproduced. It is a pity that the gentleman who supplied the literary matter did not give a little space to the different churches and their locations. There are some churches in Dunedin. A good many visitors probably stay over a Sunday and it might interest them to know where the places of worship are to be found. One reference is made to a Catholic institution (p. 7) and it is a wrong one.

Nor-West o' West. Angus and Robertson, Ltd. Price, 2/6.

A number of short stories reprinted from different Australian magazines and papers, in which H. E. Riemann deals in an interesting way with some aspects of life in the North-West of Australia. Malays and luggers and pearlers and "cock-eyed bobs"—which are storms,—and the resident magistrate, the policeman and the publican are his principal properties. Those who like this kind of reading get their half-crown's worth in *Nor-West o' West*.

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Diocesan News

Archdiocese of Wellington

(From our own Correspondent.)

January 9.

His Grace Archbishop Redwood has visited Masterton, and is now visiting Wanganui.

The Retreat for ladies, held annually at the Convent of the Sacred Heart, Island Bay, was this year preached by the Rev. Father Loughnan, S.J., and was a great success. All the retreatants expressed themselves as delighted with the result of the Retreat. Spiritually they profited by the exercises, and physically by the clear pure air of Island Bay.

The Retreat for men is to be held, as before, at St. Patrick's College, and will commence on the 23rd of this month. The men always enjoy these Retreats greatly. The old college is always crowded, and after the Retreat many reunions take place of friends who have little time for social intercourse in everyday business life. The spiritual value of the Retreat need scarcely be emphasised. It will be preached by a Marist Missioner.

There are many favorable notices of Miss Eileen Driscoll's recital in the Wigmore Hall, London, in conjunction with the pianiste, Miss Valeria Corliss. Miss Driscoll is known here as a singer with a pretty and sympathetic voice. Wigmore Hall is a hall much loved of musical debutantes. Miss Driscoll sang two Maori songs, the music of which is the work of Miss Doreen Walshe. The singer was greatly applauded for them. London is taken with such works at present. Folk songs of all countries are in great demand. Negro spirituelles, Maori songs, Serbian ballads, and the wonderful old Irish ballads, resurrected by the Celtic Renaissance, are the favorites there.

Infantile paralysis is causing much anxiety here at present. Beyond observing the ordinary health rules, it would appear that parents can do little to protect their children. It seems such a sporadic thing that its place of infection cannot often be detected. Children that have never been to the sea-shore or been playing with affected children catch it. As in the great epidemic panic does almost as much harm as the disease. Fear is useless in any case.

The Kilbirnie school is well under way. The brick work portion has now been reached, and the school will soon show its outlines. This growing parish is not going to let the demand get ahead of the supply of room, and it is wise.

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Masterton

(From our own Correspondent.)

January 9.

The annual concert of the pupils of St. Patrick's School drew a very large attendance, and the Assembly Hall was unable to fully accommodate the numbers who sought admission. The programme was a well-filled one, and the children acquitted themselves very creditably, a number of the items being heartily applauded.

The year just concluded has, in many re-

spects, been a most successful one for both St. Bride's and St. Patrick's Schools. Considerable improvements have been effected at St. Patrick's School, where an up-to-date heating system provides a good deal of comfort. The front portion of the grounds, too has now been asphalted, thus greatly improving the general neatness of the play area. The festival of Christmas was observed with more than ordinary ceremony this year, when the occasion was marked by the appearance of the beautiful crib which has lately been indented from America. Rev. Father Walsh, from Australia, was present at the Christmas observances, preached to a large congregation at Midnight Mass.

His Grace Archbishop Redwood was a visitor to the parish during the week end, and on Sunday evening imparted the special Papal blessing. His Grace gave a very interesting resumé of his travels to the recent Eucharistic Conference, and of his visit to Rome, being accorded a wonderful reception wherever he went.

Diocese of Auckland

(From our own Correspondent.)

January 8.

Two Retreats were conducted by the Rev. Father Walsh, C.S.S.R., at St. Mary's Convent, Ponsonby. The first was for the professed Sisters, and the second (which is proceeding now) was for the novices.

The Sisters of Mercy have successfully negotiated for the purchase of a very beautiful property at Howick, consisting of 17½ acres and a house, for the purpose of establishing a girls' orphanage in this fine little suburb. The property was owned by Mr. Haliburton Johnston, and is ideally situated, fronting Howick Beach, well timbered, and within easy distance of the pier. It is proposed to make extensive alterations to the buildings, and the plans and specifications are already in course of preparation by the architects. The Sisters believe in losing no time, and it will not be very long before the establishment is opened. No better site for an orphanage could have been secured in the Auckland district, and the Sisters of Mercy are to be congratulated on their enterprise and progressiveness in opening such an institution in this rising and progressive suburb—perhaps one of the most progressive in the Auckland district.

The residents of Papatoetoe and the surrounding district are very anxious to have a church in their midst. A working-bee, therefore, has been formed, and it will not now be long before an edifice is erected as a monument to the industry and energy of the Catholics at Papatoetoe. A full report of the organisation working for the accomplishment of this great work will be sent to the *Tablet* on the completion of the building.

A very pretty wedding took place in the Catholic church at Morrinsville recently. The contracting parties were Mr. J. Verner, sixth son of Mr. and Mrs. Verner, Morrinsville, and Miss Hilda R. Keogh, daughter of Mr.

and the late Mrs. Keogh, of Morrinsville. The bride was charmingly attired in brocaded crepe-de-Chine with veil and a wreath of orange blossoms. Miss Rose Verner, as bridesmaid, wore champagne satin and black hat. Marjorie Greenslade, as a flower girl, was in pale pink georgette and black hat. Mr. P. Keogh, of Auckland, was best man. After the ceremony a reception was held at the home of the bride's father.

Diocese of Christchurch

(From our own Correspondent.)

January 10.

The utility and convenience of the Catholic Girls' Hostel was greatly shown and enjoyed during the Christmas and New Year holidays, when all available accommodation was taken.

The annual Retreat for men, to be held at St. Bede's College, commences on the 16th January, and will be preached by Rev. Father McGrath, S.M.

The death occurred on the 7th inst., of Mrs. Tansey, wife of Mr. T. Tansey, of the Excelsior Hotel, Christchurch. The deceased was well known and highly respected, and her many friends who attended the Requiem Mass at the Cathedral, and the interment at Bromley cemetery, testified to the esteem in which the deceased was held. The Requiem Mass was celebrated by Rev. Father Ardagh, nephew of deceased. Miss K. O'Connor presided at the organ. Many local and visiting clergy, assisted at the Requiem Mass and the funeral, which was one of the largest seen in Christchurch for some time.—R.I.P.

His Lordship the Bishop, who attended the diamond jubilee celebrations of Rev. Mother Mary St. Clare, at Hokitika, returned to Christchurch on Thursday.

Rev. Father Roche, S.M., of St. Mary's, spent a few days on the West Coast during the week, and returned to Christchurch on Friday, accompanied by Rev. Father Herbert.

The manager of the Grand Theatre kindly entertained the children of the various orphanages to the screening of the picture, "The Thief of Bagdad" on Friday morning.

The many friends of Mrs. T. Cahill will be pleased to hear that she is recovering from her recent illness, and is now able to leave Lewisham Hospital.

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Ashburton

(From our own Correspondent.)

January 8.

The 21st annual meeting of the St. Patrick's branch (No. 426) of the H.A.C.B. Society was held on Monday evening last, the retiring president (Bro. B. L. Brophy) presiding over a large attendance. Correspondence was received from the N.Z. District and discussed. The sick visitors' report showed two members to be on the sick fund. Two nominations were received for membership. The election of office-bearers for the ensuing year resulted as follows:—President, Bro. H. Lennon; vice-president, Bro. Neil Hansen; treasurer, Bro. Very Rev. Dean O'Donnell; secretary, Bro. F. Lennon; warden, Bro. J. Williams; guardian, Bro. T. O. McIntyre;

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sick visitors, Bros. P. Brosnahan and F. Lennon; auditors, Bros. T. Purcell and Jas. Brown; delegates to United Friendly Societies' Association, Bros. Wm. Bryant and F. Lennon.

During the past few years many popular Catholic families have taken their departure from Ashburton, but all will agree that the impending departure of Mr. and Mrs. E. A. O'Malley and family will be received with general regret. Mr. O'Malley has been manager for Pyne, Gould, Guinness, Ltd., in Ashburton for the past 5½ years, having been promoted from Geraldine, where he had been stationed for 18 years. He has now been promoted to take charge of the Waimate branch of the company. During their period of residence in Ashburton, members of the family have identified themselves with any deserving Catholic cause. Being musically inclined, their names have always been to the fore on programmes at Catholic con-

certs and social functions, and their departure is one long regret. Mrs. O'Malley has been a tower of strength in connection with Catholic gatherings, and her absence in this respect will be keenly felt. The choir will lose two of its best members; Miss Madge O'Malley also filling the position of organist on several occasions. Local farewells will be tendered in the near future. Members of the staff of Pyne, Gould, Guinness, Ltd., recently met and presented Mr. O'Malley with a well filled purse of notes as a token of their respect. The Associated Auctioneers presented him with a gold-mounted fountain pen, and from the Ashburton Volunteer Fire Brigade he received a travelling bag and rug. Waimate is indeed fortunate in having as residents the O'Malley family, but it is unnecessary for me to state that the Catholic community of Ashburton are loath to part with such a popular family.

way along the miles and miles of winding passages lined on either side with Christian tombs, the slabs on the outside of which still in a state of almost perfect preservation, begged prayers for the repose of the souls of the first Christians buried there. Perhaps most impressive of all was the story of the lately discovered chapel which being cut off from the outside air still contains the altar arranged for the celebration of the Holy Sacrifice of the Mass, the sacred vessels, the cruets, etc., almost the same as in a modern church. Hundreds of early Christians had been surprised here by Roman soldiers who had sealed up the entrance, and now after all these hundreds of years the forms of their bodies are to be seen in the white dust which covers the floor. Communion cups and articles of devotion are scattered here and there among them.

His Lordship Bishop Brodie, after distributing the prizes and reading the year's report viewed the large display of plain and fancy needlework and dressmaking exhibited as a result of the year's work by the pupils of the primary and secondary departments. His Lordship took occasion from this to impress upon the girls the importance of the art of housekeeping, especially in its branches of sewing and cooking and general economy. In the long course of his ministry he had come across many homes in which a neat and careful mother had been enabled by her skill to do wonders with comparatively little money. In conclusion he urged them to keep up during the holidays the good practices they had learnt at school during the year and in this way he was sure they would be a comfort and a blessing to their parents.

The school then closed until February 3, 1925.

The attention of persons entitled to a vote at parliamentary elections is drawn to a public announcement appearing on page 36 of this issue in regard to compulsory registration of electors. By the Legislature Amendment Act, past last session, an obligation is placed on every person qualified to be registered as an elector to enrol, whether his name is already on the roll or not. A further obligation is that every person, after he has become registered, is to notify change of residence.

CONNEMARA RELIEF FUND.

Collected by Mrs. O'Connell (Onehunga) and Mrs. Riordan (Newton):—

Mrs. M. D., 10s; Miss Minnie Lyons, £1; Mrs. Nash, 10s; Miss Morrison, 5s; Mrs. O'Connell, 10s; Mr. Monaghan, 2s 6d; Mr. J. J. Sullivan, 10s; Miss T. Lavery, £1; Mrs. Miller, 2s; Mr. R. O'Connell, 5s; Mary O'Connell, 1s; Miss Leahy, 2s; Mrs. Coyle, 1s; Mr. O'Connor, £1; Mr. Beaver, 2s 6d; Mr. Convery, 2s 6d; Mrs. M. O'K., 10s; Mr. P. Sugrue, 10s; a friend, 3s; small sums, 6s; H. Kaney, 10s 6d. Total, £11 10s.

SUBSCRIPTION IN AID OF THE IRISH FAMINE FUND.

Jack Coyne, 10s; W. Lucas, 5s; Tim Macken, 5s; Pat Conlan, 5s; Timothy Riordan, 10s; Jack Burke, 5s; Mat Doran, 5s; Moss Carey, 5s; Tom Devan, 5s; F. Delahunty, 5s; Jack Ruane, 5s. Total, £3 5s.

—Adv.

Sacred Heart College, Christchurch

REPORT FOR THE SCHOLASTIC YEAR.

The distribution of prizes took place in the big school room on December 12: the prize list appearing in the *Tablet* issue for December 31.

The report for the year showed that the numbers were steadily increasing, the roll number at the end of the year being 216.

INSPECTOR'S REPORT.

All the classes up to Standard VI were examined in September by the Education Board's Inspectors, Messrs. Evans and Raymond. The following is their report:—

"This school is well organised and ably conducted. The teachers are earnest and painstaking in the discharge of their duties, and are doing their best to meet the demands of the syllabus. In the upper classes, reading, recitation, writing, composition, and grammar are especially pleasing. In the lower department commendable progress is made by the majority of the scholars, their efforts in reading, recitation, spelling, writing, and arithmetic showing special merit. Written tests are very neatly set out and methodically arranged, and good programmes of work are in operation. Singing and physical drill are receiving due recognition. A fine spirit of industry is in evidence. The discipline and tone throughout the school are very good."

SPECIAL LECTURES.

During the year the pupils of the upper divisions were treated to a very fine series of lectures by Rev. Dr. Kennedy, of Hokitika, who gave them a most interesting and instructive account of his recent tour through America and Europe. They were able to visit in spirit all the great cities of Canada and the United States and to realise the marvellous growth of the Catholic Church in these lands. It happened that while the Rev. Dr. was in New York the death of an old priest who had labored in that city for over sixty years served to bring to notice among other things how considerably the position of Irish immigrants had improved in

that time. When this good priest first took up work in the poorest quarter of New York his parishioners were predominantly Irish. When he died there was not one Irish family in his parish. They had all moved to better parts of the city and their place had been taken by Italian and other European immigrants.

In Europe, the tour included a visit to Monte Casino—the nearest approach on earth to the first Paradise—more than one visit to the high functions taking place in St. Peter's, the Vatican on the historic occasion of the visit of King George V and Queen Mary, Venice, Vienna, Warsaw, which is redolent with memories of our present Holy Father, Berlin where Catholics are at last obtaining an opportunity of asserting themselves, Cologne, Paris, Lourdes, now the greatest place of pilgrimage in the world and Lisieux the second, across to London, where in spite of all that is said of its slums there are fewer scenes of congestion and poverty and more order and cleanliness than in any of the great American cities. In Ireland there were visits to Mount Melleray, to the Lakes of Killarney, to Galway, Dublin, and Belfast, and then a trip across to Scotland, Glasgow, Edinburgh, and the Trossachs. Such a bare outline cannot, of course, give any adequate idea of the multitude of interesting and important facts and side-lights which embellished each lecture and made the whole series a never-to-be-forgotten treat for those privileged to listen to them.

Equally fortunate were we in securing from Rev. Father T. Hanrahan, on his return from the Chathams, a first-hand account of his visit, much of which has since appeared in the *Tablet*. In the month of November, in order to impress upon the senior pupils the unbroken continuity of the Church's practice of praying for the dead Rev. Father gave a most impressive description of his visit to the Catacombs which made those listening feel as if they themselves were stepping down into those marvellous vaults and making their

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Selected Poetry

THE CRISIS

(For the N.Z. Tablet.)

Midnight; sickles of candle-light
Flicking the dim wall;
Soft weeping, and over all
The dread hush of suspense—
Faces in the gloom—white and tense—
Hoping, despairing, watching
Death's cold eclipse
Chilling the pale brow—
Sealing the drawn lips—
Dulling the wide eyes—
Dim-unseeing now,
For Life, fleeting as a spent flame,
Wings to the great Giver whence it came.

Stillness! and a swift fear!
O God! he is here!
I feel the icy imminence of doom
Fraught with this voice—Thou too must pass
this room.

— HAROLD GALLAGHER.

Nelson.

COURAGE

Say not in scornful tones that we are weak,
Though we are only women, we are strong.
For man, the field of valor and the sword;
For us, the hearthstone and the cradle
song!

Have we not had our share of trials and
tears,
And all the sorrows that the world has
known?
In those dim paths trod by our weary feet
The seeds of courage and of life were sown!
Ever with courage by the Man we stand.
What is his gain is ours—his loss our loss.
Unseen, unsung, but still courageously
Down through the ages we shall bear our
cross!

I ask: Does it not take courage to go
Into the depths—out of the depths again?
Say not in scornful tones that we are weak—
We are the mothers of the sons of men!
—CATHERINE ELIZABETH HANSON in the *Irish World*.

DESERT DUSK

Isled here a moment from the rising swell
Of night that brims these canyons like a sea,

I watch the desert's brazen savagery
Levelled like lands that mighty waters quell.
Stern is this touch, yet merciful its spell,
Which can so soothe the wind-tormented
sands,

And make a temple of these outcast lands,
Where for a night the peace of God may
dwell.

Vain were a Noah! Yet this flood foreshows
End of a life through deserts come to age;
The closing down of eyes that vainly weep;
That gracious respite which the spirit knows,
Summoned from passion's tyranny and rage
To taste the larger dignity of sleep.

—WILLIAM FOSTER ELLIOTT in the *Lyric West*

O WORLD, BE NOBLER

O World, be nobler, for her sake!

If she but knew thee what thou art,
What wrongs are borne, what deeds are done
In thee beneath thy daily sun,

Know'st thou not that her tender heart
For pain and very shame would break?
O World, be nobler for her sake!

—LAURENCE BINYON in *An Anthology of Modern Verse*.

AT NIGHT

Home, home from the horizon far and clear,
Hither the soft wings sweep;
Flocks of the memories of the day draw near
The dove-cote doors of sleep.

Oh, which are they that come through sweet-
est light

Of all these homing birds?
Which the swiftest and the straightest flight?
Your words to me, your words!

—ALICE MEYNELL in an *Anthology of Modern Verse*.

OUR LONGER LIFE

Some little creatures have so short a life
That they are orphans born—but why
should we

Be prouder of a life that gives more time
To think of death through all eternity?

Time bears us off, as lightly as the wind
Lifts up the smoke and carries it away;
And all we know is that a longer life
Gives but more time to think of our decay.

We live till Beauty fails, and Passion dies,
And Sleep's our one desire in every breath;
And in that strong desire our old love, Life,
Gives place to that new love whose name is
Death.

—W. F. DAVIES in the *Nation and the Atheneum*.

THE TENT SPEAKS

I am the symbol of the soul of the circus—
For if the soul of the circus is anything,
It is the soul of the gypsy.

I am the charm of the Out-of-Doors—
The charm of blue sky; of fleecy white clouds,
Of storm-clouds; of wind, of rain;
Of crimson and golden sunsets,
Of glorious sunrises;

Of dew in Summer and of frost in Autumn;
Of sun and moon and stars—
The burning, pulsing, throbbing stars—
The red and silver and blue and golden stars.

I am also the symbol of happiness,
For I am the psychology of the laughing,
Shoving, pushing, joyous, care-free crowd:
To me human nature is an open book;
Wherever I go, men, women and children,
Of all castes and colors,
Keep me company.

Thus it is that I get out of life
Much more than I could possibly derive

If I were the palace of a king,
Or the office of a business man,
Or a store, or a hotel,
Or any other kinds of a building. . . .
—SAM J. BANKS in the *Connecticut Standard*.

AUTUMN

Great lady of the darkening skies,
Great lady of the lustrous eyes,
Stay, stay your hasty tread,
And lowly bend your golden head.
Ah! hush that rending moan
Far wandering that turns to stone,
And lead, my loves and every thought
And all the visions I have brought;
Ah, hush that bodeful sound!
Is it of sky or hollow ground?
That we together in good faith
May talk of the great god Death.
In charnel-house of little breath
Prisoners both are we to death,
And over all the freezing earth
Is not a sign of ancient mirth.
Here 'mong the ashes of the year,
In dregs of life, sorrow and no tear,
Memory on our minds doth lie
So intricate the old forget to die.
Great spirit of many moods,
Art thou god or devil of these woods?
Sometimes a spectre vast and gray,
Sombre, blotting out the light of day,
And then a lightsome fairy here and there,
Making mock of grovelling despair;

And then a being of such gracious semblance,
As turns to tears the anguish of remembrance
Ah, enchantress weaving spells,
What is it that thy riddle tells?
When sunset reddens the lofty trees,
And the birds are singing high jubilees,
And creeping night the woods doth darken,
Deep down in my heart I wait and hearken,
And in my heart is naught 'neath the arching
sky

Save a reedy, tremulous, timorous cry.

When Death makes of the young its capture,
Innocence can call it still a rapture;
Not so the old; from their strengthless eyes,
Has faded long the fire of paradise.
They see the bareness of the ended year,
The ended day, the sunken sun and a fear—
Dust to dust is all, and earth to earth
Spite of love, spite of hope, and wild bird's
mirth;
Great enchantress weaving spells,
Is this all thy riddle tells?

Hope's candle lights man's trembling way,
No more. There is no more to say,
Save that the sick man's latest sigh,
Blows out that candle standing nigh,
Alas for freedom, and oh, our frailty!
Be illusion mine and away reality,
When past is the surges thunderous roar,
And we list to the far recurrent lapse,
Of the ebbing tide on the desolate shore,
Comes, sweet as hope, the word—perhaps
In all the creeds and lexicons of sorrow,
Sleeps sweet with hope, the word—to-morrow.
—JOHN BUTLER YEATS in the *Literary Digest*.

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FEATURES OF THIS WEEK'S ISSUE

Leader, p. 29. Notes, p. 30. Topics, pp. 22-23. Complete story, p. 11. Diamond Jubilee of Mother M. Clare, p. 17. Sketches Grave and Gay, p. 15. The Church in N.Z., p. 21. Death of Bishop Phelan, p. 29. An Entrance to the Soul, p. 41. Three Irish Abbeys, p. 49. 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, JANUARY 14, 1925.

THE NEW HEAVEN

THE old proverb, "Let the cobbler stick to his last," might well be whispered in the ear of Dr. Charles W. Eliot, President Emeritus of Harvard University, who lately has honored the world with his views on God and religion. It is time that he and several of his newspaper apologists understood the simple truth that a knowledge of chemistry does not make the chemist a capable theologian any more than a course of theology will turn its recipient into a competent engineer; and that not even a past-president of a university can be accepted as an authority upon things concerning which he is totally ignorant. We venture to assert that Dr. Eliot quickly would see the absurdity of his pretensions to be considered a judge of religion if his own methods were applied to his own university by an outsider; if, for example, Charlie Chaplin presumed on his reputation as a funmaker in Picture-land to instruct the students of Harvard on medicine and law. Unless we are very much mistaken Dr. Eliot would quickly see the necessity of demanding that Mr. Chaplin produce his title to be heard on those subjects in preference to the professors duly qualified to teach them. Yet it is safe to say that the comedian could not possibly cut a poorer figure as a lecturer on medicine than Dr. Eliot cuts as an authority on religion. How the latter brought himself to talk about such a subject is a profound mystery, for not only has he no idea of God or of the purpose of religion, but in his criticism he dispenses completely with that common sense which he must apply to the ordinary affairs of life.

The God of the future, he said, will not be a just God Who will condemn man to eternal torment for his misdeeds; but He will

be a God of mercy and compassion and goodness. Perhaps Dr. Eliot thinks he has found the basis for a new religion. If so he is mistaken, for the religion he pictures does not belong to any particular period; it belongs to those who, loving sin but shrinking from its consequences, seek to calm their troubled souls by crying loudly, "There is no hell." It is the fear of hell that prompts the cry, for the certainty of hell is so thoroughly implanted in the conscience of humanity that the dogma is found among all nations, ancient and modern, among idolatrous savages as among civilised Christians. Pascal or some French theological wit said that it is the masterpiece of hell to deny its own existence. A just God, in the opinion of Dr. Eliot, could not inflict eternal punishment on one of His creatures. People in less exalted positions than the critic believe that God does not damn anyone; that it is the reprobate who damns himself. If a person deliberately thrusts his hand into the fire who but the fool himself is responsible for the injuries he receives? Dr. Eliot says there is no hell. Christ, the Son of God, declared that there is a hell so dreadful that "the fire thereof shall never be quenched." Whose word are we to accept—that of Christ, the Son of God, or that of Dr. Eliot, late President of Harvard? As for the eternity of hell, there is an abundance of evidence to prove that if hell were not eternal it would not be hell at all; and further, that belief in the eternity of hell has preserved the world from many crimes that otherwise would have been committed. Our critic's notion of God is peculiar, to say the least. When a man begins to talk of an infinite Being, merciful but not just, one suspects that he does not understand the terms he employs. For if God is infinite He cannot be limited in any particular; and infinite Justice cannot regard good and evil as the same thing or treat them in the same way. The self-appointed teacher then goes on to speak of God as if He were dependent upon the human mind for His existence. He speaks of the God of the future as if the character and laws of the infinite Creator of all things would be altered and amended to suit the whimsical notions of those who would make the rewards of virtue the booty of sin. Then he goes on to discuss heaven, of which he disapproves strongly. He is afraid that he will be bored there. "The usual conception to a dying man is a place of refuge from pain, of rest from monotonous drudgery. To me such a heaven is unthinkable. My greatest happiness is in pleasurable activity. Joy of work is my ideal of existence here and hereafter. An existence of idleness, of relief from work, would be unbearable." According to this, the God of the future will have to make the heaven of the future a place in which Dr. Eliot can amuse the saints with his lectures on theology. Or perchance, since he is devoted to hard work, he might obtain leave to assist the late Lord Northcliffe in constructing rural bungalows, an occupation in which, according to the spiritists, his late lordship is busily engaged. The outstanding feature of Dr. Eliot's theology is that Dr. Eliot has not the faintest idea of the nature of God or of the human

soul, and he does not recognise that the Omnipotent God has the power to satisfy to the full the human soul's capacity for happiness.

Dr. Eliot's notions are worthy of comment only by reason of the position from which they are expressed. Nonsense in the mouth of a nonentity might be smiled at in silence; but nonsense from the past-president of a great university is treated as the deepest of wisdom by influential newspapers. There is no immediate danger that the Almighty will be forced to abdicate in favor of the misshapen being, born of the confusion and ignorance in the mind of Dr. Eliot; there is no immediate danger that the heaven of the saints will be turned into a laboratory or classroom to suit the wishes of Dr. Eliot; there is no indication that hell will be abolished merely because the thought of it outrages Dr. Eliot's sense of the fitness of things. There is a danger, however, that a number of humble folk may think that Dr. Eliot's nonsense is really wisdom too deep for them to fathom, and that what is good enough for the past-president of a university is good enough for them, especially as the lusts of the flesh make them long for a heaven from which they cannot be debarred no matter what sins they commit. The world does not encourage humanity to ponder on the importance of the devil; and Satan does not parade the earth with a vision of hell to set before the eyes of his intended victims. Hell is really dangerous only to those who refuse to think about it, for it cannot be denied that the thought of hell has saved countless souls from the misery of hell itself. "In all thy works," says the inspired writer, "think of thy last end, and thou shalt never sin."

LAYMEN'S RETREATS

Throughout the Catholic world to-day the utility of Retreats for the laity is becoming more widely recognised. For many years the movement has been growing apace in large Catholic cities in Europe, and an elaborate system of organisation has been called into play to meet the increasing requirements. Special houses have been established in which groups of men or women can spend any week-end of the year in retirement from the deafening turmoil of the workaday world.

In this sparsely populated country no such demand will be made now or in the near future; in the distant future, however, when our cities will be double their present size and our present towns and townships will be humming with the vital throb of many industries, a House of Retreats will be found necessary in many centres.

The Retreats announced in our last issue will appeal to a considerable number of our Catholic men who would like to spend a few restful days in considering the things that really matter. The men who have already had the privilege of making a Retreat assure us that it was a revelation, that the few days passed all too quickly, and that it was with a heavy heart they went back to the common affairs of life. Indeed, a convincing proof that a Retreat supplies a keenly-felt want is

found in the eagerness with which people return year after year to go through the salutary exercises. The recruits of one year are the recruiting-sergeants of next year, and the system spreads until quite an army of retreatants is enrolled.

Retreats for women—who can more easily find leisure for them than our wage-earners can—have increased in number of recent years and bid fair to become more numerous. So loudly do the women speak in praise of

their experiences that they cannot fail to be apostles in spreading light amongst their men friends to whom the character of a Retreat is as a sealed book.

The Fathers who have given Retreats whether to women or to men in New Zealand have been greatly struck by the earnestness and sincerity which the retreatants bring to the serious duty of seeing how they stand in relation to Almighty God.

NOTES

Vigils

Aline Kilmer has published her second book of poems. There have been many of her songs published in the Poetry Page of the *Tablet*, and so keen was their personality, so brave their womanliness, that one could not refrain from sending to New York for the whole volume. It came, a slender thing called *Candles that Burn*. The poem of the name page will be remembered by *Tablet* readers. This second book is borrowed and so must be dealt with before the first, which in a way is a pity, since in this second her hush of Spring is growing bark, close bark, brave bark, needed bark; but as always one regrets the flowery spilt of Spring.

Life has gone on with Aline since the days when poor Kilmer wrote that fragrant valentine to his little woman, in the blue garment made in the manner of the Japanese, the little woman whose blue eyes "put lovely little blue reflections on everything she looks at." Kilmer went out to the wars loving deeply his wife, his home, his children, and for such valor and such love perhaps God took him, before Life could rust his sword, or weariness weaken his faith. He rode the summer blithely and the summer bore him away. But all that belongs to the first volume, that book of joy. The sorrow of losing him is in it, it is true, but not the battle and the loneliness that follows after loss.

The Poems

The thing that draws one to the second book is less its beauty than its truth. What of this?

"If I had loved you more God would have had pity;
He would never have left me here in this
desolate place,
Left me to go on my knees to the door of
Heaven,
Crying in vain for a little sight of your
face.

"How could I know that the earth would be
dark without you?
For you were always the lover and I the
friend.
Now if there were any hope that I might find
you,
I would go seeking you to the world's end.

"God is a jealous God. You have loved too
wildly,

By Eileen Duggan

You have loved too well," one said.

I bowed my head but my heart in scorn was
crying

That you whom I had not loved enough were
dead."

A bitter wind has blown out of the north
into her garden and withered her tree of joy,
but if joy is gone truth remains, and in her
search for her own faults she is almost pitiless.
She confesses that Joyce is not always
in her mind—the writing, the children, the
cares of life drive him out, but then comes
the atonement.

"When a storm comes up at night, and the
wind is crying,

When the trees are moaning like masts on
laboring ships,

I wake in fear and put out my hand to find
you

With your name on my lips.

"No pain that the heart can hold is like to
this one—

To call forgetting into aching space,

To reach out confident hands and find be-
side you

Only an empty place.

"This should atone for the hours when I
forget you.

Take then my offering, clean and sharp and
sweet,

An agony brighter than years of dull re-
membrance,

I lay it at your feet.

There are still poems on the children. No-
body tires of Kenton and Deborah and Chris-
topher, or of Michael, the flower of them all.
The poems are less light-hearted. Michael
she tells us has the touch of tears. We hear
it in many singing voices, not great voices
perhaps, but the voices that go quickest to
the heart.

"Michael, its the touch of tears.

Though you sing for very gladness,

Others will not see your mirth;

They will mourn your fancied sadness.

Though you laugh at them in scorn,

Show your happy heart for token,

Michael, you'll protest in vain—

They will swear your heart is broken."

And there is another of Michael, a lovely
thing. All the children brought her tribute
from the meadow. Kenton, the eldest, came

with buttercups, golden buttercups. The
small Christopher followed Deborah bringing
golden dandelions, but Michael loitered and
came last laying in her open hand an autumn
leaf. Some grace from a far country has
surely touched Michael.

"Death in all loveliness, fragile and ex-
quisite,

Who but he would choose it from all the
blossoming land?

Who but he would find it where it hid among
the flowers?

Death in all loveliness, he laid it in my
hand.

Poems of Self

There were few of these in the first volume.
Perhaps living alone has driven her thought
inwards. Aline has become a flagellant. She
sets down mercilessly her shortcomings. This
was surely not written of the little woman in
the blue garment—

"The heart knoweth? If this be true indeed
Then the thing that I bear in my bosom is
not a heart;

For it knows no more than a hollow whis-
pering reed

That answers to every wind.

I am sick of the thing! I think we had
better part."

Surely it is a sad rhyme, this, whoever is
its subject—"My heart will come to any
piper's calling, a fool in motley that dances
for any king." It must have been raining
that day outside the house of Kilmer.

But this next one links sweetness and
truth. It is true of all of us. Perhaps the
other is too in a sense.

"I'm glad I have a little heart,

For my heart is very small—

It makes it free to come and go

And no one cares at all.

"I give my heart for a tender word,

For a gentle look or touch,

And the one that has it never knows

And it does not hurt me much.

There is more courage than anything else
in this second volume. Everything in her life
is uprooted and has to be planted again.
Kilmer is gone, and Rose is gone, but the
others remain and for them she must live.
The blue garment is changed now for a little
suit of mail. And she goes out into battle
with Kenton and Michael for pages. Al-
ready she is making their armor, and warn-
ing them not to mind its dints and holes.
And with it all she clings to laughter, one
guesses, to hide her wounds. The poem,
"Vigils," shows best how the old Aline has
become the new. It is not a mere matter of
tilting her head, and sloping her lance.
She has tried pride and come back broken—

"Once I knelt in my shining mail,

Here by Thine altar all the night.

My heart beat proudly, my prayer rose
loudly,

But I looked to my armor to win the fight.

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"God, my lance was a broken reed,
My mace a toy for a child's delight.
My helm is battered, my shield is shattered,
I am stiff with wounds, and I lost the fight.

"Low I kneel through the night again,
Hear my prayer, if my prayer be right,
Take for Thy token my proud heart broken.
God, guide my arm! I go back to the fight."

Victory to you, little mother of men,
warrior, worker, singer! There was once a
Man who found it easier to walk through a
roaring, spitting crowd than to fight his own
loneliness in a dark garden. He will take
care of your armor.

Mother of Archbishop Mannix PASSES AWAY AT ADVANCED AGE.

A cable message from London to the daily
press, under date January 8, says:—

The death is announced of the mother of
Archbishop Mannix, at the age of 90 years.

DIOCESE OF DUNEDIN

Saturday last being the anniversary of
the death of Monsignor Coffey, Requiem
Mass for the repose of his soul was celebrated
at St. Joseph's Cathedral by Rev. Father
Kaveney, Adm., at nine o'clock, in the pre-
sence of a good congregation.

The Sisters of Mercy in charge of St. Vin-
cent's Orphanage desire to thank the good
people of St. Patrick's parish, Orepuki, for
a donation of 10/-, contents of St. Anthony's
Box, forwarded by Mrs. A. L. Reid; also
"Friend" £1, and "Grateful" £1. To all
the generous benefactors who sent Christmas
gifts for the children in St. Vincent's and
Mount St. Joseph Boys' Home the Sisters
are deeply grateful.

Rehearsals are now in progress for the
spectacular display "Mexicano," which is
being produced by Mr. F. Wauchop in con-
nection with the Dominican Nuns' Carnival,
to be held at His Majesty's Theatre next
month. A fair number of young people have
joined the ranks of the performers, but rein-
forcements are still required to bring the
number up to full force—estimated at ap-
proximately 100. Those desiring to join will
help matters along very materially if they
will attend at St. Joseph's Hall and partici-
pate in the practices.

Hibernian Society

ST. JOSEPH'S BRANCH, DUNEDIN.

The fortnightly meeting of St. Joseph's
branch (No. 73) of the H.A.C.B. Society, was
held on Tuesday evening, the 6th inst., the
president (Bro. R. A. Simpson) occupied the
chair. Sick pay and other accounts were
passed for payment and general business
transacted. It was decided to invite his
Lordship Bishop Whyte to the next meeting
of the branch, to be held on Tuesday even-
ing, the 20th inst., when his Lordship is to
be installed as grand chaplain of the society
in Dunedin. Members of other branches of
the society are invited to be present on the
important occasion.

The following office-bearers for the ensuing
term were installed by Bro. J. J. Marlow
(district deputy), assisted by P.P. Bro. R.
A. Simpson:—President, Bro. A. Gillick;

vice-president, Bro. J. Hughes; secretary,
Bro. J. J. Ford; treasurer, Bro. T. J. Boyle;
warden, Bro. W. H. Cole; guardian, Bro.
L. McEntee; sick visitors, Bros. A. Berland,
M. Scannell, and J. J. Marlow, jun. The
District Deputy congratulated the newly-
installed office-bearers, and wished them a
pleasant and successful term of office, and
each in turn suitably responded.

The Retreat for Laymen

Addressing the congregation at the early
Masses at St. Joseph's Cathedral on Sunday,
his Lordship the Bishop said:—

This morning I would like to direct your
attention to the notice about the forthcoming
Laymen's Retreat. The Retreat will begin
on January 30 and will last from that even-
ing till the following Tuesday morning. It
will be held at Holy Cross College, Mosgiel,
and will be conducted by an eminent Vin-
centian Father, Dr. O'Reilly, who will give
also the Retreat to the clergy.

The Retreat held last year was an un-
qualified success. The best evidence of its
success is that all the men who made that
Retreat have intimated their desire and in-
tention to make the Retreat this year. Is
the time of Retreat a dreary time? No, be-
cause the retreatants of last year can assure
you it is not. Does it do any good? Yes,
because the retreatants of last year are con-
vinced of its utility, for otherwise they
would not be wishing for another. Is a Re-
treat a loss of time, is it unnecessary, is it
a strain? If it had those unfavorable fea-
tures, we would not have last year's retreat-
ants so eager to come themselves and bring
others to it this year.

These are some of their comments on it:
"I never thought that a Retreat could be so
pleasant, so delightful." "It is a complete
rest both for body and for soul." "I regret-
ted more than I can say," says another, "that
I had to come to business on Saturday and
Monday; but even so I feel richly recon-
pensed for the time I was able to give to it."
All this is evidence in favor of Laymen's
Retreats.

Further evidence about Retreats you can
get from the ladies who made the Retreat
last week at Teschemakers. Quite a number
of the 101 ladies who attended those exer-
cises, had never missed the annual Retreat
from the time they learned what it meant.
All of them who made it for the first time
seemed quite grieved that they had not pre-
viously known what great advantages they
were missing. Every one of them left Tesche-
makers delighted with the experience.

Is not a mission quite as good? some of
you will ask. The obvious answer to that
is, the Retreat system would not have been
initiated and would not have spread through-
out the Catholic world and would not have
been promoted and encouraged and enriched
with indulgences by the Pope, unless it had
special advantages distinct from those ob-
tained from missions.

It is intended for all—poor and rich, young
men and old men, highly educated men as
well as men of ordinary education. Every
man, in short, who has a soul to save can
derive benefits from a Retreat, every man for
whom Our Saviour died upon the Cross of
Calvary.

So great is my confidence in your strong
and steadfast faith and your earnest, fervent
piety that I feel sure my words to you this
morning will set you effectively thinking
about the coming Retreat.

Mount St. Joseph Boys' Home, Waverley

The boys at Mount St. Joseph look upon
"breaking-up" day as one of extreme im-
portance; they were jubilant on Wednesday,
December 17, when their successful year's
work was brought to a close. The prize-
giving ceremony was held out of doors in
the beautiful grounds, sapphire skies, radiant
sunshine and a gentle sea-breeze making the
day an ideal one for such a function. Sev-
eral spirited choruses having been sung, the
prize-winners received their premiums amidst
hearty applause.

Following is the prize list:—

Christian doctrine—Francis Deady 1, Les-
lie Mulligan 2, Davie Ryan 3.

Good conduct—Leslie Mulligan.

Arithmetic—John Sullivan.

History—Harry Malthus.

English—Leonard Malthus.

Class Prizes—Highest marks, Horace Mo-
lony (Standard 3), Vincent Aitcheson (stan-
dard 2), James Murphy (standard 1).

Infant Classes—Dan Harnett 1, Pat Wood-
house and Ian Burke 2, Austin Mulligan and
John Harnett 3.

Special Prizes—Navy League essay compe-
tition, Leslie Mulligan; Irish history, Harry
Malthus.

ATHLETIC SPORTS.

After luncheon the boys marched to the
plateau on the south of the Home for the
athletic contests. An excellent programme
of sports was carried out, all events were
keenly contested and there were some fine
performances. The progress of the sack
race was somewhat impeded by "Darkey,"
the Mount St. Joseph watch-dog attacking
the competitors, greatly to the amusement
of the spectators. The results of the day's
events were as follows:—

Senior Marathon Race—Leslie Mulligan 1,
Frank Deady 2.

Junior Marathon Race—John Harnett 1,
George Wisneski 2.

Wheelbarrow Race—Frank Deady and Les-
lie Mulligan 1, Horace Molony and Joe Mul-
ligan 2.

Three-legged Race—Leslie Mulligan and
Frank Deady 1.

Bicycle Race—Leslie Mulligan 1.

Thread the Needle (two races)—Jack Sulli-
van, Horace Molony, Vincent Aitcheson, and
Harry Malthus.

Sack Race—Dan Harnett and Vincent
Aitcheson tied for first place.

Egg and Spoon Race—Frank Moore and
Leslie Sullivan tied for first place.

Hop, Step, and Jump—Leslie Mulligan 1.
Handicap Race (100 yards)—William
O'Connell 1, Willie Walker 2, Clive Bell 3.

The trophies having been handed to the
successful contestants afternoon tea was
served and greatly enjoyed by the boys who,
"at the close of a perfect day" gave three
ringing cheers for their teachers, the Sisters
of Mercy.

H. Graham



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"Tablet" Subscriptions.

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference:—

PERIOD TO JANUARY 8, 1925.

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Mrs A., Musselburgh Rise, 30/6/25; Mrs. M., Mary St., Otautau, 30/12/25; Convent, Port Chalmers, 23/1/26; Mrs A. C., 61 Avenal Rd., Invercargill, 8/4/25; Mrs M., Irvine St., Lawrence, 15/5/25; Mr J. Q., Gore, 30/12/25; Mrs A. H., Hotel, Ranfurly, 30/7/25; D. O'C., P.O., Toa, 23/11/25; B. H., Newcastle St., Invercargill, 30/12/25; Mrs H. M., Young St., St Kilda, 30/6/25; E. M., Queenstown, 30/12/25; T. M., Kakanui, 30/12/25; D. McC., Macraes Flat, 23/11/25; R. D. I., Cromwell, 30/1/26; J. S., 48 Fox Street, Avenal, 23/3/25; F. McK., Box 34, River-ton, 15/12/25; J. D. W., P.O., Caversham, 23/1/26; J. S., Seaward Bush, 30/12/25; W. O'M., The Plains, Sth Lumsden, 15/11/25; R. G., 31 Carr St., N.E. Valley, 30/5/25; D. A. C., Nokomai, 30/12/25; Miss M. H., 50 Hull St., Oamaru, 8/12/25; M. McC., Ryal Bush, 30/12/25; Rev. Fr. McM., Dun., 8/1/26; Miss M. L. H., Hedgehope, 8/1/26; Mrs. A. S., Hedgehope, 30/1/26; Mr. R., 4 Morrison St., Caversham, 30/6/25; S. O'H., P.O., St. Bathans, 8/1/26; T. J. T., Awamoko, 15/7/25; Rev J. L., Gore, 15/1/26; Mr C., sen., Heddon Bush, 23/1/26; T. O'N., Arrowtown, 8/5/25; Mrs McK., Tennyson St., Dun., 30/12/25; J. L., Sth Hillend, 30/1/26; Mrs. J. P., Kauru Hill, K.D., 30/12/25.

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Mrs S. C., 86 Hassall St., Timaru, 23/5/25; M. K., Makikihii, 15/12/25; Mrs M., Winchester, —; C. E. A., Box 802, Chch., 12/12/25; J. S., Hayhurst Street, Temuka, 23/1/26; H. C., Sunny Hill, Albury, 30/12/25; Mrs M. G., Pleasant Pl., 23/6/25; P. B., Darfield, 8/7/25; P. C., 79 Bryndwyr Rd., Fendalton, 23/5/25; J. O'B., 36 Walpole St., Opawa, 30/5/25; T. D., Temuka, —; Convent, Rangiora, 15/11/25; J. C., Broadfield P.O., 30/9/25; Mrs S., Keiss St., Blenheim, 8/5/25; J. J. R., Scargill, 23/11/25; T. S., 19 Church St., Ashburton, 30/6/25; Miss A. O'B., North Rd.,

Waimate, 23/12/25; H. P. M., East St., Ashburton, 8/12/25; P. A., Main Rd., Rakaiia, 30/11/25; J. M., Mt. Hercules, 30/9/25; Mrs D. McC., Laurel Grove, Prebbleton, 15/6/26; W. C. T., c/o Customs, Nelson, 8/1/26.

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Miss K. C., 9 Brewster St., Napier, 23/7/26; Rev. P. R. L., Kyneton, for Miss T., St. Kilda, 30/11/25; Rev. J. O'F., Raymond Terr., N.S.W., 15/1/26; Mrs C., 24 Lincoln St., Ponsonby, 15/6/25; J. R. S., Mangatainoka, 15/1/26; Miss M. O'S., 2 Gladstone Rd., Mt. Albert, 30/6/25; J. F., Terena, Kakahi, 30/11/25; T. B., Patutahi, 30/11/25; L. S., 4 Edendale Rd., Mt Eden, 23/12/24; Mrs O'B., 308 Terrace Rd., Mastings, 30/6/25; Mrs B. M. M., "Stoney Ford," Honapipi, 23/1/26; J. R., Te Aroha, 30/12/25; Mrs E. P. K., Pukeroro, 8/12/25; J. K., S.H. Presbytery, Ponsonby, 15/12/25; F. D. McL., Box 45, Otorohanga, 30/3/25; T. C., Brookville, Gippsland, 23/5/25; T. O'G., 1-65th St., Barrack Hill, Napier, 23/5/25; Mr. H., Ada St., Hastings, 23/1/26; Costly Home, Auck., (Pd. by P.T.B.) —; H.M. Prisons, Auck., —; T. B., Wainawa, 23/11/25; G. J. Mac C., Hastings, 30/12/25; T. D., East Clive, 30/12/25; Mrs M. O'H., Moana St., Frankton Junc., 30/12/24.

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Parliamentary | Electoral Rolls

COMPULSORY REGISTRATION OF ELECTORS.

Notice is hereby given that every person qualified to be registered as an elector for any district, whether or not he is already registered, is required to make application, in the prescribed form, to the Registrar of Electors for the electoral district wherein he has his usual place of abode within four months from the 6th day of November, 1924.

Every person who fails to register within such period, or within four months after the date on which he becomes qualified to be registered, shall be guilty of an offence.

Full information and forms of application for registration are obtainable from any Registrar of Electors or Postmaster.

Wellington, J. HISLOP,
7th January, 1925. Chief Electoral Officer.



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Oamaru

A Page for Little People

Conducted by
ANNE

My dear Little People,

Thank you all for the Christmas letters and pretty cards I got so many of, and I got such a nice big mail for Christmas too.

And what are you doing with yourselves these days I wonder? From your letters I think you're having pleasant holidays, although most of the letters were written immediately after school closing, but, of course, most of you know your plans for the holidays even then. It must have been your good wishes, dear Little People, which made my Christmas such a jolly one, for indeed "Anne" did have a fine time, and Father Christmas found me out all by himself. Some people, you know, say there is no Father Christmas, but if they got their stockings filled like we did, they'd know better, wouldn't they? Funny, isn't it how some boys and girls and grown-ups always know better than others, and they're such a nuisance sometimes, aren't they?

Well Little People, I'm sure you'll find this week's letters worth while reading, and as there are two or three things I specially want to talk about in connection with our letters, we'll get right down to business without waste of time.

BADGES.

You'll see that some of the Little People have answered me about the Badges, and they think it would be good for us to have them. I think so too, but I'm waiting for more of you to write and tell me what you think about it, for this reason.

Before I can tell you anything about the likely price of our badges we must make up our minds what they will be like and how many we will want for a start off. When we know this, we can see about the price. So, will you, like good Little People, write to me as soon as you can. That is, if you want Badges, and I think you would like them, wouldn't you?

COMPETITION.

I am so pleased you like the Scrap Book idea, in my mail to-day there were four names of Little People willing to enter for the Competition. But we must have a lot more than that, so, hurry on and send in your names so that we can get on with our Scrap Books before the winter sets in. They can't be made in five minutes, you know, and they must be good enough to give away, at the finish. Hurry up now.

IMPORTANT RULES ABOUT LETTERS.

Some of you Little People seem to forget completely that your letters to "Anne," and to each other too, must be written in ink and on one side of the paper only. Perhaps if you saw what a trouble it is to the printers when the letters are written in pencil, you would understand better. And when the letter is on both sides of the paper, it is a great nuisance also. Try now, like good Little People, to remember these two rules.

1—Letters must be written in INK.

2—Letters must be written on ONE SIDE ONLY.

Any sick Little Person who writes in pencil is excused, but no-one else will be in future.

L.P.L.C. BUSINESS.

You'll see, Little People, that we have some more new members for our Letter Club. I'll put their names at the end of this note. Most of these new members ask that someone will write to them, and I hope you will do so at once, because the little bond of friendship between my Little People, is one that will make you all very happy. Take notice then of the addresses, and make a good start for the New Year. Here are the names and addresses of our new members:—

Len Giles, St. Joseph's Convent, Hastings.

Yvonne Londrigan, Little River.

Margaret Claire Carroll (called Peggy), Brookville, via Swift's Creek, E. Gippsland, Victoria, Australia.

Harry Hinsley, Main Street, Winton.

Pat Campbell, St. Bathans.

Agnes Quigan, Ihaka Street, Palmerston North.

Dear Anne,

This is my first letter to you. I hope you had a merry Christmas and I wish you a happy New Year. We are having bad weather here so I hope you are having fine weather down there. My sister said she would like to take you for a drive to the Esplanade some day. If you will send a telegram when you are coming she will go to the station with the pony and trap. Monica said she will write to you soon. May I join the Little People's Page. My name is Agnes Quigan. I go to the Convent School and I will be in Std. five when I go back. I would like some one to write to me whose age is eleven or twelve. My birthday is on the 19th June. Yours sincerely, Agnes Quigan, Palmerston North.

(Indeed I would like to go for a drive with Monica and you, and I'm sure the Esplanade must be beautiful I've heard so much about it. I'll ask someone to write to you Agnes dear.—Anne.)

Dear Anne,

I have just finished writing to Betty Phelan so I thought I would drop a note to you and tell you what I thought of the badges. I think it would be a very good idea to have them. We are having some rain up here to-night and I think will be going for a holiday soon so I want to have some better weather than this. We are milking five cows just now and have separate night and morning. The hens are laying between six and seven eggs a day now. Mother is a little better now. The answer to my riddle. I rode up a hill on Monday, stayed two days and came back on Monday is The name of the horse was Monday. Here is another riddle. I rode up a hill and yet walked. Answer, The name of the dog was Yet. Well this is my third letter to-night, so I shall conclude now wishing you and your little People a Happy New

Year. With love from Mary Kinney, Hyde.

(So you like the Badges too, Mary. I hope all the Little People will make up their minds quickly about them, as we cannot consider them seriously till we're sure. Glad your mother is better. Thank you for answer to riddle.—Anne.)

Dear Anne,

I suppose you think I have forgotten you, but I have not. I just thought I would write to you to-day to wish you a very happy Christmas. We have a number of little chickens out now. There were twenty-two but one died this morning when we were away at Mass. We have got our Christmas holidays now. On Thursday we had our break-up and I got one prize for having the most merits for the whole year. All the infants got a lucky stocking. My brother, Roy, got a prize for having the third highest merits for the year. The big ones' prizes were all lovely cribs. I have had quite a number of the children writing to me. My birthday is just next month, the 13th of January. I will not have to wait very long now. My last birthday I had I was up at Dipton with your old friend Mary Donaghy. I have made an altar for myself to-day. I will be glad when the holidays are over, and be going back to school because I like school very much. As I cannot scrape up any more news to-day I will close now wishing you a very happy Christmas and a bright New Year. Your sincere friend, Esther, Winton.

(Glad to hear from you again Esther, and to know that you got such a good prize. Hope you'll all enjoy the holidays and write to each other sometimes.—Anne.)

Dear Anne,

I am writing to ask you if I may join you. I am 9 years old and I would like some little boy to write to me. I must close now as mother is calling me for dinner. More next time. Your loving friend, Pat Campbell, St. Bathans.

(Of course you can join us, and I'm sure some boy will write to you Pat. I'll ask anyway.—Anne.)

Dear Anne,

As I broke up for my holidays last Wednesday I have now time to write to you but I will be glad to go back to school again. I think your competition is a lovely idea and I am going to make a scrap-book as I have made one before. I am still writing and receiving letters from Eileen Mansfield, Tessie McMahon, Isabel Harding, and Mollie Campbell. We are all very busy now on the farm with shearing, stripping the grass-seed, and soon we will be harvesting. We are still feeding our seven lambs which have now grown quite big. Now dear Anne, as I have no more news I will close wishing you a happy Christmas and a prosperous New Year. Your loving friend, Pearl McNeill, Lauriston.

(So glad you like the competition, Pearl dear, also that you're still a real member of the L.P.L.C. Thanks for good wishes, hope you have good holidays.—Anne.)

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MARRIAGE

EISING—CREAGH.—On December 30, 1924, at St. Patrick's Church, Greymouth (with Nuptial Mass), by Rev. Father Long, assisted by Rev. Father Madden, William G. Eising, of Pahiatua, to Eileen, third daughter of Mr. and Mrs. James Creagh, Brunnerton.

LOFT—McVICAR.—On September 16, 1924, at St. Mary's Church, Wanganui, by Rev. Father Mahoney, James Loft, eldest son of Catherine Ritchie and the late John Loft, of Auckland, to Mary Esther McVicar, eldest daughter of H. B. McVicar and the late Mary Alice McVicar, of Manaita, Taranaki.

IN MEMORIAM

HARRIS.—Of your charity pray for the repose of the soul of Alfred Dominic Harris, who died at Waimate on January 15, 1912. R.I.P.

POPE.—Of your charity pray for the repose of the soul of our dearly beloved son, Michael James, who died at Riccarton, on January 16, 1923.—Sweet Heart of Jesus, have mercy on his soul.

WANTED

WANTED.—Capable **TEACHER** for "household" school; able to teach piano preferred; good salary. Apply—Box 93, Oamaru.

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Christian Spirituality During the Middle Ages. Vol. II (by Rev. P. Pourrat)—11/6.

Christ and the Critics. Vol. II: A Translation of Jesus Christ (by Dr. Hilarin Forder, O.M.)—14/6.

Catherine (Sophie Maud)—5/6.

My Cousin Phillip (Roger Pater)—6/6.

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Note the new address—

146 WILLIS STREET, WELLINGTON.

Retreats for Laymen

The Annual Retreats will be given by the Marist Fathers as under:—

St. Bede's College, Christchurch.—Friday, January 16, at 8 p.m., till Monday, January 19 (morning).

Villa Maria, Wanganui.—Same as above.
St. Patrick's College, Wellington.—Monday, January 19, at 8 p.m.

Application to the respective Rectors should be made as early as possible to ensure accommodation. No fixed charge is made, but a voluntary offering to defray expenses is taken up at the close.

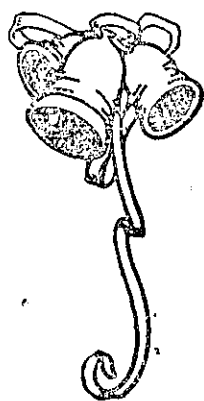
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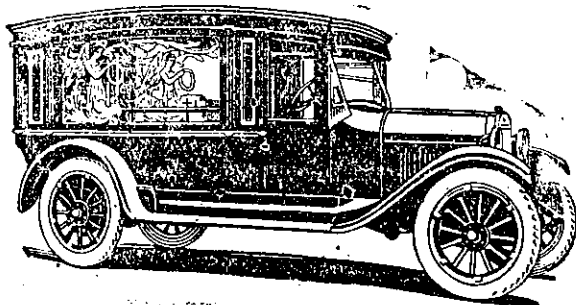
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On the premises day and night.

Dear Anne,

My sister wrote to you some time ago, so I thought I would write too. I am eight years old, and my birthday is on November 1. I am in the fourth grade and I have to walk two and a half miles to school. Last New Year's Day I went into the Sale hospital with an abscess on the appendix. I had two operations, and I came home in April with Dad. He was in the hospital too, but only for two weeks. I have one sister and five brothers. Their names are Pat, Jack, Denis, Leo, Anthony, and Lorna. Anthony is only three months old and don't like minding him. Please Anne may I join your letter club. I would like some girls about my own age to write to me. I have a little black and white kitten, and I call it Nellie. Jack has a black one and he calls it Jet. We have 6 horses, and their names are Silver, Dollie, Cocos, Kitty, Toby, Shamrock. We saw a big snake coming home from school the other night, and Jack tried to kill it but he couldn't, so Pat went along and killed it. It is near Christmas time now, so I am being a good girl, cos I want Santa to bring me lots of toys. My proper name is Margaret Claire, but I am always called Peggy. Well Anne I must close now, wishing you a merry Christmas and a happy New Year. Best love from your new Little Friend, Peggy Carroll, Brookville, E. Gippsland, Victoria.

(Welcome Peggy dear, so glad to hear from you. Are you quite well again now. I'll put your letter in the L.P.L.C. space, and most likely, someone will write to you.—Anne.)

Dear Anne,

I am writing to tell you I am going in for the competition which you are having. It is very wet up here to-day. I am saying the Hail Mary's and Christmas is quite near. We have our holidays now and the name of my prize is *Sylvia's Secret*. I was glad to get my holidays. I am writing to a little girl in Australia by the name of Lorna Carroll. I have not had an answer yet. I still write to Jean Swiggs and she always answers them. I think I will close now with love to you and I wish you a very merry Christmas. Your little friend, Irene Hanrahan, St. Bathans.

(Another live member of our L.P.L.C. I'm so glad, Irene dear, that you are making club friends, and that you are going in for the competition.—Anne.)

Dear Anne,

I suppose you have forgotten all about the Hinsley family Anne? We have a cat called Tommy and twenty-two chickens, but one was accidentally killed this morning. The painter is at our place just now, papering the house and is making a terrible mess of it. I am in Std. V. and I will be eleven years of age on March 30 next year. I have a brother Roy, and he got his proficiency certificate on Tuesday, 2nd of this month. I want to join your L.P.L.C. Anne. The weather down in Winton is sometimes wintry and sometimes very hot. I wonder how Dunedin is getting Anne? I expect I am going for a trip to Queenstown some of these days. Our Convent School "broke up" on

Thursday, 18th inst., accompanied with much enjoyment. As I cannot scrape up any more news I shall close with a merry Christmas and a happy New Year. Your sincere friend, Harry Hinsley, Winton.

(Welcome Harry, old man, glad you want to join the L.P.L.C. Mind you write to someone now, and, very likely, someone will write to you when this letter appears in the L.P.L.C. space.—Anne.)

Dear Anne,

It is a long time since I wrote to you; but I have been studying for my proficiency. I am to be examined next week. May I join the "Little People's Letter Club" and could you give me the address of Veronica Zainey as I would like to write to her? We were to have our school picnic to-day; but it rained and had to be postponed. I have eight of my cousins spending Christmas with me; so our house will be full. One of my school friends' little brother died the other day, he was fourteen months old. I must close now, with best wishes for a merry Christmas and a happy New Year from Yvonne Londrigan, Little River

(Glad to welcome you Yvonne dear. As I do not know Veronica Zainey's address I'm asking her to send it and you'll hear later.—Anne.)

Dear Anne,

I was very pleased to see my letter in your page, it is some time since I have written to you, but since my last letter my father has been ill and I haven't had very much time for writing. I wrote to Lorna Carroll and received a very nice reply, I have had letters from Eileen Walsh (Doreen and Patricia Walsh's sister) and Jean Swiggs. Father Gallagher has promised to come to celebrate Mass here before Christmas. We are expecting him over any time now. We are very busy here at present. We are milking 52 cows. My brother takes the milk to the Okains Bay Cheese Factory every morning. I am writing especially to wish you a holy New Year, and I hope you will have room to put my letter in your page before Christmas. Well Anne dear I think I will close now with love to all the club members and your dear self. Your loving friend, Trephena Quinn, O'Kain's Bay, Banks Peninsula.

(Your letter only arrived after the holidays dear, held up probably owing to the tremendous rush. But your wishes hold good just the same and I hope you'll have happy holidays. Glad you're writing letters to the girls and getting answers.—Anne.)

Sort each other up now, Little People, and get letters away to each other before you forget.

We'll go on with our other letters, and I'll be waiting for a very big mail next week. Remember we've got to fill TWO PAGES now, and it would be a fearful and dreadful thing to run short of letters with the country full of Little People.

Dear Anne,

As I have not written to you for a long time I thought I would now as I have time. Dear Anne, I have decided to join the scrap-

book competition and think it a good idea. We are having our school holidays now and I wish you a merry Christmas and a happy New Year. I also wish a merry Christmas and a happy New Year to all the Little People in the *Tablet*. We had our yearly examination and I have passed into standard 6. Well Anne as I have more letters to write will close but still remain, your loving friend, Isabell Harding, Motukaraka, Hokiang.

(I think our competition will be a popular one Isabel, don't you? Scrap-books are so beautiful if they're well made and you've no idea how they amuse little children.—Anne.)

Dear Anne,

I am writing this letter to tell you my suggestion about the badges and also that I have joined the competition and I have four pages full in my book. I am not making my scrap-book for to win the prize but for the little orphans. I passed from Std. 4 to Std. 5 this year and I got first prize in my class for good progress. Wishing you a happy New Year. Yours sincerely, Mollie Campbell, St. Bathans.

P.S.—I think it would be quite a good suggestion about the badges.

(Good girl Mollie, I'm sure your scrap-book will be very nice indeed. I'm hoping everyone will want a badge, but am waiting for all the Little People's answers.—Anne.)

Dear Anne,

When I read about your idea of getting badges I at once made up my mind that some of your Little People have a great amount of brains. I think that if you got badges all your little people would be willing to pay for them at any cost. I also think that those who second this wise plan will be in the majority. I went my proficiency on the tenth of this month and passed. Yours truly, Ella Flynn, Chertsey, Ashburton.

P.S.—I wish you all success in your new plan. I will be very sorry if this letter does not reach your office before New Year's Day; but I did not get the *Tablet* until yesterday.—Ella.

(Glad you like our plan about badges. I'm hoping all the Little People will like the notion so that we can go ahead soon.—Anne.)

P.S.—I've just received a post card from Pat Heagney and a card from Lorna and Peggy Carroll. Thank you for them. Good night.

ANNE.

Everyone runs up against trying people some time or another, but unfailing patience and the proverbial gentle answer are the most effective weapons. Most people are really decent in spots, and respond to a kindly word or action in a very gratifying way, and as courtesy is catching we may as well pass it along.

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The Rev. Charles Schoonjans, S.J., Collège Saint-Servais, Liège (Belgium) writes to us expressing thanks to all co-operators in the matter of collecting old postage stamps.

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

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An Entrance to the Soul

(By CHARLES F. BURKHARDT in America.)

That music "wakes the soul and lifts it high and wings it with sublime desires," as observed by Addison, is a matter that has long been understood by the Church. There is a music of the ear, and also of the eye, and under the latter can be classed such flowerings of the human imagination that take their places among the deathless masterpieces of painting, sculpture, and architecture. Deathless, I repeat in the broadest sense of the word, for though the Reformation, the World War, and time itself have destroyed some of Catholicism's majestic temples, their likenesses have been indelibly impressed upon the memory of men.

It was in the Middle Ages when the Church's policy of using the arts and sciences in its service had reached its zenith that the development of her wonderful Gothic architecture took place. The wisdom promised by the Holy Spirit displayed itself in this intelligent use of these means of influencing the heart and the senses. The present-day trend of Protestant Churches is back toward this once rejected scheme. This is evidenced by their introduction of more elaborate forms of service, thereby repudiating the theories of their founders in their misinterpretation of the command to worship God "in spirit and truth." This is an admission that the idea of exiling beauty from the sanctuary after a period of four hundred years has been found to be erroneous. The words of Judas, "this might have been sold for much and given to the poor," will of course always be used against the Church, but when they are, it will generally be found that those making such objections are actuated by motives similar to those of the betrayer.

On the other hand, monks used to feel that:

"There could be no nobler task for a rational being than providing with the most punctilious exactness for the due celebration of the Creator's worship; and no worthier dedication of the offerings of nature and the devices of art, all alike His gift, than in the adorning of His earthly dwelling place."

Architectural beauty can well be used as an outward expression of religious sentiments, all the while giving buildings as much loveliness as the primary purposes of the structure will allow, pleasing the eye as well as the sense of the fitness of things, subordinating all the while the means to the end.

In those glorious days when this cultural inspiration of the Church came into full bloom, men consulted poetic taste, and worked for posterity. Devout persons sometimes experience a charm of sensible pleasure in these temples, for as the body partakes of the soul's sorrows it may also share its joys. This is in harmony with the conclusion that "man must have pleasure," and that if he does not find it in the service of God, he will look for it in the false delights of the world. This must have been what a famous medievalist had in mind when he spoke of each stone being regarded as a "symbol of saintly wisdom." The civilising influence of the Catholic Church is the only possible explanation

of the rise of these noblest expressions of the builders' art so shortly after the abatement of the social disturbances attendant upon the barbaric invasion of the Roman Empire.

No expense was spared in beautification. The Church of St. Martin of Tours, built before the tenth century, was inlaid with red, green, and white marble, and even the exterior was embellished with gold and precious stones. It is said that when the sun shone upon it, it resembled a mountain of gold. Many churches boasted of life-sized statues of solid silver. Chronicles inform us that the Abbey of St. Denis was covered on the outside with this metal. St. Bernard speaks of candelabras shining with jewels no less than with lights. It is asserted that Italy's greatest charms, after all has been said in praise of its climate and natural scenery, are the works of genius inspired by the Catholic Faith.

The entire absence of any monotony in her tabernacles and her institutions is no less wonderful than is her unity. The same Creative Spirit that called into being all the diversified beauties of nature similarly discloses Himself in the Church presided over by the Holy Ghost. To behold this variety, we need but to picture an average city in a Catholic country. Here rises a noble cathedral in the centre, a parent seemingly of all the lesser structures. On one side is a vast monastery with its extensive libraries for the learned; on the other side, an immense college. Here you see a magnificent hospital, and there a hospice for footsore travellers, while nearby stands the charitable school, given over to the instruction of the children of the poor. In the distance you may find a Carthusian or Cistercian monastery for those who crave retirement from the distracting noise of Mammon's rumbling chariots, and

before the inspiring panorama of Christian love and service has been completely unrolled you will very likely discern Capuchin and Franciscan convents dedicated to the ministration of the poor, cloisters of holy virgins, and perhaps on an elevation, a temple for devout pilgrims. What an endless array, but withal, what harmonious concord!

A well-known evangelist in an endeavor to account for Protestantism's large number of sects, recently stated that the Almighty loved variety, and so He does, provided this diversity does not imply discord and contradiction. Within the Catholic Church there is all the multifariousness that the heart of man could desire, but without any strife and contention. When the big figures of the modern world will have passed into oblivion, the men who erected these sacred fanes for the love of Christ and His Church will continue to receive the wondering admiration of future generations for their sublime conceptions, and their self-sacrificing labors in carrying them into being. With our present-day wealth, what could not this kind of spirit accomplish!

In the sixteenth century this zeal in developing a Christian architecture came to a sudden stop. Prescott, a Protestant, in his history of Philip the Second, says: "The earliest efforts of the Reformers were directed against those monuments of genius erected by Catholicism." Another Protestant historian, Motley, writes: "The Netherlands possessed an extraordinary number of churches and monasteries. Their exquisite grandeur was destroyed by the fanatical Calvinistic mob."

No one knows the mind of God, but we can reasonably feel that it was His plan that the culmination of the work of these master builders was to take place previous to the Reformation, so that when certitude began in some sections to be replaced by doubt, there would still remain some of these memorials to testify to the faith of what future less fortunate generations are accustomed to call the Dark Ages.

Town and Country News

NORTH AUCKLAND NOTES

(From our own Correspondent.)

Dargaville, January 7.

The convent was the only school to receive 100 per cent. passes at the Dargaville district proficiency examination. All the candidates at three of the local schools failed to gain a proficiency, while the Main School received only 66 per cent. proficiency passes. The Sisters are to be congratulated on their outstanding success.

Mr. J. A. Murphy, well known in local insurance circles, has been promoted to manager for North Auckland of the Southern Cross Assurance Co., Ltd. Mr. Murphy's headquarters will be at Whangarei and he with his family will be leaving for their new home early next year. Mr. Murphy has been a tower of strength in all matters appertaining to athletic sports in this district and as consul for the Northern Athletic Union did real good service. He was also an enthusiastic worker as a member of the

H.A.C.B. Society in friendly society matters and a good worker in Catholic Church affairs. While congratulating him on his well-earned promotion, Mr. Murphy's many friends will be sorry that he is leaving the town.

Following is the prize list in connection with scholastic year of the Dargaville Convent, conducted by Sisters of St. Joseph; the prizes being distributed prior to "break-up" for the Christmas vacation:—

Gold medal, 1st in religious knowledge, Rose Stanaway.

Std. 6—Aggregate marks, William Downs; essay, Mary Dell; arithmetic, Ruby Bradley.

Std. 5—Essay, Dennis Martin; English, T. Lunny; arithmetic, R. Franich; spelling, M. Yankovich; writing, M. O'Shea.

Std. 4—Religious knowledge, V. Whelan; religious knowledge, O. Franich; English, M. Hilliam; arithmetic, C. Williams; spelling, K. Condon.

Std. 3—Religious knowledge, M. Smith; essay, O. Nola; arithmetic, M. Barbarich.

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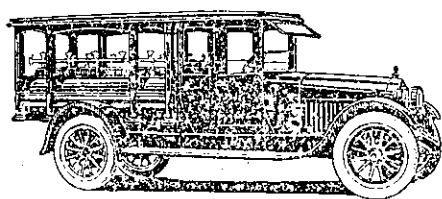


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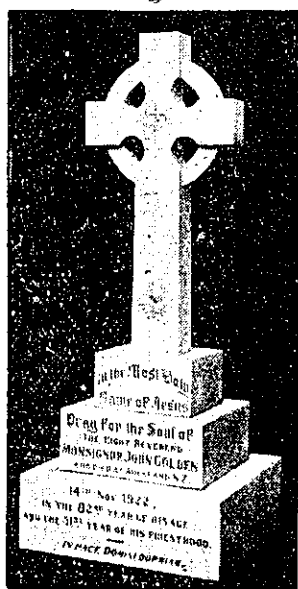
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The phrase "historical novel" too often means nothing more than that the book to which the title is applied deals with the more or less remote past. It is "historical" only because it is not professedly contemporary.

Miss Wilmot-Buxton thinks that actual historical persons and events can be presented in a novel which will be no whit less interesting than a book of the hour dealing with entirely imaginary characters. The reader of this book will agree that she has thoroughly proved her point. Published by Burns, Oates and Washbourne, and to be obtained from all Catholic booksellers in New Zealand.

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Std. 2—Religious knowledge, R. Dooley; good conduct, M. Condon; arithmetic, F. Marra.

Std. 1—Religious knowledge, P. Robertson; spelling, P. Old; arithmetic, J. Taylor; sewing, M. O'Neil.

Primers—Religious knowledge, P. O'Dowd.

Doll (presented by Mrs. O'Malley) for best pupil in primer room—Joyce Carrington.

Other prizes—R. Taylor, L. Chapman, C. Yankovich, J. Crump, N. Tidey, B. Brockbank, D. Stanaway, M. Hackett.

Best attendance as an acolyte—Patrick Stanaway.

Proficiency candidates—W. Downs, Joseph Stanaway, M. Dell, Ruby Bradley, Dagmar Bourke and J. Stanaway.

TIMARU NOTES

(From our own Correspondent.)

January 8.

There were large congregations at the early Masses on Christmas Day and a great number approached the Holy Table. Rev. Father Kane, S.M., of St. Patrick's College, Wellington, celebrated the 10.30 o'clock Mass. A number of visitors assisted the choir, which gave a good rendering of the music. The high altar and sanctuary were most tastefully decorated, and reflected great credit on those responsible for the devoted work. A beautiful crib was erected in the right transept, at which a large number of worshippers paid their homage.

We had the pleasure and privilege to welcome Rev. Father Lysaght, S.M.—a student from St. Andrew's—who was ordained last month. He was born and brought up in this parish, and we naturally feel very proud of him.

Parishioners who have pleasant and grateful memories of the Rev. Father Galerne, S.M., will be pleased to hear that he is happily engaged as a master of discipline in the large Marist College of Seulis, near Paris. Prior to taking up work, he spent an enjoyable and well-earned holiday in his beloved native land, visiting Lourdes, his old Cathedral of Chartres, where he spent some early years as a chorister, and other places of personal interest. He is in the best of health and by the last mail he sent kind Christmas greetings to all his friends in South Canterbury.

At the Sacred Heart Church on Sunday, the 4th inst., Gounod's "Messe Solennelle" was rendered by a full choir under the direction of Mrs. N. D. Mangos. In the evening there was an exceptionally large attendance, when excerpts from Gounod's "Messe Solennelle" and Silas's "Mass in C" were rendered. In addition to special Benediction music, the aria "How Many Hired Servants" from "The Prodigal Son," by Sir Arthur Sullivan, and Bizet's "Agnus Dei" were sung with impressive effect by the Rev. Father Ryan, Miss K. Byrne supplying a very artistic violin obbligato to the latter number. Miss K. Dennehy (soprano) and I. Meehan (contralto) gave the duo "Ave Maria" from Silas's Mass in C." Mrs. N. D. Mangos contributed as an organ solo "Communion in A" by Wm. Faulkes, the item proving a noteworthy addition to an artistic programme.

In beautiful weather the South Canterbury

Caledonian Society held two very successful meetings, also their jubilee, on the 1st and 2nd inst., on their grounds at Patiti Point, in the presence of record attendances. Splendid programmes were arranged, which included a number of championship events. The officials included many of our co-religionists who have been prominent in all branches of sport for a lengthy period—Mr. W. H. Hall (president since 1916), Messrs. J. O'Leary, C. and E. Hall, P. Cosgrove, J. Kennedy, W. Angland, P. O'Connor, P. Lysaght, etc. In the cycling events, the ever popular Phil O'Shea annexed the 1, 1, 2, and 3 mile championships of New Zealand. W. Kelly secured 1st place in 100yds championship, second in 220yds championship, 3rd in 440 yds championship, 3rd in Caledonian Handicap 100yds, 3rd in 440yds handicap, and 3rd in high jump championship. L. Spring, 1st in long jump, 2nd and a 3rd in the hop, step, and jump, and 3rd place in the 100yds championship. S. O'Connor, 2nd place in 120yds handicap. M. Farrell, 2nd place in the amateur 120 and 220yds handicap, also 3rd place in the 100yds and 440yds handicap. J. Murphy, 1st for throwing 22lb hammer, and 3rd for 16lb hammer. J. J. O'Connell, 2nd for putting the 16lb stone. M. Kennedy, 2nd in wrestling, catch-as-catch-can. S. Brophy, 3rd in wrestling, Cumberland style, under 12 stone. P. Murphy, 1st for tossing the caber. E. O'Neill, 1st for high jump championship. W. G. Kalaugher, 1st and 2nd place in amateur high jump. M. Farrell also 1st and 2nd. Beri and Dwyer received second and third money in boys' races. Miss C. Kyle won the Irish jig—South Canterbury championship.

PAEROA NOTES

(From our own Correspondent.)

January 2.

At the recent examination held at the High School, Paeroa, three pupils from St. Joseph's Convent (V. Charlesworth, N. Carthy, and N. Ryall) were presented and gained their proficiency certificates.

The Christmas tree and sale of work, organised by St. Mary's Ladies' Committee, was held in the Gaiety Theatre on Tuesday afternoon and night. The undertaking was well supported, and at closing time very little of the stock remained unsold. The following were in charge of the various stalls: Sweets—Mesdames G. H. Taylor and McDougall, and Miss Tierney. Jumble—Misses Dawber and P. Treanor. Christmas Tree—Misses C. and I. Taylor, E. K. and D. Poland. Tea and Supper Rooms—Mrs. W. Bain and assistants. Strawberries and Cream—Mrs. McDougall. Sideshows—(nail-drawing) Mr. I. Smith, (candle-lighting), Messrs. J. Barrett and N. Beattie.

A considerable number of people took advantage of the Christmas and New Year holidays to visit their friends, and avail themselves of other sources of enjoyment. Many attended the early Mass on Christmas Day and approached the Holy Table before setting out on their journey. A fair congregation attended the early Mass on New Year's Day, and those who intended travelling had ample time afterwards to carry out their arrangements.

Since the departure of Mrs. Budd from

the district, the choir was somewhat hampered for want of an organist. Now, however, this difficulty no longer exists as several efficient players are available. These include Misses M. Bertelsen, Irene Smith, and P. Treanor, any of whom can replace the present organist (Miss C. Taylor) in case of an emergency.

INVERCARGILL NOTES

(From our own Correspondent.)

January 7.

Last Sunday was the quarterly Communion Sunday for the members of the local branch of the Hibernian Society, 35 members in regalia attending the early Mass. This society is now flourishing, and at every meeting new members are being received. It is indeed pleasing to see that so many men realise not alone the benefits but also the pleasures obtainable by membership.

There was Exposition of the Blessed Sacrament from after the eleven o'clock Mass on Sunday, the first Sunday of the month. There was a large attendance of the members of the Confraternity of the Sacred Heart at the evening devotions. The Very Rev. Dean Burke delivered a beautiful sermon.

WEST COAST NOTES

(From our own Correspondent.)

Greymouth, January 7.

The death occurred at Linwood, Christchurch, on the 4th inst., of Mrs. Mary Claughsey, aged seventy-three, relict of Mr. William Claughsey, who were well-known former residents of Greymouth. Deceased was a native of King's County, Ireland. The interment took place privately at Greymouth.—R.I.P.

Rev. Father Walshe (Lower Hutt) arrived from Christchurch on Saturday, proceeding by the evening train to Hokitika. Father Walshe was for many years stationed in Ahaura and Kumara.

Rev. Father Joyce (St. Bede's College) arrived from Christchurch on Saturday, and is a guest at St. Patrick's presbytery.

The Bevilacqua Medal, for competition in the proficiency class at the convent and Marist Brothers' Schools, was this year won by Miss Doreen Heffernan and Master Leo Phillips.

A number of the Greymouth priests and Sisters are visiting Hokitika for Mother M. Clare's diamond jubilee.

The dance at the Columba Club on Friday evening, in aid of the new convent, was attended by a large number of pleasure-seekers. The hall was beautifully decorated with greenery, roses and New Zealand mistletoe, and a very dainty supper was served during the evening. The lucky one-step was won by Miss Dillon, while Miss M. Daly was the winner of the Monte Carlo waltz.

TO CORRESPONDENTS.

The rule that matter for insertion must be written in ink is not being observed by several correspondents. Copy written in pencil (indelible or otherwise) entails an unnecessary amount of strain and trouble on linotype operators, especially when working by artificial light, and the practice generally is objectionable. We trust this intimation will have the desired effect.

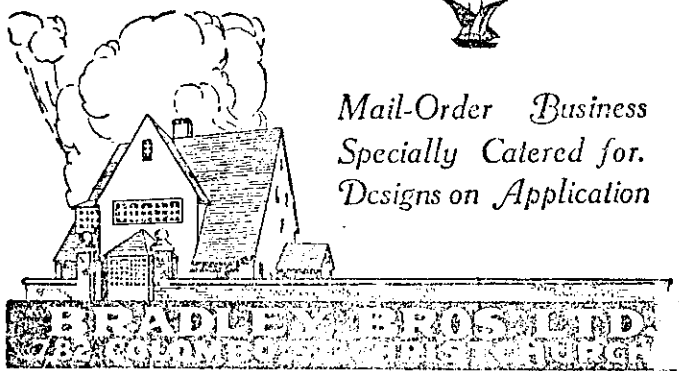
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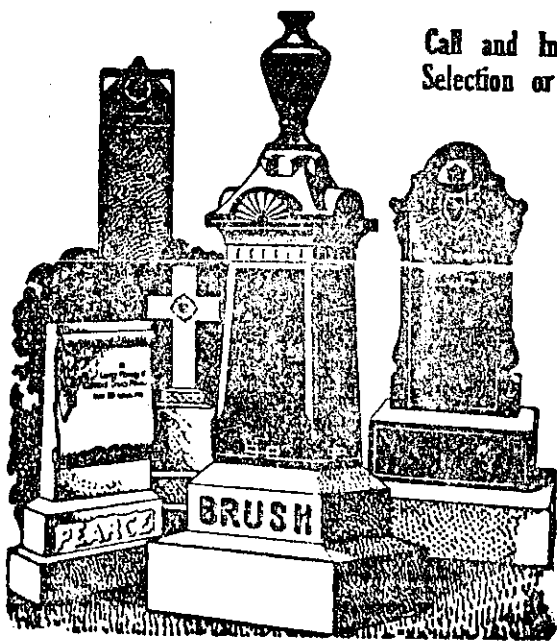
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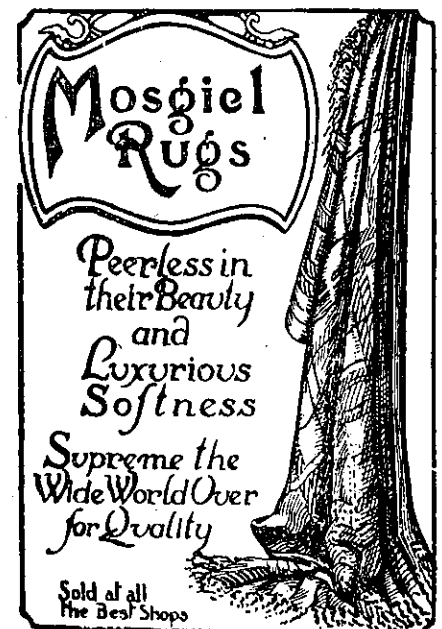
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Irish News

IRELAND AND THE LEAGUE OF NATIONS—IRELAND'S GIFT TO LOURDES—MAYNOOTH CLERICAL COLLEGE SUCCESSES—DEATH OF IRELAND'S OLDEST PRIEST—DEATH OF CARDINAL LOGUE: A NATION'S TRIBUTE OF SORROW—OBSEQUIES OF CARDINAL LOGUE. THE C.T.S. CONFERENCE.

The League of Nations Secretariat has issued the text of a letter received from the British Foreign Office on November 27, in connection with the registration of the Anglo-Irish Treaty of December, 1921, at the request of the Irish Free State Government. The letter reiterates that the Government consistently held that neither the Covenant of the League nor any conventions concluded under the League auspices are intended to govern Empire relations. It adds: "We, therefore, consider that Article 18 of the Covenant of the League does not apply to the document under notice."

The Dublin correspondent of the *Daily Telegraph* reports that the Irish Free State has issued a statement pointing out that it was the Free State's duty as a member of the League to register the treaty, inasmuch as failure would have meant repudiation of the Covenant.

The Dublin correspondent of the *Daily Express* states that some quarters regard the British action as a move to prevent an appeal to the League on the boundary question.

London newspapers suggest that the British letter raises a delicate question affecting the Dominions within the League. It is believed that the League will now be forced to take a ruling on the interpretation of Article 18.

* * *

A notable and historic event in connection with the Irish pilgrimage to Lourdes was the presentation of a Cross and Crown, the gift of the Irish nation, to the Holy Rosary Church at Lourdes.

Both religious emblems are described as beautiful pieces of work, and stand out conspicuously—the cross in the centre surrounded by the crown which in broad and minute detail is perfectly wrought. The ceremony of the presentation was witnessed by a large crowd, the pilgrims forming a considerable It has succeeded in abolishing all political was worthy of the best traditions of the Catholic spirit of the people proper of France and the Irish present.

His Grace the Coadjutor-Archbishop of Armagh (Most Rev. Dr. O'Donnell), delivered on address which made a deep impression, and which in its purview was as complete as could be desired.

The great gathering sent a greeting to his Holiness the Pope.

* * *

No fewer than 74 students of Maynooth Clerical College have won the B.A. degree at the National University this year. The awards include one first and two second class honors in Ancient Classics, nine first class and one second class in Celtic studies; two firsts in English, and two seconds in mental and moral Philosophy.

Maynooth College is affiliated with the University. The University department of the College is well filled every year. All Maynooth students are now obliged to obtain a University degree before they are ordained.

* * *

Father John James Roche, O.F.M., who was said to be Ireland's oldest priest, has just died at the Franciscan Friary at Wexford in his 100th year. Father Roche was ordained in Wexford 76 years ago.

The late Father Roche lived through the Pontificates of no fewer than eight Popes. Leo XII was the reigning Pontiff when he was born, who was succeeded by Pius VIII in 1830. It was during the next year that Father Roche first went to Rome, and in that year Gregory XVI was elected Pope. After that Pontificate, Father Roche lived to see no fewer than five successors of Gregory XVI ascend the Papal Throne—Pius IX, Leo XIII, Pius X, Benedict XV, and Pius XI.

* * *

With all that could most fully show forth the sorrow and affection of the Irish Church and the Irish nation, the mortal remains of Cardinal Logue were on Tuesday laid to rest (says the *Irish Catholic* for November 29). The Irish Church was represented at the interment by our Archbishops and Bishops; by a host of the clergy of all ranks, regular and secular; by Brothers of the various Orders and Institutes. The Irish Free State was represented by the Governor-General and by chiefs of the Ministry, and by members and officials of the various public bodies, as well as by an immense number of private citizens. It was a not unbecoming tribute to the great Prince of the Holy Roman Church, the great Primate of the Irish Church, the great patriot, the humble, kindly, tolerant, just, wise, lovable man of whom we have been bereaved. Most gratifying, too, as testimony to his Eminence's outstanding personal qualities, was the sympathy on the occasion so touchingly voiced by eminent men not of his creed and not of his nationality. Ireland will ever treasure the memory of her first Cardinal Primate, and, unforgetful of his long life of fruitful service to God, the Church, and our country, will not fail to remember his great soul in her prayers.

* * *

Scenes unparalleled in the history of the ancient city of Armagh were witnessed in connection with the obsequies of the late Cardinal Logue. Not in history has there been recorded such a universal manifestation of sorrow as that shown by the many thousands who joined in the mournful cortege as

it passed from the magnificent Cathedral to St. Patrick's Cemetery, where, side by side with his illustrious predecessor, was laid the earthly remains of Ireland's dearly beloved Cardinal.

The ancient city went into deep mourning, and as a tribute of respect to his memory its commercial life was completely suspended.

Banking institutions, professional offices, and places of business, irrespective of the denomination of their proprietors, were closed down, whilst the city markets were also closed, and the large Square, which in the ordinary course of events would have been on Tuesday the centre of much commercial activity, was reserved for the purpose of parking the numerous motor cars which conveyed visitors to the city.

Long before 11 o'clock, the hour fixed for celebration of the Pontifical High Mass and obsequies, the spacious Cathedral was crowded to congestion, many thousands being unable to gain admission, whilst thousands were still pouring into the city on every kind of conveyance. Every avenue in the vicinity of the Cathedral and the streets of the city were thronged with a vast concourse of people.

Never-to-be-forgotten scenes were witnessed as the funeral cortege passed from the Cathedral to St. Patrick's Cemetery.

Thousands thronged the entire route, and on all sides there were outward demonstrations of deep sorrow by all sections of the community. The first part of the procession had entered the consecrated ground, which was to receive the remains of his Eminence, prior to the last part of the procession leaving the Cathedral, the distance being close on a mile.

* * *

Now that the annual Conference of the Catholic Truth Society, with all its accompaniments, has concluded, one can view it as a whole (writes the Dublin correspondent of the *Universe*). The dominant impression is of the large part which the Society has come to fill in the Catholic life of Ireland. It has never lacked promoters with the foresight to see its great possibilities. But to many it has always appeared as a small body endeavoring to accomplish the meritorious task of replacing bad literature by good, and its chief—as it was its most widespread—manifestation was the presence in most church porches of its bench of pamphlets. The recent Conference enabled us to realise how much wider is its scope and opportunity of service to the Faith. It afforded a meeting ground for Catholics of every shade of opinion, and of every grade in social life, and united them in a common purpose with a common sense of effort for its attainment. It has succeeded in abolishing all political and class distinctions among its supporters.

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Commonwealth Notes

NEW SOUTH WALES.

Speaking at Cronulla the other Sunday, in response to a vote of thanks, during the proposition of which reference had been made to the completion of St. Mary's Cathedral, his Grace the Archbishop of Sydney referred to Australia as a claimant for the honor of having a Eucharistic Congress. Having traced the history of the Cathedral through the time of Father Therry, Archbishop Polding, Archbishop Vaughan, and Cardinal Moran, his Grace spoke of its completion—"just as the quarry at Pyrmont supplies us with stone, so the good hearts of the people provide us with means. We will have a world-wide Eucharistic Congress at St. Mary's," said the Archbishop, "but next year it is given to Chicago. After that, we must wait until 1928, and our name is put among those of the claimants. They say, 'You are too far away to be international,' but if they only knew the conditions in Australia, and I shall make them known to the highest ecclesiastical authority, then we shall have a grand international Eucharistic Congress when St. Mary's is completed."



VICTORIA.

Speaking at the opening of a kindergarten wing, which has recently been added to St. Patrick's School, Geelong West, his Grace the Archbishop of Melbourne, the Most Rev. Dr. Mannix, said that the Catholic school system was the real foundation of Catholic progress in Australia, and they could never repay the great debt they owed to the Brothers and the Sisters for their work in the schools. It was for conscience' sake that the Catholic people made the sacrifices they did in the cause of education, because they recognised that no system of education was complete that did not provide for religious instruction. He was glad to hear that their efforts had been supported by many non-Catholics, and he trusted that that fine spirit would continue and spread throughout Australia.

Early next year he would leave for Europe with the Australia pilgrimage, and he would assure the Holy Father that in no part of the world was his name more honored, and his person more revered and revered, than among his own Australian Catholic people. He knew a great deal of the world, but there were no better Catholics to be found anywhere than in Australasia. He said that without the least touch of insincerity. He would also be able to assure the Holy Father that so far as he knew the people of Australasia were more generous in support of the Church and Catholic institutions than any other people anywhere. Great things had been done for the Church in many countries, but the sacrifices made by the Catholic people in Australasia compared favorably with anything done by any people in any other part of the world.

He was confident that the Australian pilgrimage would make a good impression at Lourdes and other places to be visited, and would reflect credit on Australia, and the

Church in the Commonwealth. He knew that a warm welcome awaited the Australian pilgrims in Ireland. When he had seen all that he wanted to see at the other side of the world, and had said all that he wanted to say, he would be very glad indeed to turn his face back again to Australia. He was leaving as a pilgrim, and would return as a pilgrim. It would be the greatest wrench of his life if anything occurred at any time to separate him from Australia and the Australian people, whom he loved as his own.

Rev. Father Malone, P.P., said that they all fervently hoped that his Grace would find his mother in good health on the occasion of his visit to Ireland. They also trusted that his Grace would be benefited by the trip, and would be enabled, with renewed energy and vigor, to prosecute his magnificent work in Australia.

His Grace the Archbishop of Melbourne (the Most Rev. Dr. Mannix) blessed a new brick chapel for the community of the Sisters of St. Joseph at the Foundling Home, Broadmeadows, on a recent Sunday, before a gathering that numbered several thousands (says the *Catholic Press*). His Grace was assisted by the Venerable Archpriest Quilter, and the Rev. Father P. O'Brien, P.P. (chaplain to the home). Mr. E. Downey, who organised the recent successful appeal for the institution, by which £17,500 was raised for much-needed conveniences, in laundry extension, and the installation of electric light, etc., explained that not one penny of the appeal fund had been spent in the erection of the chapel, which had cost £3700. A sum of £5000 had been set aside as an endowment fund, and the Government had increased the subsidy to the home from £900 to £1750. His Grace expressed his pleasure in opening and blessing the new chapel. The institution was founded close on 21 years ago by the late Archbishop Carr and Dean Phelan (now Bishop Phelan), to whom, said his Grace, their thoughts went out that day, hoping and praying that the good accounts they sometimes heard about his condition were those on which they could rely. All who knew Dr. Phelan earnestly wished that he would return to his diocese to continue his splendid work. The great service he rendered in the Archdiocese of Melbourne would be long remembered. Archpriest Quilter had also been prominently associated with the institution from the beginning, and was the most generous benefactor of the home. The result of the Lord Mayor's public appeal about two years ago reflected great credit upon the generosity of the people of Melbourne and surroundings, and showed, in spite of a good deal of feeling and bitterness, which they much deplored, that there was a bond of sympathy and union between Catholics and non-Catholics that was only waiting for a better opportunity to express itself. He hoped that that good spirit would prevail more and more as the days went by. Very shortly he would have an opportunity of kneeling at the feet of the Holy Father to give him an account of the progress of the Church in the Archdiocese of Melbourne, and

he knew that his Holiness would be deeply interested in hearing of the work of the institutions that concerned themselves with the welfare of children.



QUEENSLAND.

During a recent week his Grace the Archbishop of Brisbane, the Most Rev. Dr. Duhig, by an important purchase of property on the Upper Brisbane River, added one more beautiful site to the many acquired during his episcopate. For some years his Grace has been looking out for a property that would combine all the attributes of an ideal situation for a boy's college. The Brisbane River, in its town reaches, presents some noble sites, and the Catholic Church has her fair share of these. The upper reaches of the river present exquisite vistas of scenery, with every facility for aquatic exercises, such as swimming and rowing. The Archbishop knows the river intimately, and for some time he has had his eye on the glorious site which he purchased last week. It is a property of 88 acres, with a foreshore of rich, splendid soil near the river bank from which rises almost abruptly a magnificent plateau, commanding one of the most extensive and picturesque views on the river. No more ideal site for a college could be found. The property is within a half-mile of Duporth School, recently acquired by the Ursuline Sisters. It is within six miles of the Brisbane G.P.O., and is convenient to the railway station. The news of the purchase has been received with great satisfaction, especially as the price fixed is understood to have been very reasonable. There is a great future before the Upper Brisbane River, and the Church is wise in getting in early for sites such as this.



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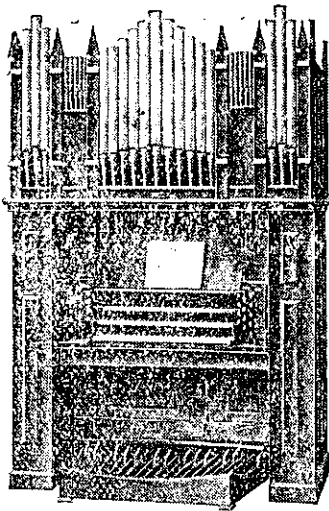
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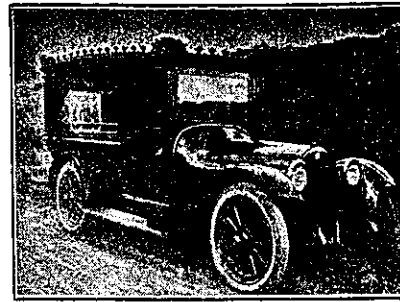
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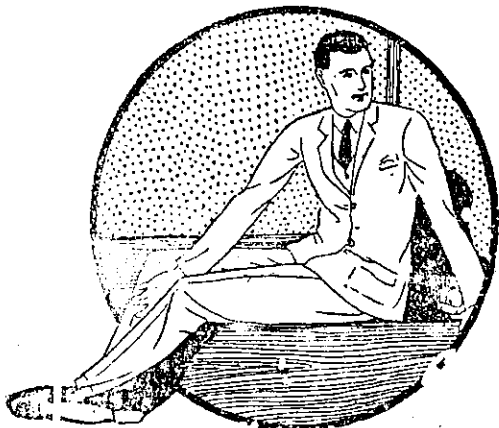
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Three Irish Abbeys

Ireland is a land of history, poetry, and romance. Her ruins lead the fancy back into the haze of prehistoric times. And where man's work stops in the backward march, Nature herself takes up the theme, and by her great protoplasms, designed ere man was, holds the mind in awe.

Ireland's monasteries and churches date back to the beginning of the fifth century. Her round towers, druid-altars, raths, and cromlechs, lead us like spectral guides down the corridors of pagan years, and finally lose us in the labyrinths of myth and oblivion. Then there looms up suddenly before us the formation known as the Giants' Causeway, which suggests to the imagination that angels came down to the new-made earth and built there citadels and cathedrals in the morning of creation. And through the woodland and by the sleeping mere, the while, green-coated fairies danced and played in the moonlight—danced and played through all the ages, and laughed at transitory mortals.

To describe these relics of antiquity would be a fascinating task. Instead, we must start with the thirteenth century, and confine ourselves to three Franciscan abbeys that lie sleeping nuder their green mantles of ivy like heroes left on the battlefield.

The three abbeys are Multyfarnham, Muckross, and Donegal.

The Abbey of Multyfarnham, "Fearnau's Mill," is in County Westmeath. It was built in 1236 by Lord Delamere. The buildings were a church and convent, both of which were founded "for the glory of God and St. Francis."

It is worth noting that the date of this founding was just ten years after the death of St. Francis. Yet this was not the first Franciscan abbey in Ireland: the first being at Youghal, County Cork,—this latter being built in 1231 by Maurice Fitzgerald. Thus we see that, despite the inconvenience of travel in those remote days, the sons of St. Francis found their way to Ireland five years after the death of the founder of their Order, and eight years after the ratification of their Rule by Pope Honorius III. And that Rule which Christ Himself gave to the Poverello on Mount Palumbo has been observed amid the Irish mountains for the seven hundred years that intervene between then and now.

The family of the Nugents succeeded the Delameres as lords of the territory around the abbey. They also were, and are,—for the family survives—benefactors of the Friars.

During the days of Henry VIII, when monasteries were being suppressed, this family bought back the abbey for its expelled children. And to be a benefactor of the Friars in Henry's and Elizabeth's day was decidedly an active vocation: this particular abbey was plundered six times within twenty-seven years.

And thanks to such benefactors as God sent to take care of the Friars, this abbey has never been deserted. To-day it is the Seraphic College of the Irish Province. But the

belfry and a few crumbling walls are all that remain of the former buildings.

History says it was at this abbey that the leaders of the Confederate rising of 1641 met to arrange their plans. Far away from the beaten track as it is, it would be an ideal spot for such a rendezvous. The men at the head of this affair were Roger O'More, Phelim O'Neill, Don Richard Burke, Owen Roe O'Neill, and many others. Phelim O'Neill had under him thirty thousand men. Though these portents augured success "through an indiscretion of one of the leaders" the Rising was a failure.

Multyfarnham Abbey is situated in a beautiful tract of midland scenery. Lakes of rare charm and mountains of historical fame hem it in. The Hill of Usneach, "supposed to be the Laberos mentioned by Ptolemy," is within easy distance of it. And across the border of the county lies "Auburn."

The Abbey of Muckross is second in chronological order. It was built in 1340 by McCarthy More. It also consisted of a church and monastery. The ruins are in a good state of preservation. The eastern mullioned window is a piece of rare architectural beauty. A peculiar point in the arches of the cloister is, that two sides are pointed, and two rounded.

This abbey, though plundered a few times, has not such an eventful history to boast of as the preceding. But what it lacks in historical interest is more than compensated for by the beauty of its surroundings. The very story of how its site was determined upon is worthy of the folklore and legends of Killarney. But this particular "story" is preserved on paper also.

It seems that the spot where The McCarthy should build the abbey was revealed to him in a vision: it should be on Carrig-an-Ceoil, "the rock of music." But just where this rock was situated, was not intimated. McCarthy sent his henchmen to look for it. Long and weary was their task. Finally, as they were returning disappointed, they heard entrancing music proceeding from a rock at Irrelagh. And at Irrelagh he built the abbey.

Donald McCarthy finished it in 1440, and dedicated it to the Blessed Trinity. The present Franciscan Church in Killarney is built after the plan of the old abbey. It also is dedicated to the Adorable Trinity. It is the novitiate house of the province.

Muckross Abbey is on the shore of the lake. Its scenic beauty stands unrivalled: the lakes, in that perfect proportion which constitutes beauty; the towering purple mountains; the giant trees, ages old; flowers in whose calyces Murillo might have dipped his brush; the dreamy woodlands where the deer browse; the cathedral stillness; the atmosphere that seems to sift stardust; the boats on the placid lake; the play of blushing light on the woodland tarns;—all proclaim that "beauty's home is surely there."

The Abbey of Donegal was built by The O'Donnell in 1474. It was through the energy of his wife that the Friars came to

Tir-Connell. She was the renowned Nuala O'Connor.

This abbey suffered much from depredatory forces, as it lay in the region fought over by two of the most warlike northern tribes,—the O'Neills and the O'Donnells. It received its death-blow in 1601, when O'Donnell drove the English from there.

Only a very scanty relic of the abbey remains. But wherever history or the historian is respected, this monastery will be mentioned with reverence; for it was here that the Four Masters compiled their history of eleven thousand quarto pages, whose subject matter covers the national history for four thousand five hundred years. This was a Franciscan enterprise, the matter was obtained by trudging on foot from convent to convent throughout Ireland and many of the European countries, by poring over musty tomes, and then returning to the ruins of Donegal Abbey. There they would sit barefooted, protected by a rough covering from the spray of the Atlantic; and there they wrote the history which all critics recognise.

The Friars do not live now in Donegal. Here, at least, Henry and Elizabeth's plans have been successful.

Franciscan activity and Irish history cannot be divorced. The seraphic love of St. Francis found a congenial atmosphere among the Celts. His children were often driven out, but they as often came back. They came disguised as tramps, tinkers, bards, or as anything that would bring them back to the people.

The daughters of St. Clare of Assisi are also a part of Ireland's glory. They, too, were exiled; and they, too, came back; and to-day their midnight chant ascends over the sleeping island, and calls on God, on Mary, and on St. Clare to protect the children of St. Patrick.

The Franciscans are strong in Ireland now. They have about twenty houses there, with one house of studies in Louvain and another in Rome.—*St. Anthony's Almanac.*

A Record of Faithful Service

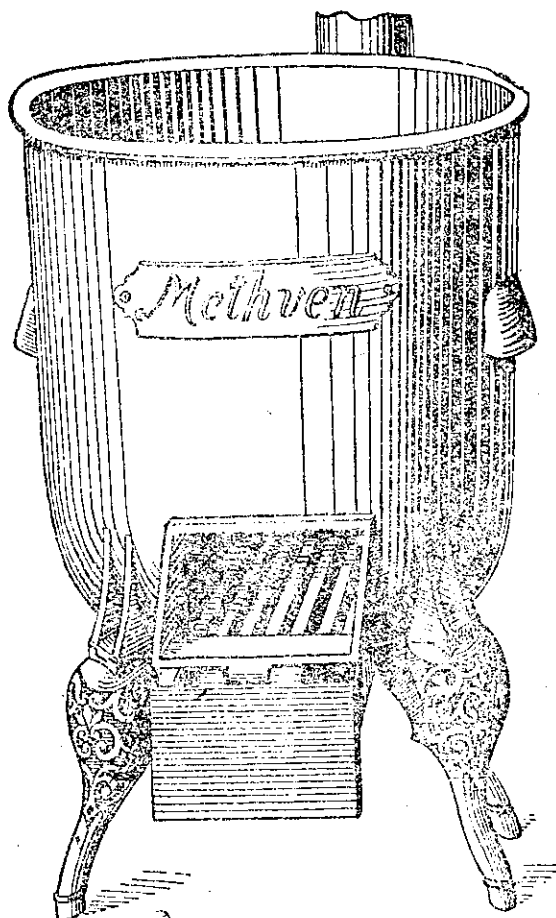
Owing to continued ill health Miss A. Leahy has been obliged to resign her position as organist of the Church of the Assumption, Onehunga. For no less than forty years Miss Leahy has acted as organist, and with remarkable fidelity to her duties. In all sorts of weather and often when in poor health she was to be found at her post and it is on that account that she has always been held in such high esteem by both priests and people of Onehunga who all regret her resignation after such long and faithful service.

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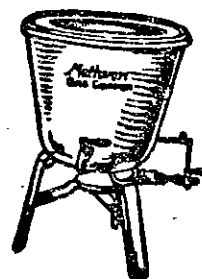


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Sunday Afternoon Readings

(By RIGHT REV. MGR. POWER for the N.Z. Tablet.)

VIII.—OUR PERSONAL SINS.

Sin made Lucifer and his rebel angels outcasts from Heaven, it drove our first parents out of the garden of Eden and subjected them to many trials and much suffering, and it has no less terrible an effect upon the souls of all who commit it. No matter who the sinner may be, sin is always an outrage upon the Divine Majesty, because it upsets the order established by Him for the good government of His creation.

In His creation God has set up a universal harmony; and in this harmony man holds an important part. He belongs to God, to himself, to mankind; and towards each of these he has special duties, to violate which would be a sin, and this precisely because it would go against the order set up by God. Man belongs to God, therefore, he is bound to worship and serve Him. He is bound to learn the manner and order of this worship and service that he may know how to fulfil these duties. The duties of religion are the most necessary part of his moral life. Priests are bound to know what these duties are and to make them known to the people; they are bound to preach and the people are bound to come and hear—"He that heareth you, heareth Me." Culpable ignorance of these duties will not save from sin. Neglect of prayer and religious instruction, omission of Sunday Mass, refusal to receive the Sacraments at the appointed times, all these are sins against the worship of God. We owe to God subjection of intellect and will. These are the two great ennobling powers of man, and it is the service of these that God first and above all requires. To rebel with either the intellect or the will is the greatest possible disorder. A sin of the mind is a greater outrage against God than any sin of the body could be: to deny revealed truth, to defy the authority established by Him, to act against justice, these are sins of powers that are entirely spiritual, and are, therefore, of the greatest moral depravity. A gross generation will not understand this, but it is true nevertheless. We should examine our consciences very carefully on this point. What use are we making of the intellect with which God has endowed us? How are we educating and strengthening the spiritual power of free will? What are the repeated acts of virtue and religion by which we are training and developing it and leading it into subjection to the will of God? On our answer to these questions will depend most of all our triumph over sin and our hope of salvation.

Man has duties towards himself, towards his body and towards his soul, for he is a being made up of soul and body. He must preserve the harmony intended by God between his soul and body. A deliberate and secret unlawful indulgence of the flesh does harm only to the sinner himself, not to the neighbor, yet it is in itself a greater sin than one against the neighbor, for a man's duties towards himself comes before his duties towards his neighbor. St. Thomas says that the harmony between soul and body comes

next after the harmony between the soul and God. To maintain this harmony is man's duty towards himself if he would share in the beauty of Heaven. Progress in the spiritual life is possible to the soul only while it is in the body. There will be no spiritual progress after death. The soul will retain after death just the degree of spirituality it had at the moment of departure from the body. So far then from the body being an obstacle to spiritual life, it is only *through* it that spiritual life is possible. Nothing contributes so much to spirituality as purity, and purity is a virtue of the body; it is the body that is chaste. Spiritual life, then, is the life of the body; and, therefore, the senses must be controlled during life in such a manner as to become worthy of the soul and beneficial to it.

How do we treat our bodies? Do we always remember that they are the temples of the Holy Ghost and that they are to reign gloriously with God hereafter. Godless education has played havoc with the body as its promoters have at length discovered. Confronted with the ruin of social life which they have caused, they are looking about for remedies, but the best they can discover in their blind search is instruction in the secrets of sexual life for little children in the home and in the school. But Catholics can have no part in the unveiling of Christian reticence; they will be content with teaching their little ones that their bodies are the temples of the Holy Ghost, and that they should honor them here as God will honor them in eternity; and that as we must hold ourselves in total subjection to God, so must the lower part of ourselves be kept in subjection to the higher.

Our adversary, the devil, frequently attacks us through the body. Drunkenness, lust, and sloth are favorite weapons of his; by these he makes many slaves. Let us be on our guard against him; let us flee from personal sin as from the face of a serpent, cast off the works of darkness, and, putting on the armor of light, walk honestly as in the day! Let us keep untainted the glory that God has given us, let us keep ourselves free. He that commits sin is the servant of sin. "His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins."

Man has duties towards his neighbor, duties of love and justice. Mutual love, forgiveness of injuries, silence about faults, showing mercy, giving aid without measure and honor without dissimulation, observing humility, mildness, patience, and compassion in our dealings, pursuing peace, helping the stranger, the orphan, and the widow, delivering the weak from the hands of the proud, comforting the afflicted, doing to others what we would wish that men should do unto us, this is what the law of God lays down for our conduct. Any violation of this commandment of charity is an offence against our neighbor and a sin against God. If we have failed in this, we must do penance, and henceforth walk worthy of God.

Robbery, theft, usury, making dishonest profits, injuring the property of others, neglecting to make restitution, all such conduct is sinful, because opposed to God's law of justice. The punishment attached to such sins in the Holy Scriptures is terrible and should keep us in constant fear.

So far I have referred to our duties towards God, ourselves, our neighbor, and have shown how they oppose the good order established by God for the harmonious conduct of our lives. But there is a consideration that makes our rebellion more hateful and more shameful than that of Adam. We have before our eyes something that Adam could not see,—that sin leads to so much sorrow and misery here: He had not the Blessed Sacrament to help and strengthen him against sin. So far as we know, he sinned only once, and spent a life, some hundreds of years long, in doing penance. But we sin easily, allowing its corruption to eat into the very marrow of our souls, and we pursue our accustomed course as if nothing very serious had happened. Adam betrayed God, but it was in the hope, vain indeed, of a great gain; we betray Him for a trifle of money, a little ease, a worthless smile, a momentary gratification. Adam knew nothing of Bethlehem, Gethsemane, or Calvary, but we, knowing of these, have a peculiar slime of ingratitude attached to our rebellion.

Behold Him Who was once the Babe of Bethlehem, now a man, lying prostrate in the agony of Gethsemane and sweating blood! Behold Him on the morrow, tottering, falling, fainting along a dolorous way, a heavy cross on His shoulders; women are weeping, and men insulting; He arrives at Calvary; He hangs upon the Cross; He cries with a loud voice, and, bowing His head, He gives up the ghost. Inanimate nature is indignant at the murder of its Creator; the earth roars and quakes, the rocks split asunder, the graves throw up their dead, the sun turns into blood, ashamed at the infamy; and we continue to sin; we who have been purchased by the blood of Jesus Christ, who have been taught from childhood the details of that blood-shedding, who have been nourished on His Sacraments:

"If My enemy had reviled Me, I would verily have borne with it. And if he that hated Me had spoken great things against Me, I would perhaps have hidden Myself from him. But thou, My familiar, who didst take sweetmeats together with Me!"

Let us think of our poor souls, of the horrible leprosy with which we disfigure them, of the slime of foul ingratitude with which we cover them. "Know thou and see that it is an evil and a bitter thing for thee to have left the Lord Thy God!"

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On the Land

MARKET REPORTS.

There was a medium yarding of fat cattle at Burnside last week, 312 head being penned. The quality of the bullocks offered was medium, but a proportion of the cow and heifer beef was poor. Prime beef sold up to 40s per 100lb, medium 35s to 37s 6d, light and unfinished 30s to 33s 6d. Values were: Extra prime bullocks to £21 2s 6d, prime £15 to £18, medium £12 10s to £14 10s, lighter £10 to £12, extra prime heifers and cows to £12 7s 6d, prime £8 to £11, others £5 1s to £7 10s. Fat Sheep.—There was a medium entry, 1665 being yarded. The quality generally was good, and values were quite on a par with prices ruling at the previous market.—Freezing buyers operated freely, securing a proportion of the lighter wethers and ewes, and this competition kept the market firm. Values were: Extra prime wethers 51s 6d to 55s 3d, prime 46s to 50s, medium 41s to 45s, light 37s to 40s 6d, extra prime woolly ewes to 54s, extra prime shorn ewes 45s to 49s 9d, prime 40s to 44s, medium 35s to 39s, light 28s to 34s. Lambs.—There was a small yarding, 873 being forward. Freezing buyers operated freely, and prime lambs sold at well up to late rates. Lighter sorts, however, did not meet such a keen sale and values for this quality eased quite 2s per head. Extra prime lambs made 45s to 48s, prime 40s to 44s, medium 35s to 39s, light 30s to 34s. Pigs.—There was a good demand at the opening of the sale for both porkers and baconers, and prices were up 5s per head. There were 180 fat pigs and 55 stores.

The first market after the holidays was held at Addington on the 7th inst., and attracted average entries. There was an improved market for fat cattle, whilst fat lambs showed an advance on the exporters' buying schedule. Fat and store sheep maintained late rates. Fat Lambs.—The yarding consisted of 3060 head. There was a keen sale. Prime under 42s made from 12½d to 12½d, seconds 12d, and heavyweights 11½d, extra prime lambs 45s to 47s 10d, prime 41s 6d to 44s 6d, medium 37s 6d to 41s, light 32s 6d to 37s. Fat Sheep.—An average yarding and a good sale, though values were slightly over exporters' limits. The market eased towards the finish of the sale. Extra prime wethers 47s to 49s, prime 44s to 46s 6d, medium 39s 6d to 43s, light 35s to 39s, extra prime ewes 43s to 47s 3d, prime 37s 6d to 40s, medium 34s to 37s, light 30s to 33s 6d, old and inferior 26s 6d to 29s. Fat Cattle.—400 were yarded, mostly of good class. There was an improved sale by 25s to 30s a head. Extra choice beef made to 43s per 100lb, prime 38s 6d to 41s 6d, medium 35s to 38s 1d, and light from 31s to 34s 6d, extra prime steers £19 to £20 10s, prime £16 to £18 10s, medium £13 5s to £15 15s, light £9 to £13, prime heifers £9 15s to £10 17s 6d, medium £7 to £9 10s, extra prime cows £13 2s 6d, prime £9 5s to £11 10s, medium £7 to £9, old £3 to £6 5s. Vealers.—A good sale. Runners made to £7 2s 6d, vealers £3 10s to £6. Fat Pigs.—A big entry, and baconers

were a little firmer. Choppers made up to £5 and best baconers to £4 6s (average price per lb 6d to 6½d); porkers £2 7s to £3 6d (average price per lb 6½d to 7d).

VERY POOR LANDS.

To get poor lands, either pastures or meadows into condition, an application of a big dressing of basic slag, 10cwt per acre, has been found effective. It stimulates the growth of clover, which is the basis of improvement. Potash may also be necessary in some cases. Farmers should try a strip of the land with slag alone and with slag and potash. Watch the result, and the following season be guided thereby.

BASIC SLAG AND GRASS LANDS.

Basic slag has placed at the disposal of farmers a valuable means of improving grass lands, especially pastures. If the herbage is of poor quality, the slag will enrich it; if already in fair condition, the slag will increase its feeding quality.

For hay lands, superphosphate can also be used with great advantage, and when the fields have not received for a year or two a dressing of farmyard manure, the application of a little nitrogenous fertiliser or rich Peruvian guano is of great benefit.

"BROWN ROT" OF APPLES.

Conditions this year have been very favorable to the spread of brown rot of apples. (says a writer in a Home paper for October, 1924). The rot causes the dying-back of shoots, and in the spring the withering of blossoms. It is often put down to damage by frost, but this is not the cause. The main source of infection from this disease is the mummified fruit which is allowed to remain on the trees all the winter. In the spring these become centres of disease from which spores of the fungus are blown on to shoots and blossoms and give rise to fresh centres of infection.

The most effective preventive measure is the removal and destruction of all mummified fruit; these should be collected and either burned or deeply buried. In gardens and small orchards it is possible to go over the trees at intervals during the season and remove all fruit showing the slightest signs of brown rot.

In large orchards such a course is not always practicable, but every effort should be made to remove diseased fruit as early as possible. In addition, any infected spurs, together with cankers on the stem, should be cut out. This operation is best performed in summer when the dead or dying spurs are conspicuous, but it may be carried out later provided it is completed before the fungus resumes its growth in spring.

When fruit is to be stored the greatest care should be exercised in discarding all fruit showing signs of brown rot, for the disease will not only continue to develop in the affected apples, but will spread to others.

PHOSPHATE OF LIME ESSENTIAL.

When it is considered that practically every product that goes off a farm carries with it a certain amount of phosphoric acid, it is not difficult to understand that sooner or later impoverishment of that important constituent is bound to take place, unless the outgoing amount is replaced by some means. A farmer may think that if he applies farmyard manure periodically it will suffice to restore the balance, because farmyard manure is first seriously deficient in that one constituent.

The Drain of Phosphoric Acid.

The sources of loss are mainly in the bones of all animals, especially young animals, bred in the farm in the grain crops sold off the farm, and a heavy loss occurs in the milk; a herd of milking cows constitutes a heavy drain; it is estimated that the annual yield of milk from one cow is not less than 10 to 12 pounds of phosphoric acid. A small proportion is also lost by drainage, but this is not important.

A French scientist who made a special study of the subject estimated that in the entire French crops grown in one year there was approximately 300,000 tons of phosphoric acid, and in the bones of the farm animals no less than 76,820 tons of the ingredient, whereas in the quantity of farmyard manure returned to the soil there were only about 157,000 tons, leaving a deficit of about 150,000 tons to be made good, equal to more than 330,000 tons of phosphate of lime.

Making Good the Loss.

Most soils contain a natural stock of the ingredient in an insoluble condition, and year by year a small, but very small, proportion becomes available by the process of the soil "weathering," but not in any sufficient quantity to be taken into consideration. A larger source exists in farmyard manure, but still a quantity quite insufficient to satisfy the demand; a ton of the manure contains only about 5lb of phosphoric acid, and even this is often reduced by neglectful treatment of the manure.

Fortunately the discovery some 60 years ago of the big deposits of phosphatic material, which in the form of superphosphate have placed in farmers' hands an effective means of checking the loss, and at the same period the importation of enormous quantities of Peruvian guano, rich in phosphoric acid, as well as nitrogen, was a great help, while more recently the discovery of the value of basic slag and of raw phosphate, very finely ground, have removed the danger of phosphoric acid starvation.

There is, however, no doubt that far larger quantities could be applied with advantage to the crops, especially to the grass lands of the country. This is a point to which farmers should give attention; much of the pasture land could be nearly doubled in value, and the average yield of the hay lands raised by 25 per cent.

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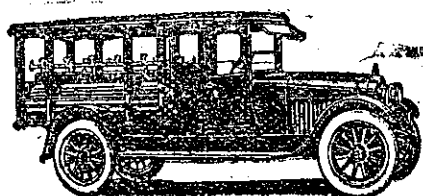
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Catholic World

NOTES FROM ROME

Among the nations now negotiating a Concordat with the Holy See is Latvia, or Lettland, one of the new Baltic republics formed out of former Tsarist Russia. Lithuania is also arranging a Concordat, which will result in diplomatic status being conferred on Mgr. Zecchini, who is acting at present as Apostolic Delegate for the three nations of Latvia, Lithuania, and Esthonia.

The Bishops of the world, who were invited to subscribe towards the golden mallet and trowel, with which the Pope will open and close the Porta Santa at St. Peter's at the beginning and end of the Holy Year, have subscribed a sum of 150,000 lire.

Signor Mussolini has received a strong protest from the Catholic Union for the Holy Places, calling the attention of the League of Nations to the tactics of the Zionists in Palestine. Mussolini has promised to see that Catholic interests are not prejudiced.



LATERAN OBSERVES ITS SIXTEENTH CENTENARY.

With all the splendors of a Papal ceremony, save only that the presence of the Pope himself was lacking, the 1600th anniversary of the dedication of the Lateran was begun in the Mother and Head of all the churches of the city and the world on November 9.

A Papal Chapel was held with Pontifical Mass celebrated at the Papal Altar, all things being so ordered as though the Sovereign Pontiff were himself present. Cardinal Pompili, Vicar of his Holiness, sang the Mass at the Papal Altar at which, until 1870, none but his Holiness the Pope, Bishop of Rome, officiated. The Papal Brief, authorising Cardinal Pompili to officiate at the Papal Altar, was issued by His Holiness a few days before, and by the authority of a similar Brief Cardinal Merry del Val celebrated at the Papal Altar on the closing day of the octave.

Certain ceremonies, such as are rendered only in the actual presence of the Supreme Pontiff, were necessarily omitted. But the first Mass of the octave was a wonderful ceremony. All the Cardinals in Rome were present, with the Chapters of the greater basilicas and members of the Pontifical Court; while there was a brilliant display of uniforms from the portion of the great church allotted to members of the Diplomatic Corps accredited to the Holy See, who were vicariously in attendance upon his Holiness.

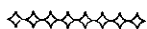
As part of the dedication ceremonies there was the unveiling of the two tablets that have been put up, one to Benedict XV, the other to Pius XI; both of whom the Lateran Chapter has good cause to number amongst its benefactors.

A day or two before the Lateran centenary there was a crowded function at St. Ignatius' when Cardinal Billot presided at the solemn Mass celebrated as the beginning of the academic year at the Gregorian University.

Later on there was an inaugural discourse from Father Dominici, and the reading of the annual report by Father Lazzazini, who stated among other things, that the last

academic year at the Gregoriana ended with 1139 students on the roll.

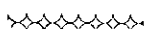
The Pope's gold medal was awarded to Doctors Reves and Lamas, both of the Spanish College, while Dr. Gabriel Méndez, of the Pío Latino Americano, has obtained the doctorate in Theology, Canon Law, and Philosophy *cum laude*.



NOTABLE ORDINATIONS.

Among the students of the Catholic Institute of Paris who were ordained this year, there were two whose origin and attainments deserve special mention.

One was a Japanese, Dr. Vincent Totsuka, who before entering the seminary was assistant professor of surgery at the Imperial university of Hokkaido. The other was a Dane, Abbe Cay, of Benzon, who was the first priest to be ordained in Denmark since the Reformation.



SEVENTH CENTENNIAL OF OXFORD FRANCISCANS.

Of the ancient monastery of the Franciscan friars at Oxford nothing remains but the site. There is here erected a small memorial to that great Oxford Franciscan, Friar Roger Bacon, which was inaugurated a few years ago, when the ceremony was attended by the present Pope.

Two members of the little band of original Franciscans who reached Canterbury on September 10, 1224, made their way to Oxford at the end of October in the same year, and having tramped through the mud over half the breadth of England, their appearance did not, at the first moment, add to the cordiality of their reception.

But it was this humble advent that has just been celebrated, seven hundred years after the event. Pontifical Mass was celebrated in the church of St. Aloysius by the Bishop of Northampton, acting for the Archbishop of Birmingham, within whose jurisdiction Oxford lies. The Archbishop's newly-consecrated Auxiliary, Bishop Glancey, was present, and with him many friars of the

Franciscan Order, as well as Jesuits, Benedictines, Dominicans and Salesians—all these Orders having their own colleges of study affiliated with the University. The Mayor and Corporation of Oxford attended in state, wearing their robes of office, and the authorities of the University were represented.

The Mass was sung unaccompanied by a choir of friars, to the beautiful setting of Brother Leo of the Crawley Monastery, which was composed specially for the sept-centenary celebrations at Canterbury. A *Te Deum* of thanksgiving followed the Mass, and then the liturgical prayer for the King: *Domine salvum fac Regem nostrum Georgium*, for the friars have a seven hundred years old record of loyalty to the Throne.

There was a luncheon at mid-day at the historic Clarendon Hotel, where the Catholic Church, the University and the City were represented in full force. The Mayor was there, and so were heads of colleges, and representatives of all the religious Orders that are now firmly entrenched in the University. The loyal toasts of the Pope and the King were proposed, and in the speeches that followed it was made clear to all that the history of the University of Oxford with the history of the friars left out is a tale very short in the telling.

There was a procession during the afternoon, starting from Bishop King's Palace, now possessed by the Catholics, and making its way along the narrow streets of the city to the spot in St. Ebbe's parish where the Franciscan monastery formerly stood. Only the site remains, and of that part has been built over. But a station was made at the Roger Bacon Memorial, where prayers were recited for the eternal repose of departed Franciscans, and the friars sang *Ego sum resurrectio* and the *In Paradisum*.

Fourteen years ago the Franciscans returned to the University, after an absence of more than three centuries. Their college, which is presided over by one of the three Provincials, is called Grosseteste House, this perpetuating the memory of that great Oxford professor, who some seven centuries ago became one of their first English converts and the founder of their academic prestige at Oxford.

Girlhood Days of Joan of Arc

A few years ago, it was the writer's privilege to visit the home and birthplace of St. Joan of Arc (says Julia W. Wolfe in *The Antidote*). She was born in the little village of Domremy, in the province of Lorraine, France.

The main street of this town is now a part of the national highway, which just there runs along a terrace overlooking the valley of the Meuse.

Behind the house is a forest. At the upper end of the village, beside the church, stands the picturesque cottage where was born to Jacques of Arc and Isabel Romee, on the night of January 6, 1412, the little girl whose name shines out as the brightest illuminated figure upon the pages of history of medieval days.

The valley of the Meuse has been for ages the highway of the nations, or the theatre for many movements which have decided the character of France. Curiously enough the types of those alien nations, which have at various times held this favored land, are preserved, to a certain extent, among the peasants who inhabit this garden land.

In Domremy to-day walk the tall, commanding, fair-haired figures so characteristic of the German across the border, but with features which suggest the profile on a Roman coin, dug up but yesterday on the neighboring hillside. Talking with the people of this village you find you are meeting not only the physique of the Germans, and the indomitable will of the Roman, but, also the keenness, the vivacity, and freedom-loving traits of the French.

H. Graham



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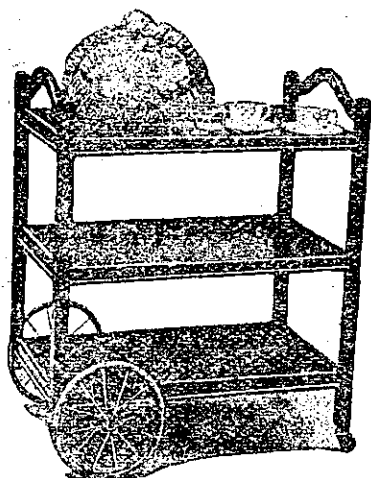


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Domremy has changed but little during the many years which have passed since that winter's night of the Epiphany. It was a farming village in Joan's day, it is a farming country to-day, with flocks of sheep and herds of cattle. It is a country big with the story of the past, a country filled with traditions, a land well suited to form the background in a picture, whose prominent figure is the historic Maid of Orleans.

Joan's Father.

Joan's father was one of the most prosperous farmers in the village. He owned his home and twenty acres of land. He was a much respected man. Joan's mother was a woman evidently far in advance of her village associates. She signed her name with the title of *Ronde*, only taken by those who had made the pilgrimage to the sacred city.

There were five children in this family, three sons and two daughters. The house has scarcely changed since St. Joan's birth. The arrangement of the rooms is copied of the Lorraine home, and the interior is in much the same condition as on the morning when Joan set out upon her mission. The sculptured portal opens directly into the living-room with its black oak ceiling and the wide-mouthed fireplace.

Joan was a happy little girl, beloved by all the village, and with an early home life as simple and apparently uneventful as that we see to-day along the village street. She arose with the birds, with brother or sister made the fire, patrolled her field across the grass to the brook for water. Domremy found the family afield, for in the peasant home the work is divided among old and young, and all must share it.

As we sit beside the door of the cottage watching the sunset fade, there comes from across the stream a faint flicker. It is the flocks and the herds coming home, gathering as they have probably done ever since Joan herself drove them home. A flock reach the church, part turn to the left, for the barns at the mill, and the others continue down the street. It requires but little imagination to re-create Joan in the twilight, stoutly-shouldered, dauntless maid who followed in their train.

A Pious Child.

The peasants, too, come in from the fields, stooping picturesquely beneath a pile of fagots, or a basket of greens. Then the fires are lighted, the flickering light shines across the falling darkness, the tables are spread for the evening meal, and the work of the day is done.

What stories could be told to us by the little latticed window of the white church walls of the Arc cottage if the walls could speak! We can picture Joan looking out of walls, as they show beneath the garden trees, and recall her pious devotion of the younger hour when she fell asleep with all the gentle confidence of her childhood faith, never dreaming of any future beyond the quiet life in that Lorraine Valley.

The pious child was little Joan, with a eyes most simple and homely, but born of the intensity of character which made martyrs in the earlier days. On Sunday morning, as

the bell from the little church sent forth its peal, the peasants assembled for worship. To-day the chapel is filled with pictures and statues so typical of the peasant villages.

Beneath an arch in quaint Gothic letters we read: "Here Joan was Baptised." "Here Joan Received Communion." "Here Joan Used to Pray." The neighborhood is full of shrines where the little maid went often in devotion, and on which the peasants hang decorations and wreaths.

The childhood of Joan was peaceful, happy, and industrious. Hers was a sweet, trustful character, and from her face shone a soul as fresh and pure as the little brook which ran bubbling beside her home.

Domremy, because a part of Lorraine, was warmly loyal to France, but only a quarter of a mile across the fields was Greux, with its inhabitants hotly Burgundian in sentiment, and, therefore, ranked by the loyal villagers of Domremy as the enemies of the King. Remains of the great war and the English incursions now and then reached the hamlet from travellers over the highway, and partly sob it ran high across the meadows.

Joan and her brothers took an active part in the differences of opinion between the children of the hamlets. At last the war was brought to their very village, and Jacques of Arc and his family fled to Neufchateau until things were safer in their home land. These were some of the things which taught Joan, child though she was, the deadly peril which threatened her home land. What wonder, then, could be heard recitals night after night, tales of the destruction being done? The condition of France was her only thought.

Her First Vision.

She had reached the age of thirteen when she saw her first vision. It happened when she was in the meadow. It seemed some one said to her: "Joan, hasten home; your mother wishes you."

She ran to her mother. "Did you want me?" she asked. Her mother said, "No." She started back to her playmates when a transparent shining mist appeared in front of her, and out of the mist came a voice telling the strange tale, to this country girl, that she was destined for another life than that of the valley; she was to be chosen to fulfil the ancient prophecy and re-establish the Dauphin on the throne of his fathers. That to accomplish this she must leave home, become a great warrior, lead the army, an chief of decision, and that all should follow her guidance. Then the voice ceased, and the mist faded, leaving the girl dazed and overcome. For the next five years the girl remained in great perplexity.

As she grew older the visions became more apparent, urging her to her mission and bidding her for delay.

Joan often spoke to her playmates of these visions and her father was surprised and angry that his daughter made such statements. He warned her to cease her foolish dreaming.

One day while alone in the wood, Joan again heard the familiar voices, and tender, urgent tones told her of the condition of France. Then the modesty, simplicity, and

the humility of the peasant girl were apparent as she pleaded her inexperience, her ignorance of martial life, or her power over the treachery. Still the voices urged her on, urged her to leave home, to forsake her family, the good Curé, and the peaceful valley. They directed her to go to the chateau and commandant at Vaucouleurs, and closed with the inspiring statement that it was but the will of God which led her onward, and all should be as He commanded.

Trust in God.

Can you realise what this meant to Joan? Only a faith as great as hers could have brought her to do it—an implicit trust in God. She did not falter, but went steadfastly onward into a future to which the voices called her.

As the months went on, and now and then the news came back to the little hamlet, it was no longer the woes of France which the villagers discussed. For now the maid was no longer looked upon as a dreamer, for she had achieved success with Baudricourt at Vaucouleurs, with the Dauphin at Chinon, before the council at Poitiers, or in the wonderful attack which raised the siege of Orleans!

Then came the joyful tidings that the Dauphin was on his way to Rheims, and half Domremy went out to meet the troops at Chailon, and to go up to the coronation in the cathedral city. Was it a proud, haughty warrior maid with a spirit vain from the honors heaped upon her, that greeted the village folk? No, Joan, whom they saw at the head of the troops, was the same frank, winsome, unselfish girl they had known in childhood.

It is not the national monuments which rise on the green hill-sides of Domremy, Vaucouleurs, or Reims which keep fresh the memory of this maid. Her grandest monument is the spirit of liberty and faith which she has left as a grand inheritance to the French people; and upon that, as upon a massive foundation, rises the superstructure of the united nation of to-day.

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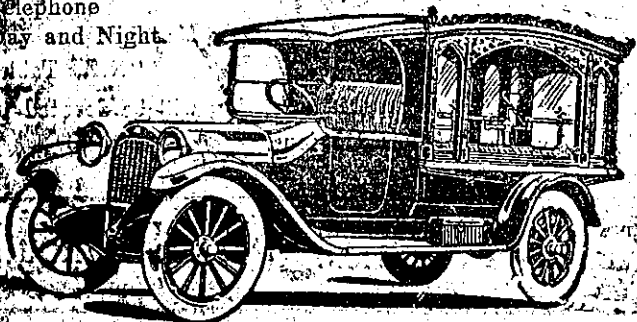
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Domestic

By Maureen

SUMMER DRINKS.

Ginger Beer.—To 2lb of white sugar, 2oz of best Jamaica ginger, well bruised, 2oz of cream of tartar, and the rind of 2 lemons, add 2 gallons of boiling water; stir all together till they become lukewarm, toast a slice of bread, pour on it 2 tablespoonsful of good, fresh yeast, and place it to float on the top of the mixture; cover the whole up for 24 hours, then strain and bottle it, taking care not to fill the bottles; cork and wire it securely. This quantity will make three dozen bottles, and will be ready for use in three or four days.

Raspberry Vinegar.—Break up 2 quarts of ripe raspberries in a basin, pour over them 1 quart of French vinegar, then let them stand for ten days, occasionally stirring them up; clarify 2lb of white sugar with a little water, and the whites of 4 eggs, strain the juice of the raspberries, add it to the sugar, and boil until it looks clear, but not too long, as that would spoil the color; when cold, bottle and keep it in a cool place.

Lemon Syrup.—Two pounds of loaf sugar, two pints of water, one ounce of citric acid, half a drachm of essence of lemon. Boil the sugar and water together for fifteen minutes, pour them into a basin and let them get quite cold. Powder the acid as finely as possible, mix it with the essence of lemon, stir bath into the sugar and water. Mix them all thoroughly well together, and then put the mixture into well-corked bottles. You will need about a quarter of a tumbler of syrup to three-quarters of cold water or soda water. If you have a little ice which you can add, so much the better for the result.

Green Tomato Chutney.

Cut in small slices 3lb green tomatoes, 3 large onions, 4lb green juicy apples; add 1lb sultanas, 4lb preserved ginger put through a mincer, and 6 pieces crushed ginger. Put 1 gallon vinegar, 2lb brown crystal sugar, and 1 teaspoonful salt in an enamel saucepan; add the fruit and ginger, with $\frac{1}{2}$ dessertspoonful each of allspice, peppercorns, and chillies in a muslin bag. Boil gently for four hours, add 4lb more sugar, and boil another two hours. If the mixture looks too thick, add a little more vinegar. Bottle and store.

Economy Cake.

Cream one-third of a cupful of butter; add one cupful of sugar; when thoroughly blended, add one-half a package of seedless raisins, one tablespoonful of peel (sliced thin), and one-fourth a pound of chopped walnuts. Sift together 14 cupful of flour, one teaspoonful of soda, one teaspoonful of clove, one teaspoonful of cinnamon, and one tablespoonful of chocolate; add to the first mixture, alternately, with one cupful of sour milk. Bake forty minutes. To two tablespoonsful of melted butter add two cupful of icing sugar, one teaspoonful of almond extract, and enough boiling water to make icing of right consistency to spread.

Almond Blancmange.

Four heaping tablespoonsful of cornflour, four tablespoonsful of sugar, one teaspoonful of almond extract, three cupful of milk, three whites of eggs, quarter pound of chopped blanched almonds. Mix cornflour and sugar with a little cold milk. Stir into rest of milk which should be boiling, stir constantly until boiling, allow to cook gently for 20 minutes, stirring occasionally, then remove from the fire, add flavoring, chopped almonds, and whites of eggs, stiffly beaten, pour into a wet mould. Cool and serve with custard sauce.

How to Shampoo Your Hair.

The hair should be brushed well before beginning the shampoo. Wet the hair thoroughly before any soap is put on. It is best to have a cup for this purpose. Soap the hair, and with tips of fingers rub the scalp thoroughly. Do not use too much soap, because it is hard to rinse out, and it makes the hair stiff. Rinse the hair through three waters, being careful to remove every particle of soap. Have two heavy Turkish towels with which to dry the hair, and, if possible, sit in a sunny place during drying. For oily hair, use the juice of half a lemon in the last rinsing water. Dry hair may be brushed when dried with a brush on which are a few drops of good hair oil. This makes it glossy.

Household Hints.

To poach eggs and prevent them sticking to the vessel, grease the vessel before pouring in water.

To scald or boil milk, first rinse out the dish with cold water, and immediately put in the milk, and it will not adhere to dish and burn, but will wash easily afterwards.

In giving medicine in liquid form to an infant, place the point of the spoon containing the medicine against the roof of the mouth. Administering it in this way, it will be impossible for the child to choke or eject the medicine.

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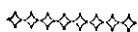
The Family Circle

FROLIC.

The children were shouting together,
And racing along the sands;
A glimmer of dancing shadows,
A dove-like flutter of hands.

The stars were shouting in heaven,
The sun was chasing the moon;
The game was the same as the children's,
They danced to the self-same tune.

The whole of the world was merry,
One joy from the vale to the height,
Where the blue woods of twilight encircled
The lovely lawns of the light.
—A. E. in *An Anthology of Modern Verse*.



THE DAY'S EXPERIENCES.

You go through a day of varying experiences, and everything that touches your life—the words you hear, the pictures you see, the books you read, the companions you meet and with whom you associate, the friendship that warms your heart—everything that touches you leaves its mark on your character. And it is not a mere passing, transient impression that these things and these lives and experiences leave on your life. It is permanent work that they do. Not the great stones in the massive building are so wrought into the fabrics as these impressions are wrought into the character. Our lives are temples, and everyone who touches us is a builder. So it is also with the influences we throw off on other lives. They make their record there, and it is ineffaceable.



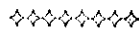
VOCATIONS.

It is the glory of Catholic families in some countries of Europe, especially in Ireland, that each household is eager to see at least one of its members ascend the altar of God or become consecrated to His service in the religious life. For this the devoted mother and father offer their prayers to God. In their confidences to one another they discuss together which one of their little flock may be so happy as to receive God's call and join the army of His special followers. Though they prudently refrain from expressing their eagerness in so many words to their children, their devotion and zeal are contagious, and their prayers storm heaven, so that, as the years go on, they are often rewarded by the consolation of assisting at a first Mass, where their son is the celebrant, or at a religious clothing, where their daughter is espoused to Christ.

This disposition of generosity and fervor, this desire to give their dearest children for the service of God, brings a blessing on the entire household, and in particular on the parents themselves. The sweetest consolation of their declining years is often found, not so much in the prosperity of those of their children who have remained in the world as in the steadfast affection and fervent prayers of those who have devoted themselves to the service of God.—*The Monitor*.

THE TRUE GENTLEMAN.

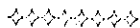
The following was found in an old manor-house in Gloucestershire, England, written and framed, and hung over the mantelpiece of a sitting-room: "The true gentleman is God's servant, the world's master, and his own man. Virtue is his business; study, his recreation; contentment, his rest; and happiness, his reward. God is his Father; Jesus Christ, his Saviour; the saints, his brethren, and all that need him his friends. Devotion is his chaplain; charity, his chamberlain; sobriety, his butler; temperance, his cook; hospitality, his housekeeper; Providence, his steward; charity, his treasure; piety, his mistress of the house; and discretion his porter, to let in or out, as most fit.



PATRON SAINT OF LITTLE GIRLS.

The tongues and pens of all nations, according to St. Jerome, are employed in the praises of St. Agnes, who overcame both the cruelty of the tyrant and the tenderness of her age and crowned the glory of chastity with that of martyrdom. Tradition has it that at the time of her death she was but 12 years of age. Her beauty had won for her the affections of the Roman Prefect's son. But she repelled his advances, saying, "I will none of thee, thou prey of death, for I have been won by another lover. . . . He hath placed a sign upon my brow, that I should have no other lover but Him. . . . To Him alone in true confidence do I commit myself, for loving Him I am chaste, receiving Him I am a virgin."

Angered by her refusal, the rejected suitor denounced her to his father as a Christian. When haled before the tribunal, no manacles could be found small enough to enslave her slender wrists. Young and tender as she was, she was protected by an angel. She was cast into the fire, but the flames arched above her head and refused to harm her. Finally, the Prefect ordered that she should be beheaded. Kneeling down and drawing her long hair over her face she crossed her hands upon her bosom and awaited the blow. "Like some rare plant, whose slender stalk, white as a lily, bent with the luxuriance of its golden blossom." The sword of the executioner flashed in the air and in another moment the virgin's snowy robe was dyed crimson in her blood and Christ had received His martyr, His bride.



THE USEFULNESS OF HOLY DESIRES.

The first step we must take, if we wish to be perfect, is to desire to belong wholly to God. Holy desires are those blessed wings with which fervent souls raise themselves above the world and reach the summit of perfection where they enjoy that peace which the world cannot give.

A holy desire, on the one hand, gives us strength to work for our sanctification, and, on the other hand, it makes our labor lighter. Just as the traveller who is at the foot of a lofty mountain and who has no desire to reach its summit will never go to the trouble

of climbing the mountain, but will remain at its foot in indifference and inaction, so the soul which has no desire for perfection will always remain in its lukewarmness and never advance along the road that leads to God.

Furthermore, all the spiritual writers agree in saying—and experience teaches us the same thing—that he who is not always desiring and trying to advance in the way of perfection, will inevitably go backwards and run great danger of losing his soul. St. Gregory explains this very well by the following comparison: If a person were in a skiff on the river and would fail to row against the stream, but would wish to rest on his oars without going forward, or backward, he would nevertheless surely go backwards, for the current would carry him down-stream. Now, since the sin of Adam, man, as Holy Scripture says, "is prone to evil from his youth." If he does not always struggle against this downward inclination and try to become better, the current of concupiscence will drag him down-stream.

St. Augustine says that the life of a good Christian is a continual desire for perfection. He who does not keep in his heart the desire of sanctifying himself may be a Christian but he cannot be a good Christian. Just as no man ever succeeded in acquiring perfectly any science or art without first having entertained a strong desire of acquiring it, so no saint has ever attained perfection and sanctity without an ardent desire of attaining it.

It is, therefore, most important that we cultivate the desire of doing very great things for God, as, for instance, to love God more than all the saints have loved Him, to suffer for His sake more than all the martyrs, to have to meet all manner of insults and outrages in order to be able to forgive them, to accept the greatest labors and sufferings in order to save a soul, and other similar things.

Even though these desires will never be fulfilled, still they will be very meritorious in the sight of God who loves a good will as much as He hates a perverse will; and besides, by desiring great and difficult things, we will have more courage to do the easy things that make up the round of our daily duties.—St. Alphonsus Liguori.



WHEN A MAN FINDS GOD.

I was headed once on the downward track;
I lowered my eyes to the sod;
But Something, you see, kept holding me back,
And, lad, that something was God.

I wondered what it was all about—
Why, not sink—We are only dull clod
But Something stuck through that desert of doubt,
And, lad, that Something was God.

I fought at last to see the light,
Then I had to choose the odd;
Was that Something worth the struggle and fight?
Aye, lad, for that Something was God!
—CORINE REID FRAZIER.

J. E. Fitzgerald

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PERCY'S PUZZLE.

The teacher had been lecturing his class on the wisdom often displayed by animals and birds. He compared it with that of human beings, to the latter's disadvantage. Having finished his discourse, he invited his pupils to ask questions bearing on the subject. Percy held up his hand.

"Well, Percy," said the teacher, "what is it you want to know?"

"I want to know, sir," replied Percy, "what makes chickens know how big our egg-cups are?"

AS MAN TO MAN.

The position of church officer for a Scottish parish was vacant, and Sandy McNab was anxious for the post. He had heard that the settling of it lay with a duke, who was the chief landlord in the district. But Sandy was a little shy of approaching the duke in person, so he went to the minister of the parish to get a letter of introduction, or, better still, a testimonial.

"But why don't you go in person and see his Grace?" asked the clergyman.

"Well, you see, sir," said Sandy, "I don't like to speak to the duke. He may be too proud to listen to the like o' me. I can speak to you well enough, sir, for, you see, there's nothing o' the gentleman about you."

SMILE RAISERS.

Orator: "The time is coming when every man will do what he likes—and if he doesn't he'll be made to!"

"Humph!" said the disgusted visitor to the side-show. "I don't call that a dwarf. Why he's five feet high."

"That," said the showman, "is the most remarkable thing about him. He is the biggest dwarf in history."

Affable Stranger: "If you had twelve oranges, and I gave you one more, how many oranges would you have?"

Boy: "I don't know, sir; we always do our sums in apples."

Proud Father (to bank manager): "Ah, Mr. Clark, I want to see you about opening an account for the new arrival at our house. How shall we describe it, to distinguish it from mine?"

Manager: "Suppose we call it 'The fresh heir fund'?"

Young Robinson (who has a very good opinion of himself and has just been introduced): "I think I've met your uncle, Mr. Ernest Brown, at dog shows."

Miss Brown: "Oh, yes, uncle will go to those dog shows and meet the most appalling people!"

The excursion party crowded round the guide, eager to hear any legends of the mountain they had been climbing.

"They call this 'Lover's Leap,'" he said. "I forget just why, but as likely as not an old maid proposed to a fellow on this spot and he gave a yell and jumped off."

Science Siftings

By "Volt"

As Food.

Japan may be the only country where seaweed is cultivated for human consumption as cereals and vegetables are cultivated in other parts of the world.

It is said that some years ago, when portions of the coast were found to be denuded of marine vegetation, the Japanese Government took the matter in hand and planted the devastated regions with suitable varieties, mainly red laver.

A crop of this in good years is worth as much as £53 an acre. Still more profitable for seaweed farmers is agar-agar, which Japan exports in large quantities for the manufacture of isinglass.

Coarse forms of seaweed are utilized by the Japanese for the manufacture of a variety of objects, such as clogs, picture frames, and electric switchboards, while a substitute for cotton is made by blending the two kinds of seaweed called in Japanese "seguma" and "gomoguma."

Though the Channel Islanders do not cultivate seaweed, the Royal Courts of Jersey and Guernsey lay down strict rules for the harvesting of "vraic," and these are periodically posted about the towns and villages. It may be cut only at stated seasons—during about five weeks in the early spring and during the months of June, July, and August.

Vraic—a brown seaweed, which grows thickly around the Channel Islands—is rich in potash, and forms an excellent fertilizer.

STATISTICS THAT STARTLE.

Records of Typists' and Talkers.

At the recent Fur Exhibition in London was shown a coat in the making of which twenty miles of thread had been used.

This is, of course, a record, but it brings to mind the fact that there is a great deal more work in the ordinary things that surround us—our clothes, houses, ornaments, pictures, and so on—than is generally imagined.

Take a pair of knitted socks such as most men wear for at least a part of the year. There are 100 rows to each 7 in of length and 102 stitches in each row at its widest part. Roughly speaking, two such cylinders each 7 in long compose a sock, so that we are faced by the startling fact that there are something like 40,000 stitches in a pair of hand-knitted socks.

The Court train of Irish point lace which Queen Mary wore at the Coronation Durbar was made by the Presentation Sisters of Youghal, and contained five and a quarter millions of stitches.

A Painter's 20,000 Strokes.

Have you the least idea how many times a painter touches the canvas with his brush in the painting of a picture? A man who had his portrait painted by two different artists took the trouble to count the number of strokes made, and found that in each case the number was about 20,000.

A woman typist has worked at a speed

which, by counting the letters, proves that she tapped the keys at the rate of 755 times in one minute; while a well-known barrister once talked at the rate of over 9000 words an hour for 13 hours. The actual length of his speech was 121,800 words.

An engineer has discovered by the aid of a pedometer that a cook takes on an average 2093 steps in preparing three plain meals daily: breakfast, 446 steps; lunch, 651; dinner, 996 steps.

Scientist's Wonder Machine.

Dr. Fournier D'Albe, the inventor of the optophone, which turns light into sound, and enables the blind to read without the aid of braille, has just completed a new and equally remarkable invention.

After four years' experimental work he has produced an instrument by which sound can be photographically recorded—note by note—in a legible form. It is now possible, say, for a composer to improvise a melody which can be photographically recorded, as he plays it, in so accurate a form that it can be read and played by another musician.

The moment the composer strikes a note on the piano it is reproduced on a photographic film. When he has finished he has merely to develop the film. On it he finds an accurate reproduction in what Dr. Fournier D'Albe describes as "Nature's own handwriting" of what he has just played. Sound has been photographed before, but only in a rough form, with all the notes jumbled up together. Dr. Fournier D'Albe's method sorts out the notes and arranges them in their proper positions.

Each note is represented by a luminous patch on the photographic screen. If the screen is a moving film these patches will be drawn out into lines resembling a musical staff. When a note is sounded a round or elongated patch appears on the corresponding line. The width of the patch indicates its loudness and the length of the patch its duration.

This result is made possible by the resonators invented by Dr. Fournier D'Albe. The whole secret of the invention is in the delicate "compound tuning" of the resonators which ensures that they will respond to only one note.

The principle of the invention is quite simple. Briefly, it amounts to the photographing of sound vibrations in the form of light.

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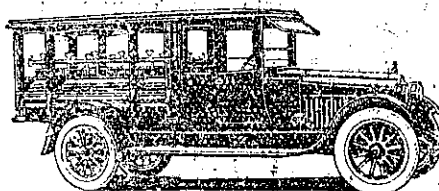
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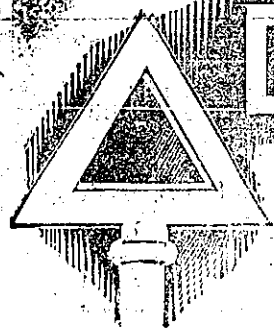
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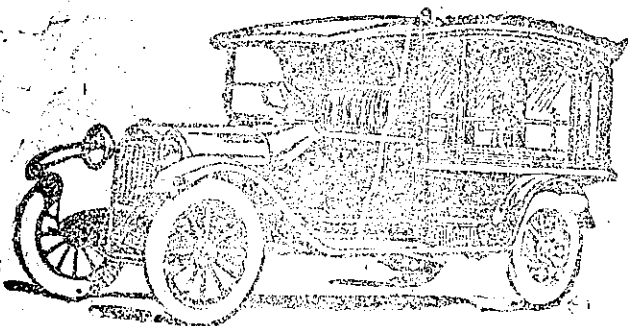
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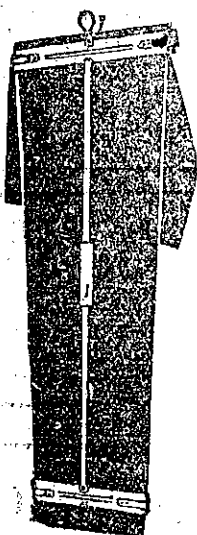
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