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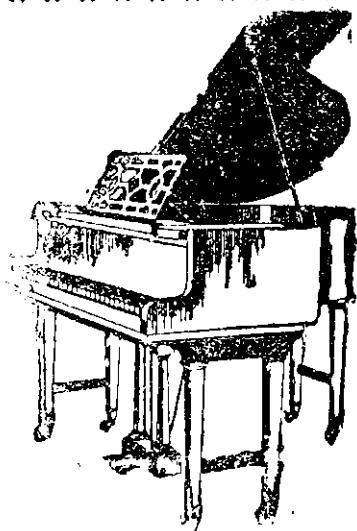
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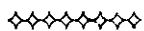
Feb. 8, Sunday.—Septuagesima Sunday. St. John of Matha, Confessor.  
9, Monday.—St. Cyril of Alexandria, Confessor and Doctor.  
10, Tuesday.—St. Scholastica, Virgin.  
11, Wednesday.—Our Lady of Lourdes.  
12, Thursday.—The Seven Founders.  
13, Friday.—Office of the day.  
14, Saturday.—Office of Blessed Virgin Mary.

### St. Scholastica, Virgin.

St. Scholastica, sister of St. Benedict, was born at Nursia, Italy, and lived near him in the monastery of Plombariole, which she caused to be built about five miles from that of Monte Cassino.

### The Seven Founders.

The Order of the Servants of the Blessed Virgin, commonly called Servites, owes its origin to the zeal and piety of seven Florentine merchants. After distributing their goods among the poor, they retired to Monte Senario, near Florence, where they dwelt in cells as hermits. This was in 1233, which is regarded as the date of the foundation of the Order. They subsequently became a monastic community under the special patronage of the Blessed Virgin. They adopted the Augustinian Rule, and for their habit wore a black tunic with a scapular and cape of the same color. Under St. Philip Beniti, the first general, the Order spread rapidly, chiefly in Italy and Germany. St. Juliana Falconieri is regarded as the foundress of the Servite Third Order. The Servites were approved by Alexander IV, in 1255. Innocent VIII declared the Servites a mendicant Order, bestowing on them the privileges enjoyed by the other mendicants.



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O Lord, to be a lamp for Thee!  
A lamp of living flame,  
To stamp the souls of pagan men  
With Thy eternal name;

To search the lurid ways of sin  
Where souls grope in the night  
And guide them back again to Thee,  
Their everlasting light;

To be a beacon flame for men,  
A gleam through sorrow's rain,  
Where hearts by Thy sweet cross oppressed  
May ease the smart of pain!

And when my life's dim light has failed,  
May my soul a flaming star  
In Heaven's eternal mansions show  
Thy glory from afar!

O Lord, to be a lamp for Thee!  
If not, at least the grace,  
That through my toil one soul may see  
Thy smiling sacred Face.

—R. J. DOWLING, S.J.

# THE STORYTELLER

## NORA

Translated from the German by PRINCESS LICHTENSTEIN  
(Published by arrangement with Burns, Oates, Washbourne, Ltd.)

### CHAPTER XIV.—(Continued.)

At home she did not find her family in the drawing-room, as was usual at this hour. Supposing her step-mother to be in the garden with the baby, she went to her father's study in order to wish him good-morning. The sight which met her caused her to remain standing at the door, her eyes wide open, with a scared and frightened look, and her hands holding her heart, as if she had suddenly felt a pain there. Her father was sitting at his writing-table, his head leaning heavily upon his hand, and his whole attitude expressing deep despair. A paper lay open before him, evidently a telegram, for its green cover was upon the floor.

In a second she was at his side, embracing him tenderly, and asking him in the softest language what was the cause of his sorrow. She loved her father dearly, and now a little sting of remorse had mixed itself with her love, for she felt that another one disputed the right of precedence with him in her heart.

This made her more tender than usual, and the director received her coaxing with manifest signs of satisfaction. But she asked him in vain to tell her the cause of his sorrow.

How naturally it comes to us in such moments to say that we are ready to suffer everything, to bear with everything, in order to remove the sorrows of those we love. And yet the words, flowing from our heart as they do, sometimes take a form and shape before which we ourselves are terrified.

The director raised his face, and, looking into his daughter's entreating eyes, saw her anxious expression. Perhaps it was his better self which made him at that moment push her almost roughly away from him.

"Go," he said, "you belong to another; you no longer belong to me, and can do nothing for me."

Nora's eyes were filled with tears at this reproach. She felt that her father was right, that her heart indeed belonged to another, but that made her all the more desirous of proving to her father that her devotion and affection for him were unchanged. She lavished tender words upon him, and unconsciously glancing at the telegram, she saw that its contents alluded to a pecuniary question. This gave her courage to beg and implore him to tell her all, and to promise him that she would bear anything for his sake.

The telegram was from Landolfo, and announced that matters were even worse than he had thought the day before, so that Karsten might with reason consider half his fortune lost.

Nora now appeared to him as the saving straw.

He looked steadfastly at his child, and said in slow and depressed tones: "If any one can help me, it is you."

"I!" repeated Nora in surprise, but at the same moment she remembered that her mother's fortune belonged to her, and that with it she might save her father.

"Papa!" she said tenderly, "are you alluding to my poor mother's fortune? Oh, how could you hesitate for an instant? Take every farthing of it which can be of use to you, for you know what belongs to me is also yours to do with it as you like."

"Alas! That can no longer help me, it is already lost!" said the director hoarsely. She looked at him in terror. Had he really touched that which belonged of right to her? Probably he was now suffering from remorse, and indeed she could not but feel that he had been wrong; but youth is generous, and Nora was especially so. She pressed her arms still more tenderly around his neck and said—

"Don't let that distress you, papa darling! you were free to do with it as you chose. But do tell me how I can help you?"

The director raised his head as if to shake off some heavy weight, and said reflectively to himself—

"After all, you could not have married him, and so it's better as it is."

"What do you mean, father?" cried Nora anxiously, and with a slight shudder. "Are you talking about Curt? That he would not have married me because I was poor? Oh, believe me! he never gave a thought to that."

"I wanted to build a golden bridge between you and the man you had set your foolish heart upon; I was ready to break completely off with you, so that you might have the happiness you had dreamt of; indeed, I did it against my better judgement, but I did it! And now the bridge is broken down. You are now, not only the horsebreaker's daughter, but that of the swindler and of the liar."

"Father!" exclaimed Nora with anguish, "you have been suffering, and are still under the impression of your suffering. Curt is good, and will be fair in his judgement of you. Believe me, if he has loved me enough to surmount all other difficulties, he will not stop at money—only money!"

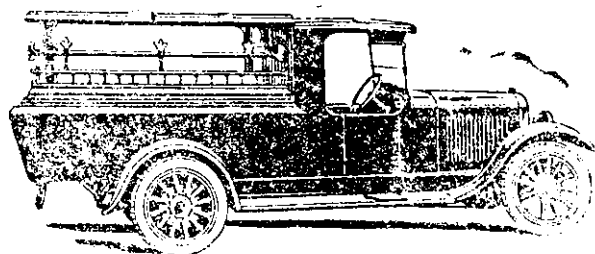
"Only money!" repeated the director satirically; "he can't do without it all the same. You have brought enough unpleasantness upon him as it is, and now you will cost him his property, as well as his position. A fine sort of love which exacts so many sacrifices!"

At this last taunt Nora stood up. She was as pale death, and pressed her hand to her heart, as if to prevent its breaking.

The director also rose. Now, that she was evidently beginning to oppose him, he must work himself up into resistance.

"I should like to know what you are waiting for," he cried violently; "perhaps that

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he should take back his word, and throw off the yoke you have laid upon his shoulders? Isn't it sufficient that he should have proved to you that he thought no distance too great to put between you and him? Is it not sufficient that his family should avoid you as the plague? or will you take your father's ruin as a pretext for going a-begging to Degenthal for his love, and to his family for their pity?"

This outburst did not seem to shake Nora. She raised her eyes quietly up to her father, and said: "Curt was here a month ago; he came all the way from the East only in order to assure me of his fidelity and of his love. And oh! I *do* believe in him with all my soul!"

"Really! So he sneaks secretly to you, because he does not choose to recognise you openly! and you call *that* love, and you find *that* sufficient! Is that all the pride which your education has given you? The blummiest woman of our troop would not endure such treatment from her lover. But you only listen to the suggestions of your blind passion, and all the rest is indifferent to you."

"O father, father!" said the poor taunted girl, "why are you so hard upon me? Tell me rather how I can help you, and you will not find me indifferent. I will never do anything to retain Curt, if it be for his happiness that he should forget me, but do tell me what I can do for you."

The director made a few turns in the room.

"I wonder how much your fine words are to be relied upon," he said harshly. And then stopping suddenly and facing her, he added: "Prove yourself to be worthy of calling yourself Karsten's child!"

Nora stared at him blankly, without understanding his meaning.

"Save him from ruin," continued the director. "You can do so by appearing in public; and with your talents you will have the whole world at your feet. If you consent to this, I shall in a few months regain all that I have lost."

Nora continued to stare at him in a helpless sort of way, as if he were speaking a foreign tongue which she could not understand.

"You are the most accomplished artist I know of in our line," he began again, perceiving that she did not speak. "You will be a new and fresh element; such a one as the world has not seen for years. You have inherited it from me," he continued, waxing quite enthusiastic at the thought. "Nature meant you to shine thus, when she gifted you with this great and daring beauty of yours. You will outdo them all, as was prophesied of you in your childhood."

Suddenly a light broke upon her.

"Never, never!" she cried in an almost unearthly tone, hiding her face in her hands. "Never! that can never be!"

"I thought as much," said he, turning coldly from her. "Your way of loving is a strangely selfish one; you can sacrifice nothing either to your father or to your lover."

"Father, I will do anything for you but that! I will work for you, and stay by you, and not forsake you in your poverty. . . . No other thought will make me faithless to

my self-imposed task, but don't ask me to do that!"

"And *that* is the only thing which can help me," said Karsten, pushing her roughly away from him. "All the rest are useless and empty words; but I thought as much. I felt sure that you would keep your pride and leave your father to his fate."

"But, indeed, father, I can do something better," she said imploringly. "I have learnt a good deal, and God has given me talents which I can turn to account; I will look out for a situation, and all I earn shall be for you."

"The few thalers you would earn thus would not be of much use to me," he said with a harsh and bitter laugh. "For God's sake, spare me such high-flown speeches!"

"Remember how my mother was always against it."

"Your mother would have stood by me in every difficulty, and would have sacrificed everything to me," he answered, eluding the remark. "She also broke off with a great deal in order to be mine, and to share that position which you despise. How can a word from her, spoken in such totally different circumstances, have more weight with you than your father's shame?"

Nora had thrown herself on to the floor and knelt at her father's arm-chair, as if thus imploring a merciful God not to lay the cross too heavily upon her shoulders. It was a death-like agony she was going through, and yet something whispered to her that she owed it to Curt and to herself not to give way. "Oh, rather die, rather die!" she muttered.

"And if I implored you to do it?" said her father suddenly laying his hand upon her head. "Understand me well! I am lost unless you do this for me."

"Rather die! rather die!" she repeated unconsciously, as if those were the only words which her agonised heart could utter.

"Yes, rather die than bend one's pride. . . . You may be right," he said in a changed tone, and without one word more he left the room.

## CHAPTER XV.

It was some time before Nora noticed that her father had left her. Her hands pressed before her face, she remained in her kneeling posture—broken down, inanimate—she knew not for how long. She tried to recall her father's words, but they seemed so confused, so difficult to understand, that she gave the attempt up in despair. One thought alone took shape and form in her mind, and that was that she must remain firm before every prayer and every temptation, and that no power on earth should induce her thus to debase herself. There arose in her a deep indignation against her father who had supposed her capable of consenting to such a thing. How could this thought have crossed his mind? Who could have whispered such treasonable advice into his ear? Her secret instinct told her that Landolfo had been at work in the affair. But enough of that! She would not waste her thoughts upon the whys and wherefores; but would only try to imagine how this dreadful misfortune could be avoided. There came over her an immense

longing for advice and sympathy, and she knew she could find both in the man she loved.

This was certainly an event which would excuse her breaking through the prohibition of communicating with him. The very idea of writing to him soothed her. She moved to go to her room, for she heard steps on the staircase, and a voice calling her. She disappeared softly through a side door, in order to avoid meeting any one at such a moment. As soon as she had reached her room a loud knock was heard at the door, and, before she had time to inquire who the intruder was, Landolfo stood before her with an agitated and perturbed countenance.

"Miss Nora, you here?" he asked hastily. "And your father, where is he?"

Nora drew herself proudly up, and looked in cold astonishment at the unwelcome visitor. But he stood his ground firmly, and something in his voice forced her into listening to him.

"Where is your father?" he cried again. "I know that he has been with you, for he had important matters to discuss with you. Did you satisfy him? In what mood did he leave you?"

Nora stared at him as if in a dream, and only shook her head silently.

"Ah, ah! So that's the position of affairs, is it?" said Landolfo ironically. "You have sent your father away without giving him even this drop of comfort. Uncommonly touching! You don't seem to be aware that men, who stand on the brink of ruin, are capable of anything. Once more, Miss Nora, where is the director?"

Nora turned deadly pale, and laid her hand on her forehead, as if trying to gather her scattered thoughts. "I don't know, I don't know," she stammered. "What do you mean? What are you alluding to?" Then, suddenly, as if the power of thought had returned to her, she added hastily, "We must look for him directly. He went out into the garden after our conversation."

"Into the garden? What direction did he take? He surely did not go alone?" inquired Landolfo in a rough tone. "Mrs. Karsten and I naturally thought you were together. We could not suppose that you would have left your father to himself in the hour of misfortune. Anyhow the consequences rest upon your head!"

"My God! My God!" Yes; she understood now what he meant; and before her eyes arose the images of those poor wretches she had read about, who had preferred death to ruin. And had not her father's last words been "Rather die!"

She flew like a hunted deer across the many windings of the park, calling loudly, "Father, father." Almost unwittingly that certain spot near the stream forced itself upon her mind with fearful tenacity. The slippery soil, the rotten bridge, the broken branches, and the deep bed of the stream—she tried not to think of them, and yet could think of nothing else.

"Do you really think that your father was on his way to the town?" asked Landolfo breathlessly, as she suddenly took the short cut which led there across the wood. "He knew that I was there."

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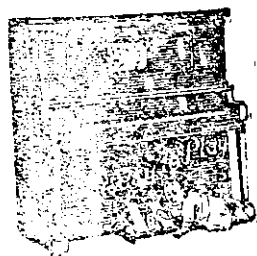
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"Stay here, stay here, Miss Nora!" said Landolfo, seizing her violently by the arm. "That is no place for you."

But Nora tore herself away from his grasp, and rushing forward fell upon her knees in a state of blind despair. Her worst expectations seemed to have been realised; her instinct had led her surely. A dark form lay stretched out in the water, whilst the head alone rested upon a stone; the smallest movement, and the water which flew rapidly along, would have carried the body away. Had he intended to cross the bridge, and his foot slipping, fallen in? Had a sudden giddiness caused his fall? Or had it been of his own will that he now lay there, and Providence's mercy had saved him at the last moment?

Nora, hardly conscious of what she was doing, helplessly tried to draw the inanimate form to herself. But Landolfo had already joined her, and said in a commanding tone: "Be calm! I entreat of you to be calm!" But his own face was livid, and showed how far from being calm he himself was. Cold sweat stood upon his forehead, and his teeth chattered in his head. With a firm grasp, however, and considerable adroitness, he raised the body, and placed the head carefully upon Nora's lap.

"He is not dead," he said, after having placed his hand upon the poor man's heart, "he has only fainted." So saying, he heaved a deep sigh of relief. "Unloose the comforter about his neck and rub his pulses as hard as you can," he continued to Nora, "whilst I go to the town for a doctor. Remember that the bridge broke under him," he said significantly, as he destroyed with his foot the last remnants of the decayed planks of the bridge.

(To be continued.)

## The Irish Revolution and How It Came About

(By William O'Brien)

CHAPTER XXV.—(Continued.)

The completeness of the overthrow was variously accounted for. The Hibernian theory that it was the shooting of twenty of the rebel leaders by Sir John Maxwell that turned over a whole people from fanatical allegiance to the Board of Erin before the Rebellion to fanatical allegiance to Sinn Féin after its defeat was of a piece with the rest of the foolish miscalculations of the doomed Party. The claim of Sinn Féin that the General Election meant a conscious and deliberate establishment of the Irish Republic by the main body of the voters was, I think, a greatly exaggerated one, also. The Sinn Féin candidates put forward no rigid Republican programme—in fact, put forward no programme at all. I can answer for the half-a-million All-for-Irelanders, who turned the scale in the South that the issue for or against a Republic did not even cross their minds as a supreme decision binding them for the future. For the overwhelming mass of Irish opinion it was a choice between a Party corrupted, demoralised and effete, who had misused in the interest of an English Party the most irresistible power ever held by Irish hands—who, for the sake of establishing for themselves a boundless monopoly of patronage in Dublin, had conspired to separate nearly a fourth of the country into an Orange Free State—between a Party who to the cries of "Trust Asquith!" "Trust Redmond!" and "Up, the Mollies!" had for years led the most ignorant and credulous of the masses shamefully astray, and had held the most enlightened part of public opinion powerless to express itself by an unheard of tyranny of violence, bribery and Press manipulation—and on the other hand a band of enthusiasts, young, gallant, and clean of heart, of whom all they knew was that whatever mistakes they might make would be those of a too passionate love of Ireland, and who would at the least clear the road of

the future by disencumbering it of a Parliamentary imposture which was ending in putrefaction. The country did not opt for any particular form of government, but did unquestionably transfer its confidence to the new men who were to frame it.

"The Party" was as dead as Julius Caesar, but even in their ashes lived their wonted incapacity to understand wholesome Irish feeling. Captain Redmond, intoxicated by his family success in Waterford, blithely undertook from the hustings that he and Mr. Devlin were about to proceed on a pilgrimage from constituency to constituency throughout the island to reclaim the erring ones from their heresy, but no more was heard of the crusade of the twin Peters the Hermits. A defeated candidate in Roscommon—one Mr. Hayden—founded a brand new Home Rule Association of his own with thrilling proclamations through the *Freeman* that it was about to sweep the country; but after three meetings the Association and the speeches in the *Freeman* expired. Mr. Dillon had no sooner pulled himself together after his monumental overthrow in East Mayo than the ex-M.P. addressed an encyclical to some ghostly Branch raised from the dead for the occasion predicting that "before six months" the country would have returned to its allegiance to "The Party" and the rightful King would have come by his own again. He ought not indeed to have needed the reminder how sadly his prophetic stock had fallen on the National discount market for he must have received thousands of such reminders from the unpurchased tenants and the beggared shareholders of the *Freeman* who were beginning to haunt his doorstep. He had foretold that the Purchase Act of 1903 would land the country in bankruptcy and lo! the *Freeman* office was the only conspicuous venue the bankruptcy messenger had visited, while the tenants he had forbidden

to purchase were now putting forth sighs from broken hearts for the opportunity of purchasing which was no longer available.\* He had predicted that if the Act of 1903 were permitted to work there would be an end of the National movement in six months and behold! among the heroes of the rebellion thirteen years afterwards the sons of the new occupying owners were among the foremost. He now added a new prophecy with the advantage that it was one calculated to fulfil itself. It was that Sinn Féin had destroyed for ever the sympathy of America with Ireland and the shaft was barbed by reference to an incident much paraded in the anti-Irish press, in the course of which some children in a western village wishing to tear down a British flag carried by the children of local British recruits by accident tore down also a Stars and Stripes, whose folds were mingled with those of the Union Jack. The unworthy appeal to American prejudice was so little heeded that American funds poured into the Sinn Féin exchequer in greater volume than had been subscribed in all the years since the Land League put together.

If there was anything wanting to complete the contempt for Parliamentary methods, it was the insignificance of the surviving Seven in the succeeding Parliament, when the Coalition passed Mr. Lloyd George's Partition Act of 1920 formally establishing the two rival Parliaments of "Northern Ireland" and "Southern Ireland." With the whole force of the Labor Party and the remnant of the "Wee Free" Liberal Party saved from the shipwreck at their backs, they might have offered an all but irresistible opposition to that infamous measure, forced upon Ireland without the sanction of a single Irish vote, Northern or Southern. The trouble was that Mr. Devlin denouncing Partition was in the position of Arius denouncing Arianism. If he now affected to hold out for "an undivided Ireland" he was met with the retort that the Partition Act was only the formal enactment of the "Headings of Agreement" he and his late Party and his late Liberal Prime Minister had collectively bargained for; if he protested (as he now plaintively did) his conversion to the doctrine of an Irish settlement by the commingling of Irishmen of all racial and religious origins, he laid himself open to the taunts of the tardiness of his conversion since the days when shouts of "our hereditary enemies!" and "Black-blooded Cromwellians!" were hurled at every Irish Protestant Unionist who extended a fraternal hand, and of his own special recipe of "ordering the police and military to stand aside and make a ring," while he was disposing of the Ulster difficulty in the streets of Belfast. Accordingly he and his Liberal friends could think of nothing better than majestically to withdraw altogether from the Committee stage of the Partition Bill and by that stroke of genius left Sir E. Carson free to gerrymander at his sweet will

\*As this book goes to Press the Free State Ministry have summoned a new Land Conference of landlords and tenants to try to resuscitate Land Purchase, destroyed by the Hibernian Act of 1909.



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#### CHAPTER XXVI.—PEACEFUL SELF-DETERMINATION.

Apologists for the infamies perpetrated by the Black-and-Tans, under the instructions of British Ministers, have striven hard to represent these as "reprisals" for provocations more infamous still. The men they warred upon were a "murder gang" who began by the wholesale assassination of defenceless police men and soldiers, and the amiable guardians of the peace whom Sir Hamar Greenwood picked out from the off-scourings of a demobilised army only came to the rescue of society by "taking the assassins by the throat." It would not be easy for impudence to invent a grosser reversal of the true sequence of events. "The murder gang" was a nation engaged in putting bloodlessly in practice the right of "self-determination for the small nations," by the promulgation of which England had won the war, and it was the British statesmen who had just rewarded with their liberty the revolted subjects of Austria for throwing off their allegiance, who started a war of brute force against their Irish subjects for following the example.

There were two distinct phases in the warfare which ended in the surrender of Mr. Lloyd George and Sir Hamar Greenwood; and in both it was England which was the aggressor. In the first phase (1917-'18) they were dealing with a nation peacefully exercising the right of self-determination; in the second (1918-'21) with an Irish Republican Army whom they had deliberately goaded and forced into action. From the time when the General Election had invested Sinn Fein with unchallenged authority as the spokesmen of their nation, they proceeded, as was their indisputable right under the new law of nations, to supersede English rule by inducing the local governing bodies to renounce any connection with Dublin Castle and by organising a volunteer police force and Arbitration Courts to enforce a law and order and a system of public justice of their own, leaving the garrisons and Royal Irish Constabulary of England in isolated impotence within their barrack walls. It was a scheme of "peaceful penetration" of singular daring, and by reason of its very bloodlessness was succeeding with a celerity which drove the choleric soldiers and bureaucrats of Dublin Castle to distraction. The insufferable offence was that the Royal Irish Constabulary was mysteriously melting away under their eyes by voluntary resignation.

The shrewdest blow aimed at English rule by the Sinn Fein leaders was the disorganisation of that redoubtable force. The Constabulary were the nerve-track by which

Dublin Castle transmitted its orders to and received its information from the remotest parishes in the country; the network of espionage that penetrated every household; the army which had its detachment ready in every village to lay its heavy hand on the first stirrings of disaffection. It was assuredly the break-up of these village garrisons that eventually deprived the central government of its eyes and ears and hands, and the regular army forces which replaced them, irresistible though they were against armed opposition in the field, could but stagger about blindly in dealing with the hidden local forces respecting which the Constabulary could once have put them in possession of the most accurate particulars of place and persons. But it is a perversion of the truth to pretend that it was by violence and assassination the Royal Irish Constabulary was broken up. What dismayed the Castle authorities most was that, on the contrary, the process was throughout the years 1917 and 1918 a bloodless one, working within the body like some obscure epidemic; it sprang largely from the fact that the enthusiasm with which the rest of their countrymen were inflamed was infecting the younger and more generous-hearted of the Force, and no doubt, also, from the sharp pressure of local opinion upon their relatives in the country, and of those relatives themselves for whom it became an intolerable disgrace that men of their blood should stand in the way of the universal National uprising. It will be found that, long before the cruel individual assassinations that subsequently nearly decimated the Royal Irish Constabulary, some 2500 of its best men had voluntarily resigned their connection with a service that had become hateful, and it was the dread that thousands more were on the point of imitating their example that drove the advisers of Sir Hamar Greenwood to endeavour to stop the *défringolade* by flooding the Irish Force with the infamous Black-and-Tans, and thereby involved the Constabulary in the hell of barbarities and reprisals through which the rest of their countrymen were forced to pass. History will establish it as one of the fundamental truths of those awful times that it was not the assassinations which brought the Black-and-Tans, but the Black-and-Tans who gave the signal for the assassinations, and that, of course, even the Black-and-Tans were less culpable than their pay-masters.

There was another motive, baser still, for hastening to kill the process of peaceful self-determination before it was completed. In 1918 the General Election was pending. Sinn Fein was busy with its arrangements for a trial of strength on whose upshot it would depend whether or not Sinn Fein could speak as the authorised fiduciary of the nation. The old Hibernian Party was still no less busy, and was little less sanguine of its chances. The Hibernian successes in West Cork, Waterford, and Armagh—the last that visited their banners—had filled them with the most extravagant hopes. One need not assume that Mr. Dillon, who still retained some portion of the influence which had made him the principal adviser of the Castle before the Easter Week rebellion, had

anything to say to the measures now taken by the official wirepullers. But the Hibernians still held 74 seats, and anything might happen at the polls. Accordingly, the Sinn Fein Director of Electioneering was snapped up, some of his principal assistants in the provinces were arrested and their confidential documents confiscated, and the most dreaded of the Sinn Fein candidates and organisers were kidnapped and shut up in Internment Camps. The General Election might still be saved, if the Sinn Fein election arrangements could be sufficiently dislocated and the electors properly overawed. It all turned out, as anybody except the Tapers and Tadpoles of politics might have known. It did not alter the fate of the Hibernians at the General Election, but it did help to cripple the pacificators in their way of working out self-determination and it made the war spirits of the I.R.A. the masters of the situation.

The revolution by which the Royal Irish Constabulary was silently falling to pieces and their places taken by a Volunteer police, under whose protection new Courts of Justice were administering impartial fair play to Unionist and Nationalist alike, and the local government of the country carried on with astonishing efficiency and with absolute incorruptibility, was in reality only the legitimate application of those principles of self-determination which England and her Allies had consecrated in the Treaty of Versailles, and it was the knowledge that the Government of the country was slipping away from them, without armed rebellion, by the mere organised enforcement of the people's will, that impelled the bureaucrats of Dublin Castle, since the crimeless will of the people was proving too strong for them, to make the people's will itself the worst of crimes and let loose the dogs of war to put it down with bloody tooth and claw.

(To be continued.)

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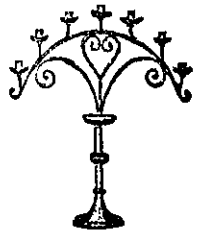


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"You will change your mind, Margaret."  
 "No, I am afraid not. It would be unfair for us to marry, unfair to you especially. You are a good Catholic. I can claim to be a Catholic no longer. I am sorry to say that I have lost my faith."

"Surely, you are mistaken."

"No, John, it is just as I have told you. I should have told you before, but it is only now that I have come to see my position clearly."

The young woman, just speaking, was Margaret Austin, full of womanly grace and dignity, the talented daughter of a well-to-do business man. Her companion and suitor, John Desmond, was of her own age. He was manly in appearance, of an athletic type, and, though only a year out of college, was already making a name for himself in the mercantile world.

The two were walking through the rustic Fenway, whose winding walks were cutting in their borders of contrasting verdure. The picturesque park abounded in delightful scenes and its restful coolness made a pleasant retreat after a sultry day downtown.

Their conversation had not been long. Margaret, with accustomed directness, had asked John Desmond that she be released from a tacit agreement to marriage. She had told him the reason for her request, now that she was certain of her lack of religious belief. Desmond was taken aback and hardly knew what to say or think. At first it had occurred to him to jest, but Margaret's seriousness shortly impressed him. Then he had argued. She was firm. His dream castles for the future, so long abuilding, were tottering.

They were walking along in silence now, while John sought some thought—anything that would banish the oppressing constraint. Slowly, there crept over him the fearful conviction that what Margaret had said might be true. Still he found it difficult to reconcile a loss of faith with the one he loved. A hundred thoughts crowded through his mind, only to be rejected in turn. He prayed, hoped, and almost despaired in quick succession, and something of this interior conflict must have shown itself, for Margaret broke the silence.

"It hurts me to see you suffer so. But I had to tell you the truth and this time the truth is difficult to accept. When I went to college," she continued, "I was a militant Catholic; I defended the Church before students and even members of the faculty. But I was not prepared sufficiently for that sort of thing. After mother's death, you know, I had to instruct myself. My first error was in trusting in my own ability and not in prayer. I think that was my first mistake, now that I look back."

"They used clever arguments that I could not answer; and so many of them! I tried to reason out these difficulties and failed. As a result there came doubts and I weakened; then came weariness and apathy."

"Such was the condition of my mind a year ago, when I returned home from college. This past year, I have spent a good deal of time in reading books on scientific subjects, written by unbelievers, atheists, you would call them. I read them wilfully and my faith has slipped away. I have lost it and—you."

"You have not lost me, Margaret," he said impulsively.

"There can be no other way," was her reply.

"You are deceived by a passing notion."

"I would that it were. No, it is real enough. I am an unbeliever," she pronounced the word slowly as if afraid of the sinister sound. With a pathetic little turn of her mouth she went on: "That name sounds odd applied to me. But I am afraid that it fits."

Then with a perceptible shrug and a forced change of mood, she tried to say gayly:

"Let our last walk be a happy one. We shall try to make it like the others which we have enjoyed together."

It was a striking scene that lay before them, one deserving to waken the noblest sentiments. All about was a wealth of verdant shrubs and leafy trees, flanked by neat gravel walks that wound in and out with delightful abandon. There were unexpected vistas of green lawn and rush-lined river bank, quaint bridges spanning the little stream and handsome buildings in the distance, half hidden by dense, clustering leafage. Walking along, they met few passers-by. There was only a sprinkling of people in the parkway and an infrequent rider cantered past on the nearby bridle path.

In the hope that he might help Margaret by a show of courage, which he did not feel, John assented to the suggestion that their last walk be like the others of the dear past. But first, by a final attempt, he tried to save the critical situation.

"Tell me, what are your difficulties, Margaret? I am sure that they can be answered."

"There are too many," she sighed. "All my science courses at school attacked religion, indirectly at least; some of them were openly hostile. Even in English literature such attacks revealed themselves. And so, I have been fairly steeped in them."

She turned towards him.

"You went to a Catholic college anyway, and studied only one side of these disputed questions. How can you hope to help me?"

"By answering them one by one," he replied. "At Boston College we went even further than you did at your fashionable college. We studied both sides. You admit that you had but one phase presented to you, and that largely by false teaching. Look at the men the Church has given to science. The greatest names are Catholic or at least professedly Christian. Your pagans are not only prejudiced but superficial and absolutely illogical in their reasoning."

"Perhaps that is so," she rejoined. "But your efforts are now too late. Discussion alone about science cannot bring back my faith. That is how I lost it."

"But remember that it was the wrong kind of discussion. As for faith, I realise that it does not depend upon intellectual assent only. It is God's gift," John said gravely. "However, prayer will secure it for you."

"Prayer means nothing to me now," she said wistfully. "I cannot pray. I have tried; but it seems hollow and empty. How can I repeat a prayer when I cannot believe in its efficacy? Oh, John! Listen to that scream!"

She clutched his arm with convulsive grasp and pointed ahead to an opening in the hedge of the bridle path.

There was an oncoming clatter of hoofs; again, the piercing shriek of a terrified rider; an agonised face. John burst through the hedge and regardless of danger, leaped and caught at the bridle. He was swept aside in a cloud of dust into the darkness of the thicket.

Margaret reached the spot where the group had been lost from sight. Through the parted boughs she saw, in the dimmed evening light, John stretched upon the ground, motionless and white. The horse and its rider had disappeared. The scene, so sudden and frightful, left her dazed. What should she do? Her first impulse was to seek aid. Instinctively, she turned and called with hysteric cries. Two people, now near, a man and a woman, were running toward her. She saw them approach, lost her strength and reeled into the woman's arms.

The brightest of the sun's bright rays streamed in through an open window, shone on a polished floor, gleamed and played upon a bare, tinted wall. A vase of dark-eyed, golden marguerites on a white, metal table caught up the golden sunlight and showered brightness about the room. A nurse clothed in crisp white, looking refreshingly cool, bent over a bed which stood near the window.

"Mr. Desmond," she said, "it is medicine time and visiting hour, too."

John Desmond slowly opened his eyes, and blinked them in a sleepy, questioning way.

The answer was a glass of medicine held in the nurse's hand. She helped him to sit up. He closed his eyes and obediently gulped down the contents with a wry face.

The nurse laughed.

"My, how homely you can make yourself look!" she said. "But you must look your prettiest now. A new visitor has come today."

The words were scarcely uttered, when Margaret Austin stepped cautiously into the room, carefully closing the door.

"Why, Margaret!" Desmond shouted. "I am not dying yet. Make all the noise you like. I shall be out of here in a week, the doctor says."

She brightened at his hearty words and the merry laugh that accompanied them. Tenderly she took his outstretched hand, her heart almost too full for words. She managed to say:

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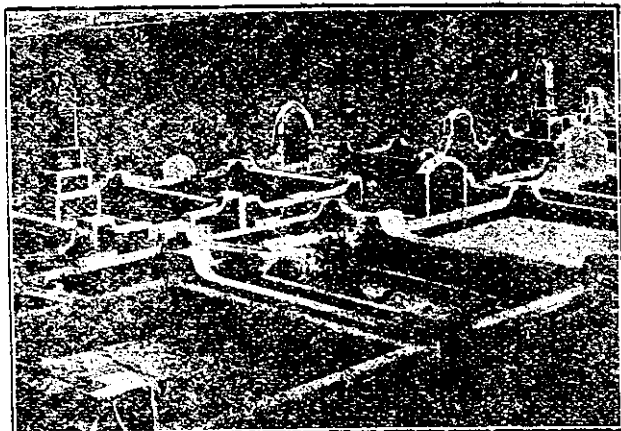
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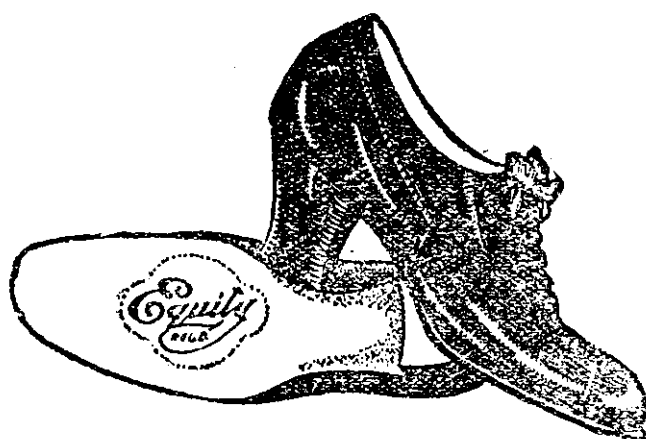
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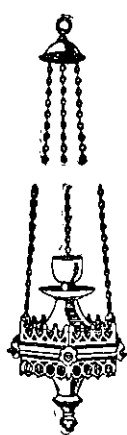
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"Why did you not come to see me before this? I have been able to see visitors for over a week."

"I did come once, the day after the accident, and they told me that you were critically ill."

"That was true enough." His hand rose unconsciously to his bandaged head. "But why did you not come again?"

"I could not."

"I do not understand," he said, puzzled.

"The first time I came, it was because I was terribly worried about you. The seriousness of your injuries alarmed me. I left the hospital that day, even more disturbed, and the anxiety increased until I did not know what to do, where to turn. If I could have prayed—but I could not believe. In desperation, I walked here and there and a voice within me seemed to whisper, 'Pray, pray: now your soul sees the need of God and His help.' I tried to stifle that voice. I was passing St. Brendan's and again that inner voice seemed to tell me, 'Go in and God, Whom you have insulted, will hear you, will help you.' I tried again to stifle that voice but I found myself kneeling before the altar in St. Brendan's, and sobbing, 'God, help me to believe! Help poor John!'"

"Later I went into the rectory and spoke with Father Kane. He quieted my fears and he was so kind that soon I was telling him about my own difficulties. He took the article 'Science,' written by the well-known astronomer, Father Hagen, S.J., in the *Catholic Encyclopedia*, and analysed it for me. The result was that I came away with several excellent books. I spent hours at home reading. And each evening Father Kane answered my difficulties.

"I learned how shallow were the arguments which had robbed me of my faith and I found that there is a vast difference between a hypothesis, or an unproved theory and an established truth. Now I know that the Church's stand towards science is remarkable. Her loyal children have been the leaders in scientific studies. I found that practically all great scientists were either Catholics or believers in Christianity; that Pasteur, Mendel, and others, world leaders in scientific research, became more and more convinced, by their researches, of the necessity of admitting the loving providence of God in material creation and of believing in the Catholic Church."

"That is what I wished to tell you," Desmond interposed. "Now tell me why you delayed your visit here so long."

"If you interrupt me like that, I shall go right home," she said, with a mock attempt at severity. "I made up my mind never to see you again until—now do not interrupt," she said, pointing with warning finger; "until—until I was a Catholic once more. And now, I am back in the true Faith and I see how shallow writers deceived me. I received Holy Communion this morning."

Desmond had closed his eyes as if in annoyance, evidently occupied with his own thoughts. Could it be, thought Margaret, that she meant no more to him now? His

apparent indifference turned her buoyant joy to disappointment.

With the slightest quivering of her lips, she began:

"I thought that you would like to know —"

## The Story of Our Lady's Grotto, Carfin, Scotland

(By REV. T. N. TAYLOR, Rector of Carfin, in *St. Peter's Net*.)

The Carfin Grotto is a modest shrine erected in honor of the Immaculate Virgin Mother of God by the men of that mining village, with the hope of adding in a small way to the fulfilment of her ancient prophecy:—"Behold from henceforth all generations shall call me blessed." They builded better than they knew, little suspecting that in the space of a year it would be necessary to triple the size.

Devotion to Mary is ever ancient and ever new. She was, surely, more than a child when Gabriel saluted her as full of grace and blessed among all the daughters of Eve. Alone among those daughters she has been kept free from the stain which Eve's rebellion in Eden brought upon the human race. The Mother of Christ is, in Wordsworth's immortal phrase: "Our faintest Nature's solitary least."

On December 8, 1854, Pope Pius IX, the infallible successor of the Shepherd whom Christ had bidden to feed His sheep, proclaimed to the world the dogma of the Immaculate Conception. He declared that the doctrine of Mary's exemption from the stain of original sin was an integral part of the Catholic faith. The Church of God exulted with joy, and three years later the Virgin came to Lourdes to acknowledge the honor in person.

In 1920 a group of the parishioners of the Catholic village of Carfin, by Motherwell, took part in the Scottish National Pilgrimage to Lourdes. On their return, a hearty response was made to the suggestion that a similar Grotto might be erected at the same time as their new Institute of Our Lady of Lourdes. A site was chosen in the adjacent hillside, across the road from the little Church of St. Francis Xavier, and under the auspices of the Little Flower of Jesus, the good work was begun about the date of her Feast, September 30, 1920. An amphitheatre was dug out in the hill now known as Maryknowe. This was encircled with a hedge of golden elder, while on the eastern side, charmingly framed in walls of iridescent slag, was placed the marble statue of the Madonna. Beneath it runs the inscription:—"Behold thy Mother!" and under this again, a smaller slab of Iona marble enshrines a tiny piece of rock from the niche at Lourdes, the gift of the late Dr. Cox, of the Medical Bureau there. On the ground below knelt Bernadette, sculptured, like the Madonna, in Italy, and to her right—conveyed by a pipe from the Institute close by—water bubbled up among the stones. It must be admitted that the well was an afterthought, due to the entreaties of former pil-

"Pardon the interruption, Margaret." His eyes opened. "I make it there are two weeks more in September." The ripple on his face broadened into a happy smile. "Do you like October for the wedding?"—*Messenger of the Sacred Heart*.

grims to Massabielle. Similar wells, natural or artificial, are commonly found in Lourdes Grottos. Oostacker, in Belgium, has a simple drinking fountain supplied from the main, and it was at Oostacker that occurred the famous miracle of Pierre de Rudder, the classical Lourdes cure, when a broken leg which had defied for years all medical skill, was suddenly and perfectly set.

On the feast of Notre Dame de Lourdes, February 11, 1921, the Institute was blessed and opened, its first event being a lecture on her great French sanctuary. When the feast of the Blessed Thérèse came round in 1922, the new shrine at Carfin was ready. The task had not been a simple one, so stubborn was the nature of the soil, that when success was despaired of, the Little Flower came to the rescue, and the work never looked back. Rosary Sunday, the day following her feast, was chosen for the unveiling of the image of the Immaculate Queen. It had rained throughout September, and the thirtieth was the rainiest day of all, but the Rosary month broke in brilliant sunshine, and so continued to the end. Over a thousand visitors attended the ceremony of the opening. It was performed by the writer, who thirty years before had made his first pilgrimage to Lourdes. The Grotto and the artificial spring were solemnly blessed, water from Bernadette's miraculous source being poured into the latter. People remarked how at the blessing of the statue itself the sun, for a short space veiled by clouds, lit up with its rays the white Madonna—auspicious omen! The Rev. Dean Brown and Father Petruskas, of Mossend, Father Doyle and Father O'Brien, of Cleland, Father Conway of Hamilton, and Father Murphy of Carfin, assisted at the service, which concluded with the singing of the Carfin version of the *Ave Maria* hymn.

Winter passed into Spring; pilgrims came and went, though not in crowds. Perhaps the largest contingent came from the Convent of Notre Dame, Glasgow. Gradually the water began to be carried off for healing purposes and it became noised abroad that it possessed a virtue of its own. A woman of the parish, afflicted with an appalling varicose ulcer, found herself cured by a novena of Rosaries and the application of the water. This happened at the beginning of December, 1922, but the knowledge of the alleged cure—attested by her medical attendant—was confined to the priests and the immediate neighbors. On April 29, the Venerable Carmelite of Lisieux became the Blessed Thérèse and a month later the invasion of Carfin began. The direct cause

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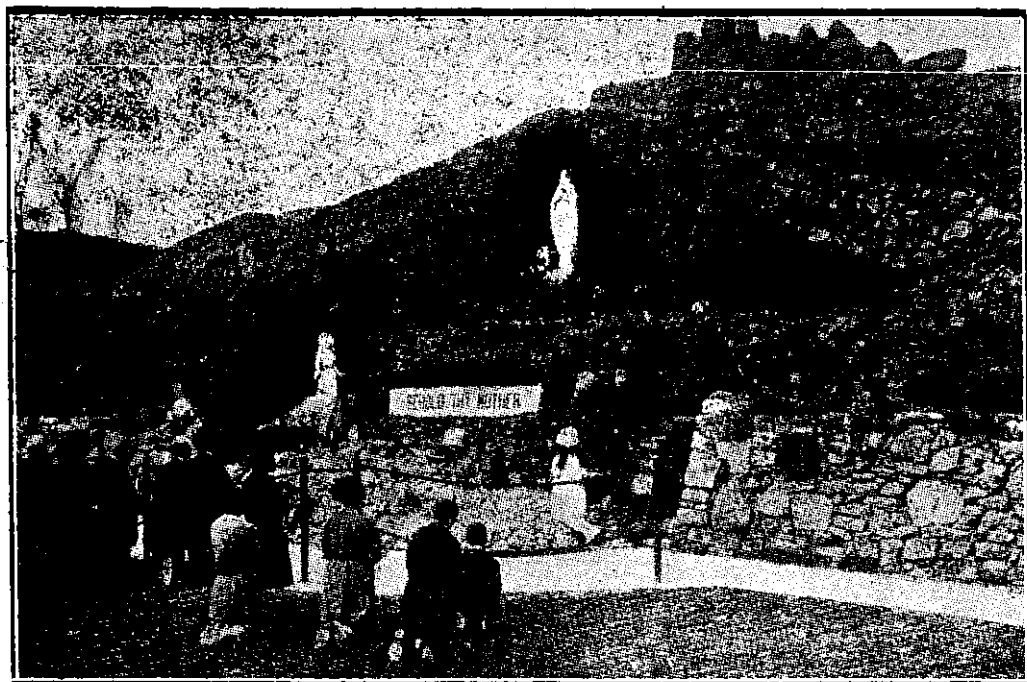
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THE GROTTO OF OUR LADY OF LOURDES AT CARFIN.

of the first rush was the effect of a visit to the Grotto upon an old woman, aged 76, who belonged to Coathridge. Mrs. Holmes had for ten years, according to medical testimony, been a martyr to that painful malady, rheumatoid arthritis of the hip-joint. She returned home unchanged, but during the night the pain disappeared and the joint became flexible, while the sufferer regained an agility altogether unwonted in one so advanced in years. To-day, after the space of twelve months, her activity, despite the shortened limb, is quite extraordinary.

The news of what had happened spread like wildfire. Pilgrims and sightseers flocked in their thousands, then in their tens of thousands, and it was computed that in August over 200,000 visited the Grotto. Of the various cures ascribed to the shrine and its well—cures which have still to undergo ecclesiastical investigation—two may be mentioned here. One was the extremely rapid disappearance of septic eczema in the head of a child, the other an immediate cure of hernia splendidly attested.

It would not be possible, nor would it be desirable, to set down here all the alleged cures, or the much more numerous partial ones of 1923. Those of 1924 will require to stand the test of time. Such cures, however, even if proved miraculous by a canonical enquiry, are merely incidental to the work of the Grotto, since man must bear the cross and must pass through the gates of death. Its primary work is the payment of homage to God and the honoring of her whom the King of Kings delighteth to honor. Its secondary purpose is the rescue and enrichment of souls. As for the healing of bodies, this is a bait thrown out by Mary Immaculate to catch what is immortal. The number of hearts drawn closer to God and the number of souls brought back to Him are the joyous secrets of the Madonna and her Child.

The bait was indeed successful. Again and again it took the pilgrims between four and five hours to make their way from the Institute to the Well close by. The secular press took the Grotto into their favor in

quite an extraordinary fashion, and the numbers multiplied. From the first the spell cast by the Grotto on those outside of the Fold was a remarkable proof of the influence at work. Not only from Scotland, but from Ireland as well, the pilgrims came. The first torchlight procession was held on Our Lady's birthday, September 8, 1923. The daily services were withdrawn only in the month of November. His Grace Archbishop Mackintosh has already paid a brief visit to the shrine, and he returned on the Epiphany, 1924, when he approved of the extension of the Grotto and the purchase of some of the adjacent territory. Later he approved of a larger hall for the accommodation of the pilgrims, of new reception rooms in the presbytery, and chiefly of the plan of a proposed Church, a beautiful and noble design. If realised, the building would contain over six thousand pilgrims, while in the magnificent outer and cloistered court there would be room for some twenty-five thousand more.

It may be that Chapelknowe is the key to Our Lady's puzzling choice of Carfin. For under the turf which thinly covers that rocky eminence on the borderland between St. Mary's, Cleland, and its daughter parish of Carfin, there lie buried the ruins of a chapel built by loving hands some seven hundred years ago. The God's Acre close by has left no vestige, but the well is there, and its authentic name of Ladywell would seem to give the clue to the dedication of the House of God on the Knowe. All around, the land is studded with old churches and holy wells. Motherwell, only two miles distant, had its Ladywell, an ancient shrine no doubt, inasmuch as the Romans built their camp at the Clyde not many furlongs away. Alas, for the desecration of the spot to-day! It had also three other wells dedicated respectively to St. Patrick, St. Margaret, and St. Catherine. The first two are in the private demesne of Lord Hamilton of Dalziel, and have in consequence been magnificently preserved. St. Patrick's chapel and cemetery have also been treated with becoming respect. The very place names in the vicinity of Carfin,

such as Chapelknowe, Chapelhall, Temple Plantation, Monkland, and others, are re-dolent of Catholic memories, so that Mary, the Virgin Mother, for centuries had public homage paid to her in these parts. Must she not welcome the open loyalty shown her in these degenerate days by her loving children.

Her ancient wells of Chapelknowe and Motherwell are empty drained by the underground workings of the coal mines. The sacred symbolism of their water has gone. What more fitting than that the Immaculate should make use of her devoted miners to renew the old symbol? May she not use as her instrument the toiler of the mine, as she made use of the shepherdess of the Pyrences? The Lord, who by His favors set the seal of His approval on the sevenfold bath of Naaman in the Jordan, on the use of the source of Massabielle, on the use of the artificial fountain of Oostacker: who to please His Mother wrought His first miracle upon the water pots in Cana of Galilee, who through water makes us enter the Kingdom of Heaven, who did not condemn the pool of Bethesda,—which of us shall gainsay His power, or His Mother's influence, or the magnetism of His holy ones in a spot saturated with the rosary prayers? Besides, this northern land took the Blessed Thérèse to its heart before England, or Ireland, or even her own beloved France. May not the graces at her prospective shrine be in part her gracious thanks? And after the crusade of the love of Jesus, what dearer to this Flower of Carmel than devotion to Mary and the salvation of souls,—the twofold purpose of the Grotto?

These lines are penned between two events that are historical days in the infant life of the Grotto:—the banning of the public Corpus Christi procession on Sunday, June 22, and the visit, July 20, of Cardinal Bourne to Carfin. The first result of the ban was to compel the Divine Master to take possession of Maryknowe and its Grotto before the appointed time. Over 30,000 pilgrims were reckoned to have been present that day of glorious sunshine when Benediction was given both on the knoll and from above the niche. The second result may be the extinction of the last remnants of the obsolete penal laws.

By the visit of a Prince of Holy Church, after the double pilgrimage of the Archbishop of Glasgow, the seal of scarlet has been added to the seal of purple. For a while the little chapel must do duty for the majestic church which the Immaculate seems to desire, and meantime she will continue her olden mission of drawing souls to her beloved and Divine Son. It is the mysterious law of pardon, grace, and life eternal—*per Mariam ad Jesum*: through Mary to Jesus.

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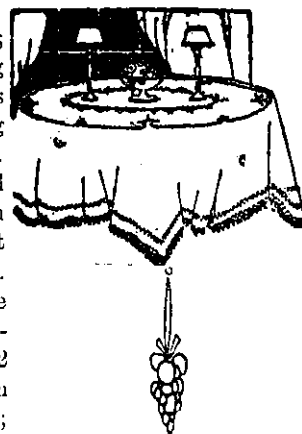
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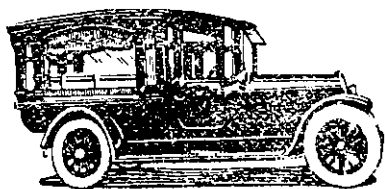
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# Sketches Grave and Gay

(By PEDESTRIAN for N.Z. Tablet.)

## MY DEAR FRIEND'S ORDINATION.

There is no ceremony that ever impressed me more deeply than the ceremony at which a young friend of mine, Norman O'Donnell, was ordained priest. I have heard from some who have had the rare privilege of witnessing the Consecration of a bishop that for solemnity and impressiveness it far surpasses the ceremony of Ordination. It seems to me, however, that I could not be more deeply stirred than I was when "dear old Norman" (as up to that time I called him) was raised to the dignity of the priesthood.

It was in one of the warmest parts of Victoria and in the month of November. I had great sympathy with the aged Bishop, oppressed as he was by his numerous vestments, each vestment no doubt light but the cumulus of them amounting to no small weight and causing no little inconvenience. From the little guide-book, which gave a detailed account of the ceremony, I learned that the unusual vestments are named the dalmatic and the tunic. He wore also buskins and shoes, white like his vestments, and also white gloves. The orderly way in which the various vestments were taken by the altar-boys to the throne stood in sharp contrast with the way in which, in my young days, the altar-boys carried out less difficult duties.

Norman was the only candidate. He looked rather lonely as he stood awaiting the beginning of the ceremony. "Doesn't he look grand?" whispered his Aunt Catherine to me. His mother, who was in the bench in front of me, heaved a sigh now and again and, if I mistake not, let more than one tear trickle down her wrinkled cheeks. In his deacon's vestments, the stole resting on one shoulder (I forget which) and fastened beneath the other, he looked grand as well as lonely. He also looked healthy, but his subsequent ill-health illustrated the wisdom of not taking looks for a criterion of strength.

Through the kindness of the Administrator, the relatives of the young man were provided with special benches and, what was equally important, with a booklet containing the translation of the prayers and directions employed in the whole rite. Thanks to this booklet and my English Missal, I was enabled to follow the impressive ceremony; and from the same sources I borrow the information that I am permitted to give to the readers of the *Tablet*.

The Bishop sat down almost immediately after the Epistle. The priest acting as Archdeacon called Norman O'Donnell who answered *Adsum* ("present") and advanced to the altar. The Archdeacon said, "Most Rev. Father, our Holy Mother the Church asks that you will ordain this deacon here present to the priesthood." In answer to the Bishop's question, "Do you know him to be worthy?" the following reply was given by the Archdeacon, "So far as human frailty can know, I both know and testify that he

is worthy of the duty of this office." To this the Bishop rejoined in a voice feeble with age, "Thanks be to God." The Bishop then, reading from the book, addressed all assembled and referred to the necessity of having suitable servants in the sanctuary, inviting those to come forward who could prove that the present candidate was unfit for the responsible burden to be placed upon him. We had several jokes about this with Father Norman when the ceremony was over, his brother, Tom, saying that he had felt tempted to tell the Bishop that Norman had often knocked him about at football and had even given him a black eye in the days of their childish pranks.

A beautiful exhortation to the candidate made allusion to Moses and the seventy men chosen by him at God's command to assist him in his office, and to Our Lord who chose seventy-two disciples to aid in the work of the Apostles. "Let your teaching," it continued, "be a spiritual remedy for the people of God; may the sweet odour of your life be a delight to the Church of Christ so that, by preaching and example, you may build a mansion—a household of God—and also that we may not be condemned for promoting you nor you for receiving this great office, but, on the other hand, that we may merit a reward, which reward may God in His mercy grant to us."

At this stage my dear friend prostrated, remaining in that posture of humility while the Litany of the Saints was being recited by the Bishop and the priests. Towards the end of the Litany occurred what was to me a thrilling rite: the Bishop arose and holding the crosier in his left hand, raised his right hand to bless the prostrate deacon saying, "We beseech Thee that Thou wouldst vouchsafe to bless this elect (or, candidate)," then "to bless and sanctify this elect," and a third time "to bless and sanctify and consecrate this elect." He made one sign of the Cross at the first petition, two signs at the second, and three at the third. A cold shiver even now runs through me as I recall that touching ceremony. What an effect it must have upon a priest in after-life when he remembers that thrilling moment!

When the Litany was ended, the young man rose up into a kneeling position while the Bishop and priests in turn pressed their hands upon his head. Afterwards, each priest as well as the Bishop held his right hand extended while the latter prayed to Almighty God to multiply His gifts upon His servant whom He had elected to the duties of the priesthood and to grant him His Divine help faithfully to do what, through God's mercy, he had undertaken to accomplish.

Other prayers followed in which again reference was made to the seventy prudent men who assisted Moses in his difficult mission. The vocation of the sons of Aaron

was also mentioned, and the teachers who worked in the ministry with the Apostles "May he be a prudent co-operator of our Order, may all righteousness shine forth in his life that he may render a good account of the dispensation entrusted to him and so obtain an eternal reward."

The Bishop then arranged the stole as it is worn by priests at Mass, saying to the candidate, "Receive the yoke of the Lord; for His yoke is sweet and His burden light." Placing the chasuble upon him, the Bishop said:—"Receive the priestly garment which signifies charity, for God can increase your charity and the perfection of your work."

In a beautiful prayer, full of exhortation as well as petition, the Bishop proceeds: "O God, Fount of all Sanctity, to Whom belong true consecration and full benediction, pour forth Thy blessings upon this Thy servant whom we set apart for the honor of the priesthood that . . . pondering Thy law day and night he may believe what he reads, teach what he believes and practise what he teaches. May he show forth in his life righteousness, constancy, mercy, fortitude, and the other virtues. May he give good example, strengthen others by his counsel and preserve the gift of Thy ministry pure and unspotted. May he change bread and wine . . . into the Body and Blood of Thy Son and rise, . . . on the day of just and eternal judgment a perfect man . . . pure of conscience, true in faith, and filled with the Holy Spirit."

The *Veni Creator* was then recited by the priests, the Bishop having risen after he intoned the hymn. At this stage the candidate's hands were anointed with the Oil of Catechumens, the prayer accompanying the unction being, "Vouchsafe, O Lord, to consecrate and sanctify these hands through this anointing and our benediction, that whatever they bless may be blessed, and whatever they consecrate may be consecrated and sanctified in the name of Our Lord Jesus Christ."

His hands, which he had held open for the anointing, were now closed by the Bishop who then offered to Norman's touch the chalice, containing wine and water, the Bishop saying, "Receive the power to offer sacrifice to God and to celebrate Mass both for the living and the dead. In the name of the Lord."

Norman was then taken to the side-table and the cloth removed from his hands. His hands having been washed, he went once more before the Bishop and made an offering to him of the lighted candle he had carried during the greater part of the ceremony.

My old friend, now Father Norman, read the Mass word for word with the Bishop, for he was now to *concelebrate*. Even the words of Consecration were said by both at the same instant. He received Holy Communion in the ordinary way, excepting some little details that have escaped my memory.

Standing before the Bishop, the young priest made an Act of Faith, reciting the Apostles' Creed. After this the Bishop imposed both hands upon his head saying to him, "Receive the Holy Ghost, whose sins you shall forgive they are forgiven them and

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whose sins you shall retain they are retained." The Chasuble was then unfolded with the words, "May the Lord invest you with the stole of innocence."

Another touching incident was enacted here. The Bishop took the folded hands of the young priest between his own hands and said in a deeply impressive tone, "Do you promise to me and my successors reverence and obedience?" The answer, "I promise," was given in a voice equally impressive, whereupon the Bishop, kissing him, said, "The peace of the Lord be always with thee," to which Father Norman answered "Amen."

The rite of Ordination was not yet quite finished, for the Bishop still wearing the mitre and holding the crosier in his left hand pronounced upon the young priest the solemn blessing:—"May the Blessing of God, the Father Almighty, descend upon you that you may be blessed in the Order of the Priesthood and that you may offer to Him acceptable sacrifices for the remission of sins. To Him be honor and glory for ever and ever.—Amen."

With some directions as to the three Masses he was to offer up in thanksgiving, the beautiful ceremony ended.

It is needless to say that we eagerly assisted Norman's mother to the altar-rails to receive his first blessing. She was so stunned and overcome by the solemnity of what she had seen that we had no small difficulty in making her understand what we aimed at doing. When Father Norman was laying his hands upon her head, his voice quivered with emotion. How he looked at that moment I cannot say with any authority, for I felt a moistening about my eyes that did not help acuteness of vision. After he had blessed his own special group, he proceeded to give his blessing to each member of the large congregation. By the time the vast assemblage were satisfied, we felt that our temporal wants needed a little attention. The Ordination breakfast could not be truthfully pronounced a dull affair. On the contrary, it was brighter and more genial than any breakfast—not excluding wedding-breakfasts—to which I had ever sat down. We were calling out "Norman" on this side and "Norman" on that, joking him, congratulating him, asking him questions and answering some of his numerous inquiries. But his mother, with a twinkle in her eye, corrected us, "Father Norman, please." "I'll call you Mother Norman," said the poor fellow and kissed her reverently on the forehead.

Next morning we assisted at his First Mass in the convent chapel and received from his hands the Holy Communion. I had one distraction coming to me off and on during Mass: I was thinking of his mother's happiness, and do what I could, I failed to expel that thought once for all from my mind. His parish priest was his guide through the trying ceremony, and he seemed to me more excited even than the young celebrant. The good nuns had prepared the breakfast-table with the delicate taste for which nuns are unequalled. Two of the Sisters had taught Norman in his tender years and regaled us with several little in-

cidents about him which were either very amusing or distinctly edifying. It is now many years since these events happened and I recall several of them with no little difficulty. One incident, however, made an indelible impression upon me, but what effect it had upon the others I cannot say. It was this:—The Rev. Mother asked the good old lady whether she had prayed at Mass that Father Norman might be a Bishop some

day. Mrs. O'Donnell's answer came on the instant, "No, Sister, I only asked God to make him a good priest."

His pious mother's prayers were answered; for during the few years that God spared him, he was a good priest and a zealous priest; and when he went to Heaven he met there, no doubt, many souls who, under God, owed their eternal happiness to his ministrations.

## The Church in New Zealand

THE CHURCH IN TARANAKI: A SKETCH PREPARED FOR THE JUBILEE OF THE PARISH OF HAWERA.

The province of Taranaki was singularly fortunate in the priests and people who laid therein the foundations of the Faith. The priests were sons of that "Gentle France" which had for centuries been carrying on the Divine Apostolate among the Native races of the world, even among the most barbarous peoples. The priests who went out from France gathered in harvests of souls, so rich in every generation that they might well claim for their race the title adopted for his History of the First Crusade by their illustrious countryman, Guibert de Nogent, in the twelfth century.—*Gesta Dei per Francos*.

The people to whom these first priests ministered in Taranaki were Irish, sons of heroes who had fought the good fight and kept the Faith in face of persecution and atrocities lasting for centuries, and which, on the testimony of England's leading statesmen and historians, had been unparalleled in the history of the human race. What Guy H. Scholefield wrote of the Irish is particularly true of the early Irish settlers in Taranaki:

"If ever political despair and economic necessity, extending not over one year or a decade, but over centuries, could drive a people from the land of its birth and traditions, to renew its institutions and its glories under different skies, these motives were present as a goad to the Irish. Possibly there never went forth to the making of new nations so potential a body of men—such a force of character and individuality. Irish ability and common-sense have been at the root of democratic institutions in every part of the new world; Irish bravery and industry have carried entrenchments of difficulty and despair unsuspected by soldiers; Irish intellect has been in the van of culture wherever leisure has succeeded to the arduous struggles of the pioneer."

### NEW PLYMOUTH.

Father Pezant of the Society of Mary was the first priest to visit New Plymouth, and this in the year 1852, when there were not more than forty European Catholics in the whole province. He has the distinction of being the first European to travel from Hawera to New Plymouth by the direct route. In his book, *With the Lost Legion in New Zealand*, Colonel G. Hamilton-Browne has the following reference:

"The late General had not deemed it expedient for the regular troops to enter

the bush—that is to say, to follow the Maoris into the trackless mountains that, covered with enormous forests, constituted the interior of the North Island and surrounded Mt. Egmont. . . . Sir Trevor Chute, however, saw the absolute necessity of carrying the war into the Natives' own country and compelling them to sue for peace.

He had, therefore, determined to force his way due North through the bush to Taranaki and show the Hau Haus that the difficulties of their natural fortifications were not insurmountable. By this march he would pass to the East of Mt. Egmont, and penetrate a country that had never previously, except on one occasion, by Father Pezant, been crossed by a European. On another page he goes on to say: "Every yard of the journey ran through dense bush, and Father Pezant had, with the assistance of Maori guides, walked the distance in two days. . . . The Natives themselves rarely used the route. Father Pezant declared the country to be quite deserted."

He had the whole district from Wanganui to New Plymouth under his charge; and his many journeyings were always on foot, his own shoulders taking the place of pack-horses to carry necessities for Mass and for his personal use. The country was very rough, and the Natives, who almost exclusively inhabited it, were far from friendly with Europeans. Before this time several Catholic families came to the province, but finding no schools in which their children could receive a sound Christian education, they left one after another for more favored districts. They rightly believed that no schools could be called educators, which ignored the first essentials of education. Herein above all lies the chief glory of the Irishman in New Zealand, herein lies his chief contribution to civilisation in Taranaki. The exile from Erin is a traveller for Christ: Saint Brendan's motto is his—*Peregrinari pro Christo*. He is a missionary whose zeal is unbounded; he is an apostle rather than a colonist, and he lives and labors for the things of the spirit rather than for those that appeal to sense. He cultivates his fields and feeds his flock, but he knows that he and his family have souls to nourish, and before he gathers into his own house what is necessary for the first demands of social comfort he builds a modest school into which he brings one or other of the many Sisterhoods in which the Church is fruitful to train his little children in the ways of purity and

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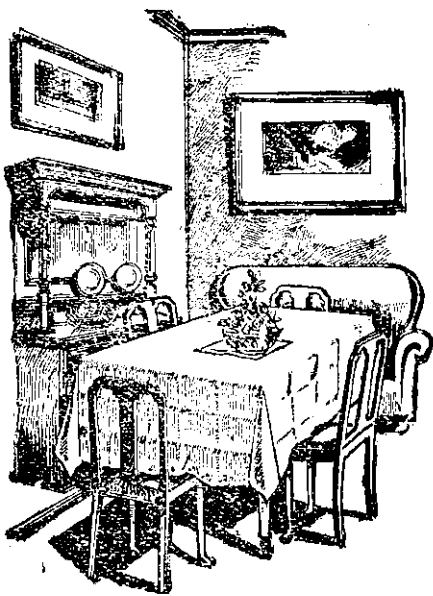
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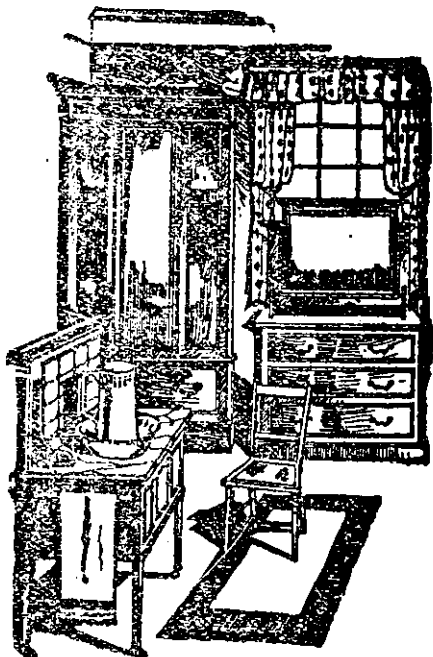


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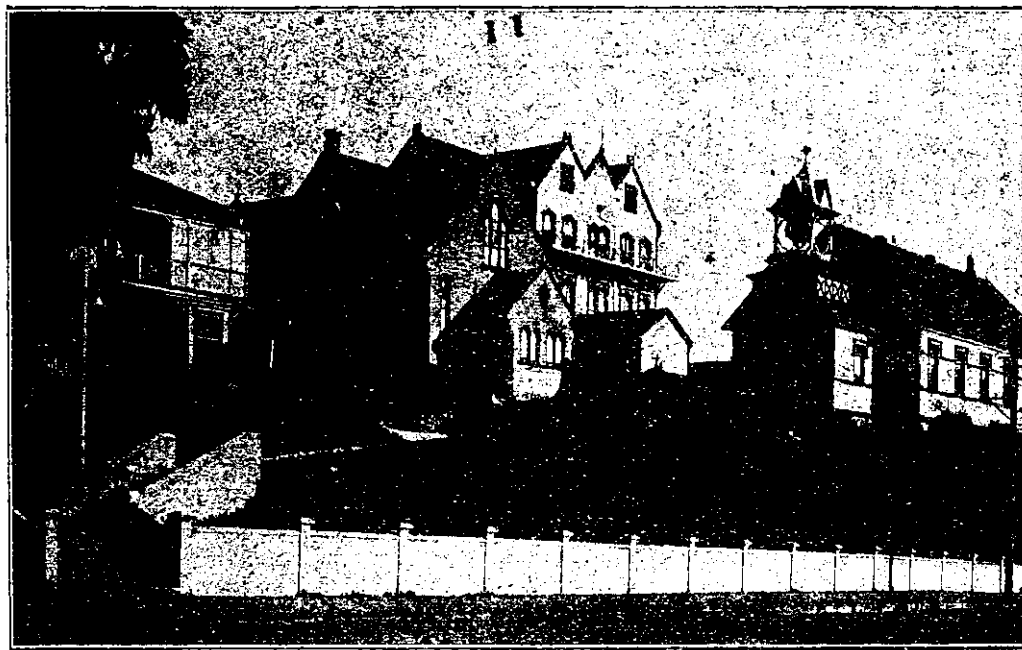


grace. Round about the slopes of Mt. Egmont, that stands like a monarch in the midst of the province, there are in this year 1925 thirteen convent-schools, crowded with happy, bright-faced children, who are in full enjoyment of their Christian heritage, and whose increasing knowledge and love of God encircle with a spiritual beauty our mountain and our fields already so enriched by the lavish hand of nature. If nature and grace are made to commingle in every acre thanks are due to the Irish builders of the Christian schools.

glad to have back the sections in Courtney street, but in 1860 the priest and the soldiers did not foresee how the town would extend. The congregation still increasing, the church was again enlarged by Father Pertuis, who relieved Father Tressalet in 1863

#### FATHER LOUIS ROLLAND.

In 1865 came Father Louis Rolland a man of martial bearing and vigorous intellect, whose name was a household word with the soldiers and their families, and whose memory is still revered throughout the province.



CONVENT AND CATHOLIC SCHOOLS, NEW PLYMOUTH.

In 1856 a grant of a town section in the eastern end of New Plymouth was made to the Catholic Mission by the Government. This was supplemented by a donation of four sections adjoining it from Mr. Richard Brown, a local merchant. Mr. Brown was treacherously shot in 1860 by a surprise party of Natives, the man who killed him being Tawatiki, who had been recently in his employ. About this same year one or two companies of the Fifty-sixth regiment were sent from Auckland to deal with the Puketapu Feud, and being composed of a number of excellent Irish Catholics, signs of active life soon began to appear in the little mission. The soldiers built a little church out of their pay on the land in Courtney street. These pioneers must have been proud of their new church which was large enough to seat thirty persons, and the one day in each month when Mass was offered must have been a red-lettered day for them.

#### FATHER TRESSALET.

In 1860 when the Maori Rebellion broke out and a large number of troops, amongst them many Catholics, were stationed in New Plymouth, it was found necessary to appoint a resident priest; and so in 1860 Father Tressalet came to attend to the spiritual needs of the people. The soldiers, finding it inconvenient to march to Mass from Marsden Hill to Courtney Street, lifted the church in their own hands, set it down on the present elevated site on Devon street, and then enlarged it. Father Lynch would be now

His parish extended from the White Cliffs to Kai Iwi, and he travelled it several times a year from end to end. He was not only parish priest but military chaplain also, for he loved the troops and was with them wherever there was a likelihood of fighting. He knew no fear. More than once his hat was riddled with bullets, but he would continue his ministrations with that same smile which in after years continued to charm his friends. I often tried to get the old bullet-riddled hat, contending that the church in Taranaki had a right to it. "I am no saint," the old priest would reply, "and I intend to leave no relics behind me." He was the subject of a classic eulogy from Major Von Tempsky; it was published simultaneously with the account of the gallant Major's death, which took place a few days after he had written it:

"On that grey and rainy morning, August 21, 1868, when the snoring water of the Waingongoro were muttering of floods and fury to come, when our 300 mustered silently in column on parade ground, one man made his appearance, who at once drew all eyes upon him with silent wonder. His garb was most peculiar: scant, but long skirts shrouded his nether garments, and an old water-proof sheet hung loosely over his shoulders. Weapons, he had none; but there was a "warlike cock" in the position of his broad-brimmed, old felt hat, and a self-confidence in the attitude in which he leaned on his walking-stick, which said here stands a man without fear. Who is it? Look



THE LATE FATHER ROLLAND.

underneath the flap of his clerical hat and the frank, good-humored, brave countenance of Father Rolland will meet you. There he was, lightly arrayed for a march, of which no one could say what the ending would be. With a good-humored smile he answered my question as to what on earth had brought him there? He said that in holding evening service he had told his flock he would accompany them on the morrow, and there he was. True, there stood a Good Shepherd! Through the rapid river, waist deep, along the forest track, across ominous looking clearings where at any moment a volley from an ambuscade could have swept our ranks, Father Rolland marched cheerfully and manfully on, ever ready with a kind word, a playful sentence, to any man who passed him. And when at last in the clearings of Nautu-o-te-Manu the storm of bullets swept upon us, he did not wait in the rear for men to be brought to him, but ran with the rest of us forward against the enemy's position. So soon as any man dropped, he was by his side. He did not ask 'Are you a Catholic, or are you a Protestant?' but, kneeling, prayed for his last word. Thrice noble conduct in a century of utilitarian tendencies! What Catholic on that expedition could have felt fear when he saw Father Rolland at his side smiling at death, a living personification of many a text preached? What Catholic could have felt otherwise than proud of being a Catholic on that day on Father Rolland's account?"

(To be continued.)

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## Current Topics

### A Sinister Move

Catholic papers from abroad see a sinister influence at work in the French Government on behalf of Caillaux. One paper tells us that the Masonic Government of Herriot is absolutely shameless, as bad as in the worst days of Combes. That arch-scoundrel Caillaux, who did his best to sell France to Germany and who got off lightly with a few years exile, has been amnestied and publicly whitewashed by Herriot himself. According to the French Premier, Caillaux has never been guilty of treachery towards his country. Such a pronouncement from a man in such a position is positively dangerous, for Herriot will think nothing of doing as Caillaux did and with a clear conscience! Malvy, perhaps, was not such a rascal, but he deserved all he got. The Masonic Lodges have something up their sleeve. Caillaux served them well, and he is needed for future services. Herriot is probably not clever enough and so Caillaux will take his succession. It is time a Cromwell of sorts, or a Mussolini appeared in *la douce France* to pack out all the *canaille* of the Grand Orient, aprons, trowels and all.

### A "Popular" Bible

Our Calcutta contemporary, the *Catholic Herald of India*, shows scant respect for the dignity of those scholarly people who believe they were sent into the world for the specific purpose of tinkering with the Bible. From time to time in the history of the world, it says, men have thought that the Bible was not sufficiently open to the man-in-the-street. Saur John Wyeliff began, the so-called Reformers took it up, Royal Commissions, etc., have continued the tradition, and now we have come to the era of Harcourt, Haymans, and Moffat who, not content with "ye Bybel in ye English tongue," want a Bible in up-to-date lingo, doncherknow." The older men made exegetical and theological slips, while the moderns not only keep the mistakes but add bad taste and worse style. No doubt the Bible should be readable and even as understandable as possible, but the whole tendency reposes on a double fallacy. First, that an antiquated or elevated style repels the reader. On that principle we'd have to have half a dozen collateral versions, one for the don in sequepdalian vocables, another for the business man in terms of bulls and bears, one for the sportsman in horsey language, another for schoolboys with plenty of "rippings" and "rotters," sprinkled throughout its pages; yet another for flappers in heliotrope and organdie, and finally, one for the man in the gutter, a real Saxon edition. It is of universal experience that the books we revere are all written in a language above our daily talk. Shakspeare and Tennyson we treasure and revere, while Kipling and Jerome K. Jerome merely amuse us. The Bible is not meant to amuse. The second fallacy is that the open Bible is the open door to Heaven. You might as well say the British Pharmacopoeia is an open door to health. Just try it on a sick man and jot down the result. The Bible is full

of "hard things" and needs not only an expert explanation but the infallible guidance of the Holy Spirit. That is where the Catholic Church comes in.

### How the Blacks Enlisted

When during the war the cables told us of the burning enthusiasm with which the blacks in Africa rushed to the colors for the purpose of wiping German Junkerdom off the slate we were not a little sceptical about that self-same enthusiasm. We felt that it was much too fervid to have been born outside Paris or London. However, according to the Home papers, a case has just been tried in the French Courts which throws a side-light upon the manner in which the blacks were persuaded to fight for democracy and the rights of small nations. M. Diagne, who sits in the French Chamber as one of the deputies for Senegal, sued a periodical, *Les Continents*, for libelling him in an article which said that he had received illegal money rewards for recruiting black troops for the French Army during the war. He won his case, but incidentally it was shown that prior to his taking up the work of recruiting in 1917 it was conducted by atrocious methods of violence. "It was not recruiting, but a slave hunt," said one witness. Villages were surrounded by armed forces, and the able-bodied men were marched off as prisoners to be sent to fight on the Yser and the Somme. It was deposed that early in 1917 the Governor of French West Africa asked for white troops for the work and for 45,000 bombs and hand grenades and four bombing aeroplanes to help in the recruiting and to deal with possible revolts. A British Catholic paper says numbers of the black troops thus enslaved were mere savages, and that long before this trial there was evidence that many of them brought the methods of African savagery to the French battlefields. We believe the term "savage" to have a much wider application.

### "Below the Standard"

Under the above caption the *Catholic Times* discusses the standard of living endured by the bulk of the laboring classes in England; and if figures can be said to speak, those marshalled by our contemporary certainly declare that to be a "free-born Englishman" has its drawbacks. It is estimated that £3 10s per week is the lowest upon which an average English family can live reasonably with thrift and without luxury. Professor A. M. Carr Saunders is quoted as saying that the household budget totalled up to 62s 4d per week for a family of five. In this estimate he allowed 26s 3d for the week's food, an average of 3s 9d per day, or 9d per person per day. Taking his low figure of 8s 10d for rent, the two items account for 35s 1d. For clothing he allowed 11s 3d per week, representing £7 3s per annum for the man's working and other clothes. Turning to the other side of the picture, our contemporary goes to the *Morning Post*, a journal not entirely saturated with Bolshev-

ism, for statistics of the excess profits paid by the public for certain foods:—

On Bread	...	...	£52,000,000
On Meat	...	...	78,000,000
On Milk	...	...	45,000,000
Total	...	...	£175,000,000

In the course of its articles the *Post* quotes Sir Charles Fielding, late Director of Food Production, on the subject of milk. Sir Charles estimates that with milk at 8d per quart the consumer pays:—

	Per annum
To the Farmers (at 3½d per quart) ... ..	£53,000,000
To the Railway Companies (at ½d per quart) ... ..	3,500,000
To the Town Dairy Distributors (at 4d per quart) ... ..	56,500,000

It should be remembered that £175,000,000, to quote the *Morning Post*, "is over and above what is paid to the farmers and railways, the miller, the baker, and the butcher and allies, after allowing not only for their cost, but also for 10 per cent. profit throughout." The *Catholic Times*, commenting on the conditions, says that with unemployed numbering over a million, one wonders how many homes are facing the winter with despair in their hearts and a reduced vitality. It is a reproach to our common Christianity that so many thousands of our fellow-creatures are underfed and a still greater number scandalously housed. Both politicians and property owners consider themselves entitled to ignore Christian guidance in exercising political and economic power. Modern Governments consider themselves entitled to expect or to coerce the clergy to agree with them. What Christian Church outside the Catholic protests against the secularisation of political, social, and economic life?

### Advertising New Zealand

The other day the local papers informed us that the new Publicity board set up by the New Zealand Government is to launch out in a programme of intensive advertising. The United Kingdom, Canada, South Africa, India, and the United States are to be decorated with picture posters displaying the beauties and advantages of New Zealand. That is just as it should be; but we hope that this new board will not permit its zeal to outride truth to the end that humble folk will be persuaded to leave their own country in the belief that all New Zealand workmen live in ten-roomed houses, each one of which is on its own ten-acre plot, which in turn is divided into compartments for the orchard, the poultry run, the stock paddock, the stables, and the garage. We have a vivid recollection of an address on New Zealand delivered in 1922 in London before the Royal Society of Arts by Lieutenant-Colonel Sir Thomas Bibe Robinson, Colonel the Hon. Sir James Allen, K.C.B., High Commissioner for New Zealand, presided, and he sat looking his audience fair in the eye whilst the lecturer told how this fair land was calling from the Antipodes for immigrants and de-

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scribed the shower of gold that would fall into the laps of those who were bold enough to try their fortunes in the Southern Seas. To clinch his argument he said "the rivers are so full of fish that it was no unusual sight to see the wild pigs catching and eating them." When the gallant Lieut-Col. sat down, the Chairman essayed to try his hand at painting the lily white. Trout up to 37lbs could be caught with rod and line. Kingfish ran up to 80lbs, and Sir James asked his audience to close their eyes and imagine the sport an 80lb fish would give an angler on the road and line. The next advertiser was the Hon. A. M. Myers, member of the New Zealand Ministry, 1915-19. According to this gentleman, unemployment was unknown in New Zealand. Free access to land was given to people of comparatively small means. Failure in N.Z. was next to impossible, or words to that effect. We have no wish to hear New Zealand cried down, but we hope that in the hurricane of international advertising about to commence the Publicity board will neither overlook nor submerge the statement of the Government Statistician that "in New Zealand one person in every seven is living in conditions which at the worst are distinctly dangerous and at the best are unfavorable to the maintenance of a proper standard of health and decency." There is an old proverb which counsels us to tell the truth and shame the devil. Let us hope that the Publicity board will paste that proverb on its office wall, and that when it is designing picture posters it will look at it often and ponder it deeply.

### The Guild System

Socialists who have been disillusioned as to the Utopia proposed for them by German dreamers now and then turn their attention to the past and ask themselves if the revival of the ancient guilds would help to solve their problems and free them from the dangers of the Servile State, into which all the victories won by Labor seem to be leading the worker by the pathway of compromise. As Mr. Belloc points out in his famous book, when united action and persistent agitation win for the men better hours, better homes, better wages, and better treatment, the result seems invariably to be a loss of economic and political independence which, did they but realise it, is not made up for by their material victories. The point is precisely there: their gains are material, and their losses are on a higher plane. The old guilds certainly gave men independence and dignity, and it is not astonishing that thinkers should turn towards them when they realise how they are losing these priceless things in the grasp of the modern Servile State, which is the State of the present day. No doubt the guilds originally sprang from the need men felt of uniting their forces to defend their interests. There were guilds of a sort in pagan times, but it was under the influence of Christianity that the medieval guilds acquired their power and their beneficent influence. In truly Christian times each guild had its own patron saint and its chaplain and its religious aspects, just as Hibernians have in our time. And all the workings of

the guild were inspired and quickened by Christian faith and by Christian charity. When men talk of what the guilds did and of the chances of reviving them, it is important to remember that fact; and to consider that in our time, when States are frankly atheistic, and when religion means nothing for the masses, to revive the guilds would be but to bring back the lifeless skeletons of the ancient institutions. Moreover, the men of the ancient guilds were not, as the men are to-day, always insisting on their rights, for they also recognised their duties, and religion moved them to fulfil them conscientiously.

### Religion the Mainspring

Without religion it is impossible for men to regain the honest, unselfish outlook of the ancient workers. What hope is there of persuading the average worker of our time that it is verging on usury to seek for profit beyond what is sufficient to maintain a man and his family in the decent affluence which befits their station in life, whatever it may be? That, which is the standard set by Leo XIII. is precisely the condition with which the men of medieval times were content. They regarded usury and the seeking after hoarded wealth as something wrong and sinful. Christianity taught the rich that they were but trustees and that they had certain binding obligations towards their poor neighbors—a matter which troubles the consciences of but few capitalists of our day. In the old regime to overreach one's neighbor in dealing was dishonest. It is still the same, but unhallowed custom has made it a respectable sort of robbery. In the old days the cost of production and the maintenance of the producer were the factors which determined price: to-day price is determined by an estimation of how much can be extracted from the pockets of the buyers. We know of an instance in which a New Zealand lady went into a drapery establishment and asked the price of a fur coat. She was told that it was eighty guineas. As she turned away the vendor came down to sixty-five, and finally to fifty. In this case, which is a type of many others, there was, in plain words, an attempt to rob that customer of thirty guineas. And yet the proprietor of the establishment held his head high, and would resent being called what he was at heart—a thief. Against such sharp dealing the old guilds made a determined stand. They had heavy fines which they imposed on any guildsmen who tried to "have" customers by such fraudulent practices. All misrepresentation of the value of goods, all falsification, all efforts at passing off shoddy as the real thing were heavily punished. The old worker took a pride in his work and did not try to extort unjust gains from his customers. Compare that state of things with what obtains commonly now, and ask yourself what hope there is of making the guilds what they once were?

### Medieval Methods

Mr. Maynard, in a very enlightening article in the *Catholic World*, thus tells us how prices were fixed in medieval years:—"In the early days of the crafts the customer would engage the artificer to do a

certain piece of work, paying him not by the day or the hour, but for the completed article, for which the customer would supply the material. Thus a man who wanted a coat would take his cloth to the tailor and bargain for the finished article, or the wood to the carpenter who would undertake to supply a table. Later, with the development of trade, craftsmen made coats or tables, as they had time, for prospective customers, thus maintaining a regular supply of work. They began to employ journeymen and indentured apprentices. For the work done the bill would be made out somewhat as follows:

Journeyman's or 'prentice's time (charged at actual cost). Plus Master's time (at a higher rate but not more than double). Cost of material and incidental charges.

No profit was made on the material, except when there was some small amount to cover the time spent in purchase, and there was no profit on the labor of the journeyman. To have charged such would have seemed usurious to the master. Perhaps the spirit of the crafts may best be described in the words of a proclamation issued during the reign of Edward III: "That so no knavery, false workmanship, or deceit shall be found in any manner in the said mysteries, for the honor of the good folks of the said mysteries and for the common profit of the people." [Mysteries here mean guilds.] The guilds grew powerful, and their strict regulations and their sterling honesty kept them powerful. Mr. Maynard describes how they worked, thus: "If to the world at large the guilds brought the certainty of a fair price and honest workmanship and to its members protection against the dangers of external competition and internal roguery, the result was based upon and attained by the principle of mastership within the guild. A boy was apprenticed to a craft for seven, three, or two years, according to the craft and the stage in its history, and became, on the expiration of his indenture, a journeyman, which he only remained until, by habits of industry and thrift or the fortunate chance of marriage with his master's daughter, he could set up as a master himself. The relationship of the master to both apprentice and journeyman was that of a father to his family. This status was not permanent because their normal expectation was that, when the legal bond of the apprentice had expired and capital and experience were acquired, they too would gain their independence and the full freedom of the guild. The modern workman's economic philosophy is bounded by tolerable and secure employment and the wages envelope on Saturday: to the medieval workman wages marked but a stage towards frugal and honorable independence." The Reformation plundered the guilds and the monasteries, and out of the "fat of sacrilege" grew capitalism, and religion died. Not until the old Christian spirit which was killed is revived will the guilds be what they once were in Europe.

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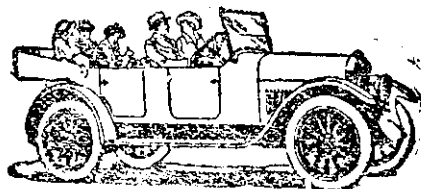
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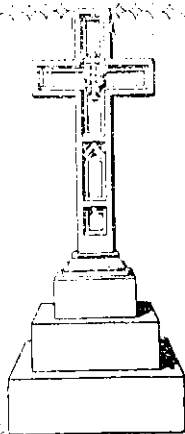
  
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# The Montessori Method and Catholicism

(EDWIN M. STANDING, B.Sc., in the *Irish Rosary*.)

Most educational movements have certain more or less definite spiritual affinities. These may be clearly known and consciously acknowledged—as in the case of Jesuit Colleges and Convent Schools, or of Sectarian institutions, such as those carried on under the auspices of the Anglicans, Baptists, or Seventh Day Adventists. In other cases, however, the spiritual affinities are known only by implication, as, for example, in those schools where it is proclaimed that “no religious dogma is taught,” or where there is “ample liberty for each to believe as he pleases.”

One of the most striking and vigorous educational movements of our day is that which is associated with the name of the great Italian Lady Doctor, Maria Montessori. In less than two decades, schools according to her method have been established in practically every country in Europe. And not only in Europe, but also in America, Africa, Australia, Palestine, and even in India and China. Furthermore, not only those directly interested in education, but in addition psychologists, doctors, statesmen, scientists, artists and philosophers have felt the impact of this movement, and have responded to it in various ways.

Not the least concerned at its rapid development are those leaders of the different religious denominations, who are particularly interested in the religious training of the young. “What are the spiritual affinities of this Montessori Movement? What is its religious trend? Or has it any special religious affinities at all?” These are the questions that are being asked about it. And the conclusions that are come to are interesting and instructive, and at first sight not a little puzzling.

On the one hand we find a certain number of Catholic writers vigorously sounding the note of alarm. They announce that they have discovered in it the seeds of heresy. It is based, they say, on a philosophy which is a glorification of the natural man, and implicitly denies the Doctrine of the Fall.

Yet, in spite of these vigorous denunciations, the Montessori movement steadily continues to grow. Students come literally from every quarter of the globe to study the method; fresh converts are being made, and new schools are springing up, and these not only amongst Protestants but actually in Catholic Convents—spreading these pernicious doctrines, as it were in the very bosom of the Church.

Now the curious thing about it all is this, that while a few Catholic theologians fight shy of the Montessori principles—because they think they have detected in them anti-Catholic tendencies—certain Protestants, who have kept a discerning eye on the history of the movement in various countries, have been seized with the uncomfortable apprehension that there exists some mysterious but essential connection between the Montessori movement and Catholicism.

On the face of it, there seems to be much more to be said from their point of view.

In the first place, the movement is known to have emanated from Italy—a Catholic country; and the most successful pioneer work was done in that country and in Spain—another stronghold of Catholicism. Furthermore, those who have come into intimate personal contact with Doctor Montessori know her to be a genuine—in fact an ardent—Catholic. She has had personal interviews with the late and also the present Holy Father. The writer himself has seen a signed photo of the late Pope which had been presented to the Dottressa in fatherly recognition of her work among the *Bambini*. It was accompanied by a few written words of sympathy and encouragement.

It is not difficult to imagine Protestants of a certain type—ever watchful against the “subtle machinations of Rome”—reading into these simple circumstances, evidences of a new and subtle form of Popish propaganda. But this is not all that can be said from the Protestants’ point of view. The strongest argument has still to be stated, and even to a Catholic, it is a very interesting one.

It is this. It has happened—whether by chance or otherwise (we think otherwise)—that a considerable number of those persons in Protestant countries, who have thrown themselves most enthusiastically and persistently into the movement, have actually become converts to Rome. The present writer himself knows personally some half-dozen of the leading supporters of the Montessori movement—from America, England, and Holland—who have thus been led to change their religious convictions. It is small wonder, therefore that, knowing these things, certain Protestants have acquired an uneasy feeling that the “Trail of Rome” is over the movement. Indeed, one would not be surprised to hear it said in some quarters that the whole Montessori movement—“if you could only get to the bottom of it”—is another Jesuit Plot!

How is this paradoxical state of affairs to be accounted for? Whatever else it may mean, it certainly suggests that the Montessori method is not such a simple thing as some would suppose; otherwise it could hardly combine in itself, without contradiction, elements which give rise to such contradictory criticisms.

It would be beyond the scope of a short article to attempt to answer this question in detail: the following suggestions must suffice:

First, with regard to the objections which have been raised by a few Catholic theologians. For the most part these generally spring from a misapprehension of what Dr. Montessori means by Liberty in Education. It sometimes happens that students of her writings—not of her method as actually seen in practice—read into them the notion that Liberty in Education means that the child is allowed to do just what it likes. In other words, that its natural instincts are to be allowed free play in every direction. Dr. Montessori, of course, does not mean this, though certain passages in her books—taken

out of their true context—might give some such impression. We will give a few passages which bear on this point:—

“Discipline must come through liberty. Here is a great principle which is difficult for the followers of the ordinary school methods to understand. . . .

“If discipline is founded upon liberty, the discipline itself must necessarily be *active*. We do not consider an individual disciplined only when he has been rendered artificially silent and as immovable as a paralytic. He is an individual annihilated, not disciplined. . . .

“The first idea that the child must acquire, in order to be actively disciplined, is that of the difference between *good* and *evil*; and the task of the educator lies in seeing that the child does not confound *good* with *immobility*, and *evil* with *activity*, as often happens in the old-time discipline. And all this because our aim is to discipline for activity, for work, for good—not for immobility and not for passivity.

“A room in which all the children move about usefully, intelligently, and voluntarily, without committing any rough or rude act, would seem to me a class-room very well disciplined indeed.”

It will be seen from these passages that the doctrine of discipline by liberty is by no means the same thing as allowing all the natural instincts to go unchecked. It is not an untrammelled glorification of the “natural man.”

In any case it would be absurd to suggest that Mme. Montessori, who is a loyal Catholic, could disbelieve in the doctrine of the Fall of Man. The present writer once heard Dr. Montessori discussing the question of Infant Baptism with a Quaker. The latter, in common with most of the Sect to which he belonged, was much disquieted over the teaching of the Church in regard to the fate of babies who die unbaptised. Dr. Montessori, after some preliminary remarks as to the limited function of the intellect and the necessity of Faith, expressed herself as follows: “When you come to a more intimate knowledge of the Catholic Church, you will realise more and more—not that she is anxious to retain the effects of sin—but rather that she does everything she can to get rid of them.” And later on, when the Quaker was taking his leave she remarked: “You need not worry yourself over the unbaptised babies! You may rest assured that—*anxious* as you are yourself about their welfare—Almighty God is infinitely more so.” (The Quaker, by the way, has since become a Catholic.)

It is only fair to mention, however, that Madame Montessori never makes the slightest attempt to proselytise amongst the hundreds of students that come from all over the world to attend her courses; and seldom, if ever, directly refers to her particular religious convictions, unless definitely challenged. In fact—in the writer’s opinion—she is inclined to keep them too much in the background. (To be continued.)



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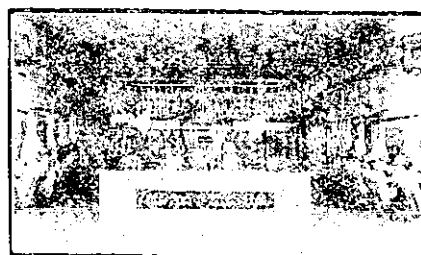
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# Ladies' Retreat, Teschemakers

The eighth annual Retreat for ladies was conducted this year by Very Rev. Prior Hogan, O.P., of Melbourne. The retreatants numbered one hundred and one, many of whom journeyed from as far north and south as Christchurch and Invercargill. Teschemakers is a beauty spot at all times, but its lawns, shrubs, and wonderful old trees

of one's state." "The history of this institution," says Père Lacordaire, "is one of the fairest pages of all literature."

His Lordship Bishop Whyte arrived for the close of the Retreat, and delighted all with his lecture on Lourdes, illustrated by lantern slides. Apropos of Lourdes—there is a grotto of unique design in course of erection

everywhere and often. Judging by the growing numbers here there should be no future difficulty in fulfilling our Holy Father's wish. A recent writer says: "Our Catholic laity are simply hungering for something of the kind. Wherever the movement has begun it has prospered, and results are little short of amazing." He quotes figures showing that in one small country, 1500 lay people entered enclosed Retreats in one year. Continuing, he says, "Mediocrity is the greatest



Group of retreatants at close of annual Retreat held at St. Patrick's Dominican Convent, Teschemakers, January 2, 1925.

never before looked so beautiful. December's showers had given them a beauty all their own. On Sunday there was Exposition of the Blessed Sacrament, and it was edifying to see one large group after another taking its place for adoration. The altar and sanctuary were a glow of crimson and gold. The retreatants supplied their own choir for daily Benediction, Stations of the Cross, and Rosary Hymns. New seats and kneelers with crimson upholstered cushions filled the body of the pretty Gothic chapel.

The Prior professed twenty-three retreatants as Tertiaries of St. Dominic, and twenty-one were received. Each took as her patron or patroness one of the many Saints or Beati of the Dominican Order. Speaking of Tertiaries the Prior said: "A Tertiary living in the world is a true member of the Order of St. Dominic, and in consequence participates in all the merits of the Order accumulated through the seven centuries. Tertiaries have a share in all the indulgences with which the Popes have enriched the Order. Its regulations do not overburden life, nor form any obstacle to the observance of the social duties

on the main lawn. A statue of Bernadette kneeling at the entrance is to complete one of the most original grottos yet seen. After the closing Benediction his Lordship addressed the retreatants. He congratulated them on their numbers, and on the fervor and earnestness with which they performed the exercises of the Retreat. He exhorted them to become apostles by making known to their friends the value of these Retreats for soul and body, and by inviting these friends to accompany them next year. He hoped all would use their influence in helping to get the men-folk to attend their Retreat at Mosgiel this month. If the laity once realised what a Retreat meant to them, there would be no need for exhortation; the difficulty would be to know how to accommodate the numbers!

The Prior reiterated the opinion expressed by his predecessors—that this sequestered beauty spot was surely planned for enclosed Retreats, and just at a time when such Retreats are petitioned for and so earnestly recommended by Our Holy Father, Pope Pius XI, whose wish is to have such conducted

course in all religious movements. Expect little and you get little. Be satisfied with a minimum and you shrivel up enthusiasm. Religion is the best and happiest and most interesting thing in the world, and nowhere is it better presented than in the enclosed Retreat. Draw the flower of our Catholic laity into Retreats, and the inevitable result will be a deepening of our Catholic life with far-reaching effects in good works of all kinds." With the modern disease of feverish unrest and excitement, rush, and turmoil, the soul is distressed and weakened, and if it does not retire occasionally into retreat, it preserves with extreme difficulty its spiritual life.

Far from the world, O Lord, I flee,  
From strife and tumult far,  
From scenes where Satan wages still  
His most successful war.

The calm Retreat, the silent shade,  
With prayer and praise agree,  
And seem by Thy sweet bounty made  
For all who follow Thee.

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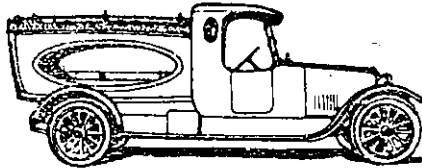


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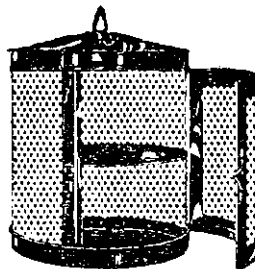
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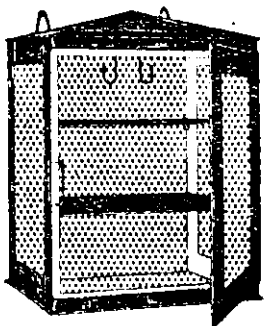
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If happy faces and ringing laughter are any proof of inward joy and happiness then the retreatants who left Teschemakers were happy, for, as his Lordship the Bishop and the Prior bade adieu to one motor bus full after another, one saw nothing but joy in every face, the joy that inspires strength and fortitude and blesses one with perseverance in doing whatever work God gives one to do.

Take joy home,  
And make a place in thy great heart for her;  
And give her time to grow and cherish her.  
Then will she often come and sing to thee,  
When thou art working with the furrows,  
aye,  
Or weeding in the sacred hour of dawn.  
It is a comely fashion to be glad—  
Joy is the grace we say to God.

### HOME OF COMPASSION: LAUNDRY APPEAL

Sir,—I notice in a recent issue of the *Tablet* that that veteran of apostolic charity, Mother Aubert had received through the kind offices of your contributor, Anne, an offering for her admirable Homes. Further, from the good Mother's acknowledgement, I find that the donation is being banked by her to the credit of the steam laundry fund. This is, so far as I have noticed, the first mention of the much-wanted laundry, and I congratulate you on having been the means of bringing the matter forward.

As a result of your notice, my own cheque has gone forward to Island Bay, and if you are prepared to open a list, you may begin it with my donation of ten guineas which you were instrumental in securing. Mother Aubert tells us consistently that she draws on the Bank of Providence to advance the material as well as the spiritual interests of her wonderful all-New Zealand Institute, but the cheques on that bank have to be exchanged for others on every-day forms for every-day banks before contractors will respect them. We, Catholics and non-Catholics are in other words, the instruments of that ever-kind Providence.

The Wellington Homes are the admiration of a very wide public, and quite lately a very influential and observant body—the Film Companies of Wellington—paid over the entire proceeds of their first mammoth function to this charity. Such precedence was a marked recognition of the worth of the Homes of Compassion. With all the generous giving resultant from widespread admiration many handicaps are still experienced by the zealous workers—notably in the laundry department. Every reason of convenience, no less than the more serious matter of hygienic precaution will surely make a strong plea for the early establishment of the projected steam laundry. Incidentally I may say that I have since heard that the plans will involve an expenditure of £7500. This means generous giving and to your lady readers who appreciate these things better than mere men, I ask that you present this plea.

It is put forward in the year of the canonisation of the inspirer of the Home of Compassion—the saintly Curé d'Arès—and his legion of devout clients could scarcely honor

him in a better way in this Holy Year, than by giving alms to the sterling charity which he has so splendidly blessed.

Yours, etc.,

—H. P

### OBITUARY

#### MRS. C. McGRANE, OHAKUNE.

At Ohakune, on December 20, the death occurred of a popular and well-known former resident of Taumarunui in the person of Mrs. Catherine McGrane. The late Mrs. McGrane was born in Victoria, Australia, 58 years ago, and she came to New Zealand over 30 years ago. Mr. and Mrs. McGrane settled first at Dunedin and later at Wellington. They came further north to the King Country and in 1908 Mrs. McGrane took over the Railway Hotel, opposite the railway station, which she conducted for about eight years. She later lived at Rangaroa and Ohakune. Mrs. McGrane was a popular resident of Taumarunui, and a great worker in the interests of the Catholic Church. She also endeared herself to many by her generous work of a charitable nature and was unflinching in her efforts to help and cheer the sick. She was married before her arrival in New Zealand and adopted a niece, now Mrs. E. H. Richardson, of Ohakune. She is survived by her husband (Mr. Martin McGrane, Ohakune), niece, and four sisters—Mrs. H. McCambridge (Matamata), Mrs. O. Kennedy (Victoria), Mrs. R. Cullen (Victoria), and Sister Aidan. Another sister predeceased her. Her three brothers are John (Queensland), Michael (Victoria), and James (Sydney).—R.I.P.

#### MR. THOMAS MCCANN, ADDISONS.

There passed away at his residence, Shamrock Hotel, Addisons, on November 30, a well-known and most respected pioneer settler of the Buller district, in the person of Mr. Thomas McCann. Born in Co. Longford, Ireland, 87 years ago, he came as a young man to Australia in 1860 and followed the goldfields of Victoria, later coming to New Zealand and following gold rushes in Otago, Hokitika, and Addisons' Flat. In the latter place (where he had resided ever since) he was married in 1875 to Mary O'Gorman, of Co. Kerry, Ireland. The late McCann engaged in gold mining pursuits until eighteen years ago, when he became proprietor of the Shamrock Hotel. He was a man of many estimable qualities and by his genial and hospitable disposition endeared himself to a wide circle of friends. The deceased was an exemplary Catholic, a most patriotic Irishman, and was associated with the first Hibernian Society established in New Zealand. Although he had reached an advanced age he enjoyed good health to the last, and the end came peacefully. He died fortified by the last Sacred rites of the Church, being attended by Rev. Father Devlin. The interment took place at Addisons Cemetery, and was largely attended; Rev. Father Sweeney officiating. The deceased leaves a widow and family of nine to mourn their loss, a daughter and son having predeceased him. He also leaves several grandchildren. The daughters are—

Mesdames McMillan, Kilgour, O'Gorman, Dove, and Miss A. McCann; the sons—Messrs Patrick, Thomas, John, and Francis. To the bereaved wife and family the sympathy of a wide circle of friends is extended.—R.I.P.

#### MR. P. J. KELLY, FEILDING.

With deep regret the death is announced of Mr. Patrick James Kelly, barrister and solicitor, of Feilding, which occurred on December 25, fortified by the rites of Holy Church. The deceased was the third son of Mr. Thomas Kelly, of Awatuna, West Coast. The late Mr. Kelly was articled by Mr. James Park, Crown Prosecutor of Hokitika. He afterwards removed to Invercargill, then to Palmerston North, where he met Mr. A. M. Ongley, finally opening a practice in Feilding which they carried on successfully for twenty years. He leaves a wife, son, and daughter, also four brothers—John, Michael, and Lawrence (Awatuna), and Joseph (Ruatapu), and one sister (Mrs. York, of Ohakune). The funeral, which was very largely attended, testified to the respect in which the deceased was held. Many floral tributes were forwarded by friends and different local bodies in which the late Mr. Kelly had been closely associated. The "Dead March" was played as the remains were borne from the church. Rev. Father Murphy (cousin of the deceased) officiated at the church and graveside, assisted by Fathers Cahill (Feilding), and Doolaghty (Palmerston North).—R.I.P.

#### MR. J. C. CONNOLLEY, PORT CHALMERS.

Few have been more closely associated with the history of Port Chalmers during the past fifty years than the late Mr. John Charles Connolley, who recently passed away. As a young man he experienced pioneering life in Queensland, and also visited many seaports throughout Australasia before settling down at Port Chalmers. Opening a hairdressing saloon and tobacconist's shop, he retained his touch to some extent with seafaring life, his business premises being popular with the crews of vessels trading to the port of Otago. Though their welcome was never profuse, it was always sincere. Although Mr. Connolley had been in poor health for the past two years, he was always interesting. He knew Port Chalmers when every second person was a captain, and tales of whaling days contained more than an echo of romance as he recounted them. The late Mr. Connolley did not altogether confine his activities to tonsorial effort. He displayed remarkable skill as a dentist, and extracted many an aching molar, children as well as adults availing themselves of his services. Mr. Connolley also displayed an interest in geological strata, and in his strolls about the hillsides collected many interesting specimens. An outcrop of lignite coal near the Mihiwaka railway tunnel is known as "Connolley's coal mine." Probably his greatest attention, apart from business, was devoted to mechanical invention. Mr. Connolley developed an apparatus for the launching of lifeboats from stranded vessels, and, although the invention was not adopted by shipowners, the working model was examined by people interested in salvage

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equipment for passenger steamers. The deceased is further credited with having first thought out the present method of conveying rainwater from the roofs of railway carriages by way of the hollow stanchions on the car platforms. He also invented a method of attaching the pneumatic cushion near the axle instead of outside the rim of motor vehicle wheels. The late Mr. Connolley, who is survived by one son, Mr. James Connolley, will be greatly missed by the people of Port Chalmers.—R.I.P.

## Diocesan News

### Archdiocese of Wellington

(From our own Correspondent.)

January 30.

The Marist clergy come out of Retreat this morning. There are the usual brief reunions of busy priests who seldom meet otherwise.

The Hibernian Society here will welcome recruits. Speaking on the subject on Sunday Rev. Father Smythe advised all young men to ensure against loss by accident or sickness by joining this well-known Catholic Benefit Society.

A pretty and popular wedding was that of Miss Elsie Kelleher to Mr. E. Sullivan, of Addington, Christchurch. The bride is a well-known member of St. Anne's congregation, where her parents, Mr. and Mrs. P. J. Kelleher, are old residents. She is a niece of Mr. P. D. Hoskins, of this city. The ceremony was performed by Rev. Father Sweeney, of Westport, assisted by Rev. Father Fallon, of St. Anne's. The bridesmaids were Miss Doris Hoskins and Miss Eileen Kelleher. Mr. Aeneas Curran was best man, and Mr. Frank Kelleher, groomsmen. A social evening was given by the bride's parents in honor of the event.

The art union promoted by the Catholic Education Board was drawn on Wednesday last. The education fund benefits to the extent of £120 as a result.

St. Patrick's Day this year will be celebrated by a national concert at the Town Hall. The usual sports will not be held this year.

The quarterly meeting of the Catholic Education Board was held last Wednesday, at St. Joseph's Hall, his Grace Archbishop O'Shea presiding. Accounts totalling £400 were passed for payment. Encouraging reports were received in regard to the various activities of the board. The date of the annual schools' social and picture entertainment was fixed for Wednesday, May 13.

Island Bay has a St. Anthony's Bread Box installed, and the Ven. Archdeacon Devoy, S.M., has been able by this means to send to the Home of Compassion the respectable sum of £26 for the year just closed.

### Retreat for Laymen at Wellington

(By P.D.H.)

The Week-end Retreat for laymen, conducted by Rev. K. McGrath, Marist Missioner, commenced at St. Patrick's College on Friday and concluded on Monday morning. The Retreat proved most successful. The full accommodation at the college was availed of, and 50 men of all stations of life assembled to partake of the quiet and regular life afforded by their temporary with-

drawal from the world. The rev. preacher gave a series of fine lectures full of that solid advice so necessary to men nowadays to combat the evils which surround them. A feature of the Retreat was the congregational singing of the men who claimed as one of their number an organist, so that the exercises of the Retreat were enhanced and made more devotional. The feeling experienced by all of the Retreatants was regret at the shortness of the period of the happy spiritual life which they enjoyed, and each man went away with the resolution of attending future Retreats and also acting as an advocate for the cause amongst his friends. The material comforts of the men were not overlooked, and the college staff, under the direction of the matron (Mrs. Channess), did everything possible to make their short sojourn at the college a most happy one. An acknowledgment of how successful this part of the Retreat was carried out was voiced at its close by Mr. P. J. O'Regan, who, in referring to this matter, said that the attention and cuisine excelled that of a first-class hotel. The same speaker, on behalf of the Retreatants, expressed their gratitude to Father McGrath, the Rector of the college (Very Rev. Father Gilbert, S.M.), the college Fathers and staff for what was done for them both spiritually and materially.

### Palmerston North

(From our own Correspondent.)

January 30.

After several days of anxious waiting during which we debated the possibility of their transfer from the parish, our priests came back from their Retreat with the good news that they were "safe"—for a little while anyway.

Last week Miss Alice Hodgins was married to Mr. David Perry, son of Mr. and Mrs. W. Perry, of Eastbourne, Wellington; and Miss Frances (Fanny) Metcalfe, of Bainesse, became Mrs. Nash; for her marriage to Dr. Horace W. Nash, second son of Mr. and Mrs. J. A. Nash, was solemnised at Bainesse on the 19th. Both brides are well-known in the parish.

It will be many moons before the recent Retreat fades from the minds of those Children of Mary who were privileged to take part in it; and judging by the fervor of many of the retreatants it will have a life-long effect upon them. Rev. Father McCarthy, S.M., conducted the Retreat, and although it was very short it gave the participants an opportunity of hearing a priest who is invariably described as an eloquent preacher.

There's nothing very interesting to talk about at present except that we had a circus. A circus! there's magic in the word! we are never too "grown-up" to enjoy a circus although some of us will not admit it. "Just went to take the youngsters" is a good old excuse. This time they were debarred on account of the epidemic but we attended all the same, how's that? "To be able to tell the 'kids' (poor things) about it, of course." Kind of us wasn't it? anyway kindness is never wasted. Although charity begins at home it doesn't end there; and sometimes, perforce, it lands us at a circus.

On Friday last the thermometer registered 80 degrees in the shade, on Saturday it went up one, and Sunday found us "gasping" with the heat at 84 degrees—about 284 in the sun—and all were asking the yet unanswered question: Who invented work? and when "it" (gender unknown) made this awful discovery why wasn't it patented and copyrighted and declared "black" for all time? Well, it was 84 in the shade which meant that it was "hot"; we "cut" the milk and "poured" the butter and sighed for a cool breeze from the south. The breeze of our sighing arrived on Monday accompanied by much welcome rain. Things have been very brisk and healthy since then; and work is really good for us—keeps us warm these chilly days.

◆◆◆◆◆

### Masterton

(From our own Correspondent.)

January 29.

At the half-yearly meeting of the Hibernian Society held recently, the following office-bearers were installed for the ensuing term:—President, Bro. H. J. O'Leary; vice-president, Bro. B. Curry; secretary, Bro. A. L. Curry; treasurer, Bro. W. McAuley; warden, Bro. P. Ryan; guardian, Bro. G. Costello; sick visitors, Bros. D. O'Loughlin and Jas. Connors. The incoming office-bearers were congratulated on their election. Bro. H. J. O'Leary, who has occupied the chair during three former terms, was heartily welcomed to office again this year; and it was remarked, as a matter of general interest, that he had been a member of the society for fifty years. Mr. G. Horne was initiated as a full benefit member, and two candidates were proposed for membership. At the conclusion of the business a very pleasant social was held, when the retiring president (Bro. M. G. McAuley) received an illuminated certificate in recognition of his services to the branch, and was complimented on the interest and zeal with which he had performed the duties of his office.

Advice has been received from Pitman's examination department, Melbourne, that Miss Margaret Moran, a pupil of St. Bride's Convent, has been successful in a speed examination in shorthand, entitling her to hold a certificate for 150 words a minute.

Infantile paralysis is rather prevalent in Masterton, and has recently claimed a little lad of St. Patrick's School, Master Tommie Potter, who passed away quite suddenly.—R.I.P.

### Diocese of Auckland

(From our own Correspondent.)

January 29.

Owing to the unfortunate outbreak of infantile paralysis throughout the district all Catholic schools must remain closed indefinitely. This will be a very serious setback for the coming year, and it is unlikely that work will be resumed before the end of February.

Several changes have been made in the staff of the Sacred Heart College. Brother Hippolyte, who has been with us for so long and is very well-known throughout Auckland has been transferred to Christchurch. His loss is greatly regretted. Bro-

W. F. Short

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ther Benignus, formerly director of the College, has now taken charge of the Brothers' Novitiate at Tuakau. The new arrivals here will be Brother Palladius and Brother Martin.

With the termination of the holidays and of the Retreat of the clergy now in progress at the Sacred Heart College, we may soon expect a resumption of Catholic activities for the coming year. Some of the parishes are already settling down to active preparations, and it is to be expected that with such an early start this will be a highly successful year from every point of view.

## Diocese of Christchurch

(From our own Correspondent.)

January 31.

The half-yearly meeting of the St. Patrick's branch (No. 82) of the H.A.C.B. Society, was held on Monday evening, January 5. The president (Bro. E. H. Turner) presided over a very large attendance of members. The sick visitors' report was received, and sick pay and other accounts were passed for payment. The following office-bearers were elected for the ensuing term:—President, Bro. S. Doherty; vice-president, Bro. L. Mahoney; permanent secretary, Bro. M. Grimes; treasurer, Bro. W. P. Daly; warden, Bro. J. Roche; guardian, Bro. L. McMullan; sick visitors, Bros. H. Niven and P. Ryan; assistant secretary, Bro. H. Sloan; auditors, Bros. M. Garty and Wall; delegate to U.F.S. Dispensary, Bro. M. Grimes and T. P. O'Rourke; delegate to the U.F.S. Council, Bro. M. Grimes; delegate to U.F.S. Benevolent Association, Bros. R. O'Brien and W. P. Daly. The secretary reported that complete arrangements for the society's annual picnic, to take place on February 22 at Stewart's Gully, had been made. Motors are to leave the Hibernian Hall at 10.15 a.m., and judging by the demand for tickets this outing promises to be one off the most popular of the year. After the business of the meeting had been completed, the district deputy (Bro. M. Grimes) installed the office-bearers, and in doing so expressed his pleasure at seeing so many young members undertaking office, and spoke of the importance of the duties they were called upon to discharge. During the evening Bro. Grimes was installed as first permanent secretary of the branch, an honor well deserved in view of the fact that he has filled the office of branch secretary for 12 years. The newly-elected office-bearers briefly returned thanks, and a vote of thanks to those retiring was carried by acclamation.

His Lordship the Bishop is to leave for Auckland on Monday evening, the 2nd inst.

Rev. Father Timoney, late of Rangiora, has entered Lewisham Hospital for treatment which will occupy four or five weeks.

The opening of the new wing at St. Bede's College, has been postponed owing to the prevalence of infantile paralysis.

The annual sports arranged by the friends of the St. Joseph's Orphanage, Middleton, held on Saturday, the 24th inst., were very well attended, and much enjoyed by the boys. The prizes were distributed by Messrs. W. E. Simes and C. S. Thomas.

## Addington

(From our own Correspondent.)

January 30.

There was Exposition of the Blessed Sacrament last Sunday. At the evening devotions the sermon was preached by Rev. Father Brennan.

Tennis is again sparkling up in this part of the world. Owing to the exceptionally wet weather at the opening of the season members lost interest in the club. Now, however, with the return of the summer weather this has been revived. In order to stimulate enthusiasm amongst the players, Rev. Father Quinn (president of the club) has donated a handsome silver cup to be competed for by the male members. The trophy has to be won two years in succession, and is then retained by the winner. But the lady members are not to be overlooked: Mr. Bob Mercer has kindly donated a trophy for them, and enthusiasm is running high. The thanks of the committee and members generally are extended to the two donors.



## Timaru

(From our own Correspondent.)

January 29.

Rev. Brother Egbert has been appointed to take charge of the Marist Brothers' School here, and has Brothers Fidelis and Philip to assist. Brother Egbert is well-known here, having been connected with the school for 10 years (1915-16), part of the time as superior.

Mr. D. T. Kelly, B.A. (son of Mr. Jeremiah Kelly, Seadown), has been appointed to a position on the staff of the Timaru Boys' High School.

Mr. L. J. O'Connell, B.A., LL.B., lately solicitor in Christchurch, has commenced practice in Timaru.

The tennis club has elected a strong and enthusiastic committee to make the necessary arrangements for the annual carnival, which is to be held at the presbytery grounds on Saturday, February 14. There will be numerous competitions, stalls, games, music, etc. The grounds will be tastefully decorated and special lighting effects will be arranged for the evening. The function is always considered a popular one, with our people, who generally give generous support to the oldest established athletic and social club in this parish. The proceeds go towards the pavilion fund.



## OUR DAILY DUTY

Every Christian, and especially every Catholic, is convinced that the poet uttered a genuine truth when he wrote: "More things are wrought by prayer than this world dreams of." Any one who is at all familiar with Holy Writ is moreover convinced that the duty of praying is of prime importance in the life of a Christian. St. Paul's counsel, "Pray without ceasing," is tantamount to saying that prayer should be not only the daily food of our souls, but their continual respiration. This advice of the great Apostle of the Gentiles is, of

course, only the echo of his Divine Master's teaching, since among all the duties imposed upon us as Christians, there is not one more frequently insisted upon than prayer, not one that Christ has more solidly established by His ordinances, or more highly consecrated by His example.

All prayer deserving of the name implies elevation of the soul to God. In genuine prayer we separate ourselves from our labors, our occupations, and the sensible objects by which we are surrounded, to fix ourselves upon Him. We extricate our minds from the hurly-burly of worldly affairs and material interests in order that we may enter into ourselves, may commune with the Almighty, may occupy ourselves with Him and with our eternal interests.

St. Teresa tells us: "If, when one is praying, one regards and considers the fact that one is conversing with God more attentively than one considers the words one is uttering, one is making both vocal and mental prayer, which may be of much advantage. If, however, one does not consider with whom one is speaking nor what one is saying, it may be thought certain that, no matter how much one may move one's lips, one prays very little." In other words, prayer is a real intercourse, a heart-to-heart conversation with God; and the great danger to be avoided in the recital of vocal prayers is the saying of them in a purely mechanical, routine fashion with none of that elevation of the soul which alone can vivify the sterile formulas, and raise the utterance of certain set expressions to the plane of actual praying.

Even the most fervent Catholics may, of course, be disturbed while at prayer by numerous distractions—and the more worldly one's life, the more multiplied will be such distractions,—but there is no excuse for discontinuing on that account the regular recitation of our daily prayers. Distractions do not vitiate or nullify our praying. If, as soon as we notice them, we endeavor to put them out of our minds, and bring our attention back to the consideration of God and of the words which we are addressing to Him, these distractions are of no practical account.

One point that can not be too strongly insisted upon is that we should never, under any circumstances, abandon the practice of praying, even if, to all appearance, our prayers have not been granted. St. Teresa well says on this matter: "Souls that have no habit of prayer are like a lame and paralytic body, which, though it has hands and feet, cannot use them. To abandon prayer, therefore, seems to me the same thing as to lose the straight road; for, as prayer is the gate through which all the graces of God come to us, when this is closed, I do not know how we can receive any of these graces." Another saying of the same great Saint is a consolatory one likely to encourage and sustain many a faltering traveller on the road to salvation. "The soul," she tells us, "that perseveres in the exercise of prayer, however many sins, temptations, and falls the devil opposes to it, may hold it for certain that, after all, the Lord will sooner or later rescue it from danger, and guide it to the harbor of salvation."—*Arc Maria*.

Joseph Howard



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Gore

## Selected Poetry

### O MATER DULCIS.

In Nazareth, I'd peep some day,  
To learn your rare unwonted way  
To watch you, with your boy at play,  
*Dulce ridentem.*

At eve I'd love to linger too,  
Hearing old mysteries made new,  
To learn true pondering from you  
*Dulce loquentem.*

And dare I ask that it might be  
My grace to feel awake in me  
That love, which held thee by the tree,  
*Dulce dolentem?*

—SISTER GRACE, R.S.U., in *America*.

### THERE IS A LADY SWEET AND KIND.

There is a lady sweet and kind.  
Was never face so pleased my mind;  
I did but see her passing by,  
And yet I love her till I die.

Her gesture, motion, and her smiles,  
Her wit, her voice my heart beguiles,  
Beguiles my heart, I know not why,  
And yet I love her till I die.

Cupid is winged and doth range,  
Her country so my love doth change;  
But change she earth, or change she sky,  
Yet will I love her till I die.  
—From Thomas Ford's *Musie of Sundry Kinds*, 1607.

### TO AN UNKNOWN ANCESTOR.

My gifts have come to me far down the  
years:  
I am the son of huntsmen of old time,  
The heir of timid virtue and of crime,  
Offspring of sluggards and of pioneers,  
Inheritor of juggled hopes and fears.  
Some gave me purity, some gave the grime  
Of damaged souls. Some of them helped  
my climb  
Toward God. From some came smiles, from  
others tears.

Oh, I am cluttered up with legacies  
Long lines of jumbled blood have handed  
down.  
Yet I thank God upon my hooded knees  
For him who, whether king or bawdy  
clown,  
By making sympathy his conscious art,  
Bequeathed the gift of kindness to my heart.  
—S. OMAR BARKER, in the *Stratford Monthly*

### PRAYERS.

God, Who created me  
Nimble and light of limb,  
In three elements free,  
To run, to ride, to swim;  
Not when the sense is dim,  
But now from the heart of joy,  
I would remember Him:  
Take the thanks of a boy.

Jesu, King and Lord,  
Whose are my foes to fight,  
Gird me with Thy sword,  
Swift and sharp and bright.  
Thee would I serve if I might,  
And conquer if I can;  
From day-dawn till night,  
Take the strength of a man.

Spirit of Love and Truth  
Breathing in grosser clay,  
The light and flame of youth,  
Delight of men in the fray,  
Wisdom in strength's decay;  
From pain, strife, wrong to be free,  
This best gift I pray,  
Take my spirit to Thee.  
—HENRY CHARLES BEECHING, in *An Anthology of Modern Verse*.

### MAGISTER LINGUISTICUS.

(Prize poem awarded by the Leache Memorial Association.)

His feet became too feeble for the stair  
And so they found him out a lower room  
Where academic clatter never came  
Along the musty academic hall  
And set up there his tall, discolored desk  
Beside the blackboard. There he sat and  
taught

His group of meek, stoop-shouldered gradu-  
ates,  
Mouthing the accents of a dozen tongues  
And writing out their symbols on the board:  
"The Indo-European root stands thus" . . .  
Whence came the Sanskrit . . . so, the  
Latin . . . so;

And next by consonantal change we have  
It thus . . . the Old High German and the  
Norse;

To-day a word or two sums up the tale  
In common talk. . . Slowly his palsied  
hands.

Like twisted roots of dwarfed, storm-riven  
trees  
That clutched the blackened, prehistoric soil  
When once the Gothic hunter shook his spear  
And Attila lashed forth his Huns to war,  
Traced characters uncouth, dark roots of  
words,

And from the fragments of forgotten speech  
Drew mystic laws of language, setting up  
His letters, like tin soldiers, in a row  
Invincible to ordinary minds.  
The continent had left its double mark  
Upon him, in a heavy knotted scarf  
And high, stiff collar, with the wings turned  
up.

(Style of old Leipzig and of Heidelberg)  
And in the faded wrinkle of a scar  
Along his chin, from student-duel days  
Before the classroom corner was his throne.

He faced the sunset through his latter years  
As rugged as a cloistered Gothic tower  
Above some weather-grey monastic shrine  
The sepulchered old books of learned lore,  
Long treasured, till the archway crumbled in  
Where time crept under, gnawing at the  
stone.

—FRANCIS MASON, in the *Lyric*.

### PROMISE.

Be not so desolate  
Because thy dreams have flown,  
And the hall of the heart is empty  
And silent as stone,  
As age left by children  
Sad and alone.

Those delicate children,  
Thy dreams, still endure.  
All pure and lovely things  
Wend to the Pure.  
Sigh not. Unto the fold  
Their way was sure.

Thy gentlest dreams, thy frailest,  
Even those that were  
Born and lost in a heart beat,  
Shall meet thee there.  
They are become immortal  
In shining air.

The unattainable beauty,  
The thought of which was pain,  
That flickered in eyes and on lips  
And vanished again;  
That fugitive beauty  
Thou shalt attain.

Those lights innumerable  
That led thee on and on,  
The Masque of Time ended,  
Shall glow into one  
That shall be with thee for ever,  
Thy travel done.

—Æ, in the *Irish Statesman*.

### THE LOVERS.

Years passed like chinking organs in the  
street.

Grinding for coppers their eternal dance;  
It seemed to him and her there was no  
chance

That they might ever meet:

A few words long ago they had to say,  
A look—a flower pressed into a hand—  
And then, along the horizon of the land  
The light poured out and fiercely died the  
day.

Now, in the night, they sat, each one apart,  
While the years, trundling their organs,  
ground together

A dreary riotous dance, that in grey weather  
Wakened the same old ache within each  
heart.

Under the touch of time, thin wrinkles fell  
And tightened round their eyes. Now they  
were old.

Dark, bitter ashes in a cup of gold  
Was all the past. The present was slow  
hell.

Yet, ere they died, they were once more  
united

As two stars rushing to destroy each other:  
The thickening crust of years no more could  
smother

Their hearts—the horizon rose and was up-  
lighted—

Grief faded out before their final bliss  
That rose to birth out of the lonely places,  
They had passed over an immense abyss  
And the pale light of the dawn smote on  
their faces.

—JOHN GOULD FLETCHER, in *The Lyric*.



## FEATURES OF THIS WEEK'S ISSUE

Leader, p. 33. Notes, p. 34. Topics, pp. 22-23. Complete Story, p. 11. The Carfin Grotto, p. 13. Sketches Grave and Gay, p. 17. The Church in New Zealand, p. 19. The Montessori Method and Catholicism, p. 25. Ladies Retreat at Teschemakers, p. 27. Sunday Afternoon Readings, p. 51. Saints and Modern Folks, p. 57.

## 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, FEBRUARY 4, 1925.

### AN ARTISTIC CONTROVERSIALIST

THE purpose of controversy ought to be the manifestation of truth; its purpose, as it is often engaged in, is to submerge truth, defeat an opponent, injure a cause, feed a prejudice, or gain a personal triumph. It is characteristic of many of those who attack the Catholic Church that they employ tricks of literary legerdemain to beguile trusting readers, and positively besiege public opinion with an army of spectacular half-truths and convincing misrepresentations. The last number to hand of the *Dublin Review* contains an article by Father Leslie Walker, S.J., which provides some illuminating examples of the astounding adroitness and artistic guile which seem to be the chief stock-in-trade of Mr. Coulton, Medievalist and Don of St. John's College, Cambridge. For sixteen years, Father Walker tells us, Mr. Coulton has been throwing down gauntlets to Catholic priests, publicly challenging them to come out and break a lance with him in full view of a fair-minded and enlightened public. When the call came to Father Walker he responded to it, only to discover that Mr. Coulton had no intention of keeping the conditions of controversy which he himself had laid down, for he violated them at the outset and then proceeded to distort facts and suppress judiciously those portions of historical references which would destroy his case. Such an opponent is not out for truth: he is out merely for scalps.

It is in cases like this we see what a petty thing is public opinion; for while Father Walker's case as presented by him will bear the searching scrutiny of the trained eye, it is almost certain that the casual reader will miss most of the more important though less apparent points. On the other hand, the shallow artifices of Mr. Coulton will be

hailed as the soundest of logic by the man-in-the-street. That is why Mr. Coulton is so anxious to discuss before the public subjects upon which he knows the public to be totally ignorant. The public in his hands becomes as a mystified audience before a skilful illusionist. Professor Powicke thus complains of the manner in which he arranges his matter: "Stretches of serene and beautiful prose . . . are sometimes interrupted by incoherent wastes in which facts and quotations are flung together as by a hay-fork." There is design in the disorder, however, for the rhetoric carries away the casual reader; the petty criticisms captivate him; the overwhelming list of quotations and of facts complete the conquest by convincing him of the writer's astounding learning. The inevitable challenge was issued to Father Walker because the latter, in reviewing one of Mr. Coulton's essays, had pointed out eight errors—mistranslations and misquotations—which he had discovered, and in doing so he also referred to the fact that the *London Month* previously had exposed six other mistakes. Mr. Coulton admitted the errors discovered by Father Walker, but denied those found by the *Month*, and he issued the challenge accordingly. The wording of it, however, is pregnant with misrepresentation. "I have written," he said, "to make an offer [to Father Walker], which I have repeatedly made to those of his Church who impugn my accuracy, and which they steadily decline." Now it is one thing to ignore a challenge, but to decline it definitely is quite another. When Mr. Coulton says that his challenges have been steadily declined, he implies that his opponents communicated with him definitely declining to meet him in fair contest. It would have sounded ever so much weaker had Mr. Coulton written the exact truth and said that he had issued challenges which they *steadily ignored*. That would have left the reader open to believe that his opponents regarded him as a loquacious nuisance to spend time on whom was to waste time. So the negative had to be turned into a positive to provide the casual reader with a mental picture of a perturbed clergy acknowledging the prowess of a superior. It is just these subtle touches that proclaim the artist in Mr. Coulton. As the controversy proceeds the hay-fork method and something much more discreditable comes into prominence. He misrepresents Newman by tearing a sentence from its context so that the Cardinal is made to deny that which he had written his *Apologia* to establish. He confuses Canons of Discipline with Canons of Faith. By omitting portions of decrees he makes them say just the opposite to what they really say. In order to prove the exclusiveness of Catholic marriage laws and the dirtiness of Catholic villages he goes to Switzerland to compare Protestant Abelboden with Catholic Argentieres, ignoring the fact that Argentieres is in France. On the question of the privileges of a parish priest he quotes a nameless "experienced priest" of his acquaintance and rejects the decrees of Canon Law which Father Walker holds to be much more conclusive. He misquotes St. Thomas on the question of heresy and then refutes

his own misquotation, though later he is forced to admit that Father Walker's reading of St. Thomas is much clearer than his. Yet this does not deter him, despite the condition of controversy laid down by himself that neither disputant should have a last word, from publishing simultaneously with the discussion, a treatise the main purpose of which was to propagate his exploded error that on orthodox principles Catholics are bound to exterminate heretics as soon as opportunity may arise.

We refer to this particular controversy, not because it is unique in character; but because it is remarkably common. It would seem that the best way to propagate error is to attempt to refute it under conditions which make the public the judge of its quality. Let the scholar who tries to refute it be ever so able, if he is pitted against an opponent who refuses to be bound by a code of honor, and whose immediate object is to hoodwink his readers, the error is almost certain to be stronger after the controversy than it was before. Despite all the nonsense we hear about the "discerning public" there is no reason to believe that public opinion is anything but superficial at its best. It is a fallacy to suppose that the truth of a thing is determined by the number who believe in it. The philosopher who wrote that, in matters requiring taste and discrimination majorities are never right, expressed a truth which merits greater consideration than is usually given it. What, for example, does the man-in-the-street know of Canon Law? Nothing at all. Then why ask him to judge in a dispute that requires not only a knowledge of Canon Law but of a number of other subjects as well? Apart altogether from lack of information on subjects in which proficiency demands much study and careful training the public have other weaknesses which render them easy prey to the arts of the unscrupulous. Have we not on occasion witnessed the frenzy to which the public were driven by newspaper accounts of things that never happened? We wager that Mr. Coulton had his tongue in his cheek when he rushed to the thoroughfares calling for Daniels.

### HOW YOU MAY HELP

The writer of the historical notes on the Church in New Zealand, now running through the *Tablet*, having in mind the added interest imparted by illustrations, would be very grateful if those possessing photographs of priests who formerly labored in the Dominion—the early missionaries especially—would forward such (with name, etc., attached) to the *Tablet* office. After being reproduced, these would be carefully returned to the owners.

"Dreams"—Ah, who has not had them, dreams pure and fair—dreams, lily-white, rose-red! In dreams one wanders freely into enchanted lands. In dreams things commonplace are imbued with fairest character. It is good sometimes to dream of lofty things, and the fairest dreams, the poets tell us, are of God.

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# NOTES



## Purity in Poetry

English poetry is as a rule pure enough to be read by all. At any rate it is true to say that the pure is the best, and that he who shuns what is tinged with obscenity does not miss much from a literary point of view. Shakspeare sinned in few instances owing to the greater coarseness of expression in his day. Byron was objectionable here and there. A few moderns who will not be heard of in ten years are neither fit to be read nor worth reading. Among the old dramatists of the past there were notorious offenders, such as the "literary skunk" Wycherly. But apart from such cases which grow as the thistle grows in the corn the tone of English poetry is traditionally lofty, pure, and moral. There should be no need to warn our readers against either poetry or prose which could bring a blush to the purest brow. Unfortunately we cannot say as much for modern prose as we have said for poetry. There are too many novels in circulation—written often by neurotic women or by mannikins like George Moore—which have no earthly excuse for existence and which nobody should read. Let Elinor Glyn, Victoria Cross, and *id omne genus* be anathema maranatha. Our Church prohibits us from reading obscene books, and that should be enough for us. Girls ought to recall what Dr. Johnson said to a lady who mentioned that she had read an old novel: "Madam, you should be ashamed to tell it." One who knew the corruption of the human heart from sad experience in pagan Rome uttered the warning—

*tenebras ne tange poetas!*

*Callimachum fugito. Non est inimicus Amori:*

*Et cum Callimacho tu quoque, Cœc, noces.  
Me certe Suppho meliorem fecit amicae,  
Nec rigidos mores Teia Musa dedit.  
Carmina quis potuit tuto legisse Tibulli,  
Vel tui, cuius opus Cynthia sola fuit?*

## Verses About Poets

Mr. Birrell closed his study of the alleged obscurity of Browning with a few apt lines descriptive of that poet's work. In him we can

Discern  
Infinite passion and the pain  
Of finite hearts that yearn.

Of Arnold he quotes—

Whence that completed form of all completeness?

Whence came that high perfection of all sweetness?

And of the spell of Rossetti's "luscious lines" he cites—

In sundry moods 'tis pastime to be bound.

Matthew Arnold's lines on three great poets are well known and very true—

Time may restore us in its course  
Byron's wild power or Goethe's force,  
But when shall Europe's later hour  
Again see Wordsworth's healing power?

And Dryden's stanza is almost hackneyed by frequent quotation—

Three poets in three distant ages born  
Greece, Italy, and England did adorn.  
The first in loftiness of thought surpassed;  
The next in majesty; in both the last.  
The force of nature could no further go;  
To make a third she join'd the former two.

Needless to remark it is a very English estimate of the three, and naturally very kind to Milton, last and least of the trinity. Nowadays he is an unhonored prophet in his own country, and few read him at all, which is a pity.

## The Wogans

At first sight one might be inclined to wonder that "Wogan" is an Irish name. But if you consult a dictionary you will find that it is only the Sassenach form of "Fagan," about which there is no doubt. A recent number of the *Jacobite*—a brave little paper which still keeps green the memory of all the far-off things and battles long ago connected with the Stuart cause, referred to the fidelity and honor with which the Wogans served the "rightful King" in bygone years. And, indeed, the names of Charles and James Wogan stand out like stars against the dark background of history; and never were there braver champions of any lost cause than those two Irish soldiers. There is a novel by A. E. W. Mason—it is called *Clementina*—and if you read it you will find in a fine, stirring story an account of the marvellous exploits of Charles Wogan, who rescued the Princess Clementina Sobieski from Innsbruck and brought her safely, amid hair-breadth escapes, into Italy to be married to James Stuart. The story tells us that Wogan's heart was lost to the Princess whom he saved, but that he honorably and faithfully kept his trust and far better or worse in the domestic chapel of Cardinal Origa, Charles, as proxy to the King, married Clementina not as her own man but as the King's. She, too, the story goes, was by no means indifferent to the gallant soldier who had brought her into Italy. And as they stood face to face in the chapel on that far away morning there was enacted a marriage that was a tragedy for the bride as well as for the bridegroom's proxy:

"In a word there was no ruffle of the great passion which these two, man and woman, had trodden beneath their feet. She did not hint of Iphigenia and he borrowed no plumes from Don Quixote. Nor need one fancy that their contentment was all counterfeit. They were neither of them grumblers, and 'fate' and 'destiny' were words seldom on their lips."

In another of Mason's novels—*Parson Kelly*, in which he collaborated with Andrew Lang—you will find more of the Wogan family. The book seems to have dropped out of sale of late years, but it is worth a hundred of the novels that are thrust on buyers to-day. Of the end of Charles's life Mason writes in the epilogue to *Clementina*:

"At La Mancha he lived for many years, writing a deal of Latin verse, and corresponding with many distinguished men in England upon matters of the intellect. Matters of the heart he left alone, and meddled with no more. Nor did any woman ever ride his black horse into his city of dreams. He lived and died a bachelor. The memory of that week when he had rescued his Princess and carried her through the snows was to the last too vivid in his thoughts. The thunderous roll of the carriage down the slopes, the sparks striking from the wheels, the sound of Clementina's voice singing softly in the darkness of the carriage, the walk under the stars to Ala, the coming of the dawn about that lonely but perched high-placed among the pines—these recollections, one may think, bore him company through many a solitary evening. Somewhat the world had gone away. Clementina had gone into her convent. . . . James was fallen upon a deeper melancholy and diminished hopes. He, himself, was an exile alone in his white patio in Spain. . . ."

And so, with his dreams and with his scholarly leisure, this brave Irish soldier of fortune went slowly down the western slope of his days, with two great human loves to light his memory of the downgone days: a great love for a beautiful woman and a greater love for honor.

Ala, the lost causes! How many a Wogan came out of the distant western land in all these years that followed the English invasion, and went forth to carve with their swords a glorious path in other lands. They led the lances among the hills of Spain; they rode to victory with the lilies of France; they charged at the head of Austrian cavalry; and in many cases survived but to eat out their hearts while they ate the bread of exile and climbed the hard stairs of the stranger's walls.

## Examination Successes

### HOLY CROSS COLLEGE, MOSGIEL.

In the recent matriculation examination of the University of New Zealand the following students of Holy Cross College passed or completed:—W. B. Flynn (Auckland), J. W. Murphy (Dunedin), B. A. Quelch (Dunedin), C. E. Robing (Christchurch). The following gained partial passes:—B. Doherty (Auckland), J. J. Fletcher (Wellington), P. E. Kelly (Christchurch).

### ST. CATHERINE'S COLLEGE, INVERCARGILL.

Matriculation: Joseph Timpany. Public Service Entrance: Josephine Timpany, Margaret Fraser, Kathleen Martin, Catherine McNamara, Nancy Loughnan. Intermediate: Roma Kempton.

## DIOCESE OF DUNEDIN

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the 11 o'clock Mass on Sunday. His Lordship the Bishop officiated at Compline in the evening, after which the monthly meeting of the Men's Confraternity of the Sacred Heart was held, followed by procession and Pontifical Benediction of the Blessed Sacrament.

The following announcement was made at St. Joseph's Cathedral on Sunday:—"It is the desire of the Public Health Authorities that children under 16 years of age should not go to Sunday Schools, or to churches, until further notice. On account of the vital interest at stake, parents would be quite justified in not sending their children to Mass to-day."

The annual spiritual Retreat for the clergy of the diocese, conducted by the Very Rev. Dr. M. J. O'Reilly, C.M., Rector of St. John's College, Sydney, commenced at Holy Cross College, Mosgiel, on Monday evening, the 26th ult., and concluded on Friday, the 30th. The annual synodal meeting was held at the termination of the Retreat.

The annual Retreat for laymen was opened at Holy Cross College, Mosgiel, on Friday last and concluded on Monday evening. The Retreat, conducted by the Very Rev. Dr. O'Reilly, C.M., Rector of St. John's College, Sydney, was attended by 42 retreatants, representing all parts of the diocese from Oamaru to Invercargill and Central Otago. The concluding ceremonies were graced by the presence of his Lordship the Right Rev. Dr. Whyte and a number of the city clergy, and included Pontifical Benediction in the college chapel, his Lordship the Bishop being attended by Rev. Fathers Kaveney, Adm., and Hally as deacon and subdeacon respectively, and Very Rev. Father Morkane, Rector of Holy Cross College, as master of ceremonies. On Tuesday morning his Lordship offered Holy Mass for the special intentions of the retreatants. As space does not permit of an extended report of the Retreat, this will be given in our next week's issue.

## St. Vincent de Paul Society PARTICULAR COUNCIL OF DUNEDIN.

The quarterly meeting of the various conferences of the St. Vincent de Paul Society, in the circumscription of the Particular Council of Dunedin, will be held at St. Joseph's Hall, Rattray Street, on next Monday evening, at 8 o'clock. Very Rev. M. J. O'Reilly, C.M., D.D., Rector of St. John's College, Sydney, has very graciously consented to deliver the occasional address, and besides the members, friends generally of the society are invited to be present. As Dr. O'Reilly is recognised as one of the greatest public speakers of Australia, a rare treat is in store for all who attend the meeting.

♦♦♦♦♦

## Invercargill

(From our own Correspondent.)

January 31.

When it became known to the congregation that a Dominican priest was conducting a Retreat for the local Sisters, one and all began to hope that we would be favored with at least one of his sermons, and we

were not disappointed, it being announced at the early Mass that Very Rev. Prior Hogan would preach at devotions in the evening. St. Mary's Basilica was crowded—it reminded one of the missions. The sermon was a powerful denunciation of those who would attempt to explain the gifts of Divine Providence as so-called scientific facts. The preacher dwelt for some considerable time on Lourdes and brought most vividly before his listeners the truth of miraculous happenings which are daily being enacted there by Divine Providence, and disposed most effectively of those who would attempt to belittle the works of our Divine Lord.

Rev. Brother Herbert and his two assistants arrived during the week, and we all sincerely hope that their stay in Invercargill will be a pleasant one. The beautiful new brick residence for the Marist Brothers is nearing completion, and by the time the school starts the Brothers will be settled in their new home. The house is a most up-to-date two storied brick building, situated very near the new school, and when the grounds are laid out will be one of the finest residences in Invercargill.

## Knights of the Blessed Sacrament, Wellington

The week-end Retreat for laymen was made the occasion of a rally for enrolments in this world-wide movement, and all of the Retreatants gave their solemn word of honor to observe the conditions attached to the Knighthood of the Blessed Sacrament, viz., weekly Communion (daily if possible), faithfulness to Benediction and Exposition of the Blessed Sacrament, and if unable to visit a church when passing, to respectfully raise their hats with the ejaculation "Hail my Lord and my God."

At the time of Archbishop Redwood's jubilee the presentation of a gold badge of the Knights, together with an illuminated address from the New Zealand Knights, was crowded out, and the subsequent absence of his Grace in Europe delayed the ceremony until the Retreat provided the opportunity last Sunday, when his Grace was present.

The Rev. Father McGrath, on behalf of the Knights, welcomed his Grace, and explained that the Knights of the Blessed Sacrament was a war-time foundation by Catholic soldiers who wished to make their sacrifice to the King of Kings.

The movement was blessed and approved by our Holy Father and was now world-wide. He called upon Knight A. Conroy—who joined the movement in England, and who, when he came to this country, pioneered it in New Zealand—to read the address and hand to his Grace the gold badge of the Knights. Following is the text of the address, which was beautifully illuminated by Knight Conroy's brother:—  
May it please your Grace,

We, the Crusaders of the Blessed Sacrament, desire to avail ourselves of the occasion of your Episcopal Golden Jubilee to express to you the loyal and loving sentiments of our Order towards your Grace as the great Knight Commander of our Holy Church in New Zealand.

In the episcopal life of your Grace there has been, under God, such a wonderful blending of the heroic and the marvellous that we, as Knights and Handmaids of the Blessed Sacrament cannot but recognise in your devotion to our Eucharistic Lord the vital factor in your every achievement.

The romance of another Knight, Sir Galahad, poetically tells us of difficulties and dangers surmounted, with the quest of the chalice wherein were caught the last drops of the precious Blood, as motive. But we see in your career no less chivalry—not in the seeking of a sacred souvenir has your life of abundant fruitfulness been spent. By the daily holding and receiving the sacred reality of Calvary you have pursued the Vision Glorious—the nobler quest of Christian Knighthood—Souls and more souls.

By the thousands of Masses you have celebrated and by the hundreds of thousands of Holy Communion you have administered, by the more than a hundred priests of your ordaining, and the numerous eucharistic homes of your blessing, to effect the miracle and to perpetuate the memory of the first Holy Thursday, we hail you by these and every other right and title the Knight General of our Order in New Zealand.

In token of this office, which we now humbly ask you officially to undertake, we beg your acceptance of the accompanying gold cross of our Order, conveying the heartfelt sentiments of devotedness with which we subscribe ourselves.

P. D. HOSKINS, K.S.C., K.B.S.

A. CONROY, K.E.B.S.

His Grace in replying thanked the Knights for the honor conferred upon him. No Archbishop (said his Grace) would be worthy of that office if he had not an affection and love for the Blessed Sacrament and of a movement promoted to honor and spread devotion to that great Sacrament. He assured the movement of his paternal affection and blessed it with all his heart. He congratulated them on the great good that they were doing. His Grace then gave an entertaining account of his visit to Rome and to the Eucharistic Congress at Amsterdam, where he was most enthusiastically received. His Holiness received him most cordially, and was deeply interested in the account which his Grace gave of New Zealand. His Grace presented to His Holiness a colored photo of his jubilee celebrations, which the Holy Father was most pleased to receive. The Holy Father then presented the Archbishop with a gold medal, and commissioned him to impart the Papal Blessing to his people in New Zealand. In conclusion, his Grace imparted the Papal Blessing to the Retreatants.

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# A Page for Little People

Conducted by  
ANNE



My dear Little People,—

Are you all wearing your hats when you are out in the sun? I forgot to remind you last week, and hope you are remembering for yourselves, so that you will not scorch up and wither away like the grass does in the summer months. What beautiful weather we are having, are you enjoying it and doing all sorts of pleasant things during the holidays? Have the Grown-ups told you anything about the children in some parts of New Zealand—mostly in the North Island—who are not allowed to go to the Pictures, or to picnics or to sea-beaches, because there is so much sickness to be kept away from? You know, of course, at least the older ones know, that if people are sick or have sickness in the house, they should not go among other people for fear of giving it to them also. And because there are always some people who forget this, it is wise to keep out of crowds when there is sickness about. Now then, all my Little People, in both Islands and Stewart Island, too, make up your minds to stay at home in your own gardens, and if necessary, invent new games to play by yourselves. Do you know that when "Anne" was a Little Person, everybody's children played in their own gardens, back-yards, on the verandahs, or even inside if there was nowhere else. There were no pictures to go to, our mothers were too busy to be always packing picnic hampers for the beach, and we were seldom allowed to wander round in bunches as the Little People do to-day. Mind you, we were just about the same as you Little People are, and there weren't wolves or wild men waiting to eat us at the street corners, any more than there are to-day. But, somehow, our mothers used to like to have us handy so that they knew exactly what was going on most of the time. They used to play with us, even if they were ever so busy, they found time to do that occasionally. And there was another thing we had to do quite often, a thing Little People seldom do nowadays—we had to sit still, sometimes. To help us do this, mothers and other Grown-ups told us stories, and let us talk to them about the things we saw and heard. We were taught that to enjoy anything thoroughly, we must put our whole mind and heart into it, and not be bothering about the next thing, because if we did, we would be sure to miss at least half the good of the first thing. Well, now what do you think? At the pictures the other day, I saw ever so many children prepared to enjoy at least three pleasures in one short hour. They came to see the pictures, but they brought books to read during the few minutes waiting, and sweets to eat at the same time. Now, don't you think that was a lot to squeeze into that short time? And I'm very much afraid that, judging by the rate at which they were gobbling down the sweets, there was a fourth joy waiting—a visit to the dentist.

Well, dear Little People, to come back to where we began, don't be fretful and naughty if you can't do all the things you had plan-

ned for the holidays. Put on your Considering Caps and plan something else, something that can be done at home, and ask your mothers and all the other Grown-ups who have lived a long time—to join in the fun. Why, there must be millions of things that no one has tried yet, let "Anne's" Little People, be the ones to discover these happy things.

## THE CIRCUS.

I suppose you're all interested in our Circus, but I was very disappointed that so few came to it. Fancy, only eight Little People turned up, out of all my great big family. Really, I felt as miserable as only a forgotten "Anne" can feel, and thought all my family had gone dead in the night. Great was my joy to see even eight Little People trying their wits, and gathering the eight together, we stepped it out briskly to THE CIRCUS. This is what we saw, and you'll find all the answers printed in

## CAPITAL LETTERS:—

"The ELEPHANT dragged the CAGES through the town and the Little People followed them right into the big square at the end of the rainbow. Of course Anne was there too and the MONKEY danced with glee which made the LION roar with laughter. The Little People helped the AROBAT to feed the TIGER, the PLATYPUS, the WOMBAT, the LEOPARD, the WALLABY, the KANGAROO, and the ZEBRA, which had such a pretty striped coat, quite the latest fashion. Someone brought a lettuce leaf for the SNAIL and the FROG croaked. The SNAKE was curled up asleep and the POSSUM was whispering secrets to the RABBIT about the HARE. The CLOWN, back to front on the HORSE and cracking his WHIP sent the DONKEY through the HOOPS. And the FAIRY with her magic WAND in her hand stepped lightly on to the CAMEL as he knelt down in the SAWDUST and gazed into the eyes of the beautiful green LIZARD."

Following are the lists that were sent in. I'm sorry there were two misprints—not in the *Tablet* but in the first arrangement of the puzzle—numbers 8 and 25 had each a wrong letter in them.

**Lists.**—Sent in by Mahala McEntee: Clown, horse, camel, zebra, leopard, monkey, frog, elephant, rabbit, hare, lion, wallaby, tiger, donkey, wombat, fairy, acrobat, hoops, wand, whip. Numbers 7, 8, 10, 11, 19, 21, 24, and 25 are missing. But you did very well all the same Mahala.

Sent in by Kathleen McDonnell: Clown, horse, camel, zebra, leopard, monkey, possum, frog, kangaroo, elephant, rabbit hare, lion, wallaby, tiger, donkey, wombat, lizard, fairy, acrobat, cages, hoops, wand, and whip. Good girl Kathleen, never mind if you found that numbers 8, 10, 19, and 24 were too broken up to mend.

Sent in by Ellen Thornton: Clown, horse, camel, zebra, leopard, monkey, possum,

snake, frog, snail, kangaroo, elephant, rabbit hare, lion, wallaby, tiger, donkey, lizard, fairy, cages, hoops, wand whip. You did well too Ellen, next time you won't miss any, will you?

Sent in by Annie Thornton: Clown, horse, camel, frog, snail, kangaroo, elephant, rabbit, hare, lion, wallaby, tiger, monkey, tabmow, lizard, fairy, cages, hoops, wand, and whip. Pick out your mistakes and omissions Annie, we'll have another go later, you were plucky to try.

Dan McCormack (Maraekakaho) and Moira O'Brien (Ashburton), and another Little Person, sent the puzzle in, absolutely correct. And Madge Gallien had only one mistake, number 19. Underneath is the correct list, and these four Little People will each get a small picture in remembrance.

Clown, horse, camel, zebra, leopard, monkey, possum, snake, frog, snail, kangaroo, elephant, rabbit, hare, lion, wallaby, tiger, donkey, platypus, wombat, lizard, fairy, acrobat, sawdust, cages, hoops, wand, and whip.

Will the one Little Person whose name I have not put in please let me know who it is, as the list got separated from the letter and it has no name on it.

## LETTERS TO ANNE.

Dear Anne,

I wish to become a member of the Little People's page. My cousin is a member and she is staying with me just now. I hope to see my letter in the *Tablet* soon, I have been reading the *Tablet* for quite a long while. My father has been getting the *Tablet* for years. I am ten and in Standard four and I go to the Sacred Heart Girls' College. I have been having a lovely time during these holidays. My cousin's name is Yvonne Londrigan. I have three sisters and four brothers. My youngest brother is four months' old and he has eight teeth, his name is Brian. I would also like to join the Little People's Letter Club; and could you give me the address of Alice Cassin. I must close now. With love from Rosaleen McKendry, Sacred Heart Girls' College, Christchurch.

(Welcome Rosaleen to our L.P.L.C. we just want loads of working members. You're a lucky girl to have such a fine assortment of brothers and sisters, including a precious baby with brand new teeth. Will try to get you the address you ask for. Love to Yvonne.—Anne.)

Dear Anne,

It is a long time since I wrote to you now. You have a lot of little friends from Hastings. Have I a birthday mate—2nd of May. I got my proficiency. Is the answer to the round the rocks riddle: No r's in that. Can you give me names for four kittens. We had twin foals but one died. We called them Dick and Prince. I wish you a Merry Christmas and a Happy New Year. I will close now. With love from your friend, Ellen Thornton, Waimatuku.

(Glad to hear from you again Ellen, but very sorry I have no birthday mate for you



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## MARRIAGE

**WILLIAMS—SWEENEY.**—On December 31, 1924, at St. Patrick's Church, Greymouth, by the Rev. Father Riordan, Henry, eldest son of Mr. and Mrs. Williams, of Wēhēka, to Birdie, eldest daughter of Mr. and Mrs. Sweeney, of Okarito.

## DEATHS

**McCANN.**—Of your charity pray for the repose of the soul of Thomas, beloved husband of Mary McCann, who died at his residence, Shamrock Hotel, Addisons, on November 30, 1924; aged 87 years.—Sacred Heart of Jesus, have mercy on his soul.

**McGRANE.**—Of your charity pray for the repose of the soul of Catherine, beloved wife of M. McGrane, late of Taumarunui, who died at Ohakune, on December 19, 1924; aged 58 years.—Sacred Heart of Jesus, have mercy on her soul.

**KELLY.**—Of your charity pray for the repose of the soul of Patrick James Kelly, who died at Feilding, on December 25, 1924.—Sacred Heart of Jesus, have mercy on his soul.

**HYNES.**—Of your charity pray for the repose of the soul of Hanora, relict of Michael Hynes (late of Milton), who died at her residence, 28 McBride Street, South Dunedin, on January 25, 1925, in her eighty-first year. Deeply mourned.—Sacred Heart of Jesus, have mercy on her soul.

## IN MEMORIAM

**DOWDALL.**—Of your charity pray for the repose of the soul of William Dowdall, who died at his residence, Maungatua, in January, 1924.—May his soul rest in peace. Inserted by A. Henderson.

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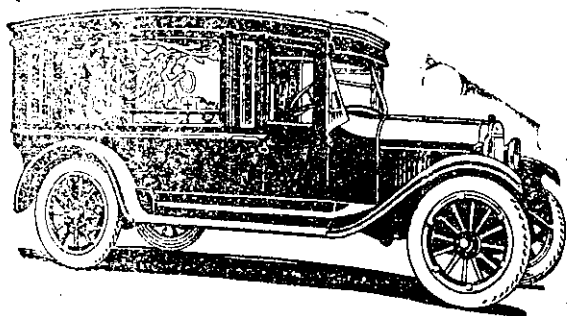
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in my book. I'll see if there's one hiding somewhere. Your answer is right. Would you like "Buster," "Bingo," "Snooky," and "Tip" for your four kittens' names. You'll see your circus with the others.—Anne.)

[Is there some little girl with a birthday on 2nd May to be a letter mate for Ellen.—Anne.]

Dear Anne,

Just a few lines to let you know that I should like to join the L.P.L.C. I read the *Tablet* every week. I go to St. Joseph's Convent, and I will be in Std. 3 this year. The Crib is open at present and it will be shut any day now. My little brother is two years old. We have two dogs at our place now. The weather has not been to nice for Christmas. Our holidays are nearly over and I am sorry about it. I must close now.—Yours sincerely, Jean Souter, St. Joseph's Convent, Wanganni.

P.S.—May I put some riddles sometimes, please.

(Welcome Jean, tell me when your birthday is and I may have a letter-mate for you. Yes, send along any good riddles you know.—Anne.)

Dear Anne,

I send the answers to your puzzles. I see by the number of games the All Blacks have broken their predecessors record. I think it would be nice to have badges for the Letter Club. I was successful in the proficiency examination. I remain, yours sincerely, Dan McCormack, Makaekakaho.

(Look out for your circus with the others Dan. I'm glad you like us to have badges, and I think, like you, that the All Blacks made a great record. Won't they get a reception when they come out again.—Anne.)

Dear Anne,

I am just writing you a few lines hoping you a merry Christmas and a happy New Year. Our break-up was on the 19th of December—we enjoy it happily; we started at 2 o'clock in the afternoon and finished at 5 o'clock. We had races, singing, and other things. Good-bye, with all love from your little friend, Annie Thornton, Waimatuku School.

(Thank you for good wishes Annie, look out for your circus. You did have a fine "break-up" at the year end, hope you're enjoying the holidays.—Anne.)

Good-night all,

ANNE.

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## Wedding Bells

WILLIAMS—SWEENEY.

A very pretty wedding was solemnised at St. Patrick's Church, Grey-mouth, on December 1st, the contracting parties being Henry, eldest son of Mr. and Mrs. Williams, of Weheka, and Bridie, eldest daughter of Mr. and Mrs. Sweeney, of Okarito. Rev. Father Riordan officiated and celebrated Nuptial Mass. The bride, who entered the church on the arm of her brother (Mr. Patrick Sweeney), looked charming in a beautiful frock of figured satin caught up at the waist with a bunch of orange blossoms. Her handsomely-worked veil was held in place with a coronet of orange blossoms. She also carried a beautiful shower bouquet of white flowers. The bride was attended by Miss Fanny O'Donnell, as bridesmaid, who wore apricot figured silk with hat to match and carried a bouquet of pink flowers. Mr. Lawrence Williams (brother of the bridegroom) was best man. After the ceremony the bridal party adjourned to Harker's Tea Rooms where wedding breakfast was partaken of and the usual toasts honored. The bridegroom's present to the bride was a handsome skunk stole, and to the bridesmaid a moonstone necklet. The bride's present to the bridegroom was a shaving outfit. The newly-wedded couple left by the express for Christchurch en route to the North Island where the honeymoon was spent; the bride travelling in a grey marocain relieved with brown and hat to match.

## IRISH SOCIETY, DUNEDIN ANNUAL MEETING AND SOCIAL.

The annual general meeting of the Irish Society was held on Tuesday, the 27th inst., in the Overseas Club Room; Mr. P. J. Wilson was the chairman, and referred with satisfaction to the past year's activities. The presidential report for 1924 stated that the year had begun with a most successful picnic, which was held in the Woodhaugh Gardens, and attended by a large number of members and their friends. This third annual picnic had proved even more successful than either of the preceding ones. Enjoyable programmes had been presented at the society's monthly meetings, and during the year £4 was donated, in accordance with custom, to the Dunedin Competitions Society for two sections for Irish songs (ladies and gentlemen). Lectures were given by his Lordship Dr. Whyte, and several others.

The financial statement disclosed that there was a credit balance of £10 8s 7d.

The report and balance sheet were adopted.

The following office-bearers were elected:—President, Mr. J. McGuire; vice-presidents, Messrs. F. Carter and M. Coughlan; committee—Messdames Carter, Coughlan, Dawson, and Monaghan, Misses A. Heley, E. Denham, E. Ryan, Messrs. A. J. Ryan, J. Sheehy, R. W. Fox, J. Ranken, and E. F. H. Cain; honorary secretary and treasurer, Miss M. Gallagher.

An enjoyable musical and elocutionary programme was contributed as follows:—Pianoforte solo ("Irish Airs"), Miss Baird; guitar solo ("Last Rose of Summer"), Mr. B.

Sheehy; song ("Kate O'Shane"), Miss Skinner; recitation ("O! the Shamrock"), Miss Gallagher; song ("The Harp that Once"), Miss McElligott. Miss M. Sandys was accompanist. Refreshments were handed round and dancing concluded a successful and pleasurable gathering.

## LAYMEN'S RETREATS

(By a St. Bede's Retreatant.)

The idea is new—one might almost say painfully new—in this country. Painfully is a startling word to use, but the majority of men when exhorted for the first time to attend a Retreat, think once, look sideways, and then express themselves forcibly. Man is a curious creature where his soul is concerned: he doesn't mind wandering along in the old rut but takes a deal of persuading when a new-fangled notion is brought up.

It is extremely difficult to analyse one's feeling after attending a Retreat for the first time. Still it is important to notice that the predominant thought is one of satisfaction. Whether it is satisfaction of a good deed done, penance endured or spiritual troubles alleviated depends entirely on oneself. Still I am certain that it is an exceptional man who does not derive great spiritual comfort from a Retreat.

And now a word about the Retreat at St. Bede's. The schedule time was 8 p.m., Friday, the 16th January, till 8 a.m. the following Monday morning. Many unfortunately could not come in until the Saturday afternoon. It is a pity that one's annual spiritual bonus should have to suffer any curtailment. I believe a better arrangement obtained at St. Pat's, the Saturday morning workers joining up with the others on the Friday night. They left for work from the College, returning for dinner. By the evening of Saturday about 60 men were in residence at St. Bede's. Strict silence was kept and the effect of this was marvellous on meditation powers. One gradually loses all thought about the world, and meditation, which is nearly impossible to most men becomes exceedingly easy for all. From the rising bell at 6.30 to lights out at 10 there was always something to occupy one's thoughts—Morning Prayers, Holy Mass, and Communion, Lectures, etc. With the programme completed, the ordinary man did not regret his game of cricket or tennis missed on Saturday. After bidding adieu to the Retreat-master one left St. Bede's on Monday morning with the feeling—something attempted, something done, and the realisation that after all it is the soul that matters most.

## The Famous Newtown Band

The attention of our readers is drawn to the advertisement of the famous Newtown Band. There are 56 valuable prizes being given away the total value of which is £4614 14s 9d. This, we understand, is one of the biggest art unions ever conducted in the State. The tickets are only 1/- each, and are obtainable from the local newsagents and tobacconists. We have seen the list of prizes, and we must say that they are remarkably good ones.

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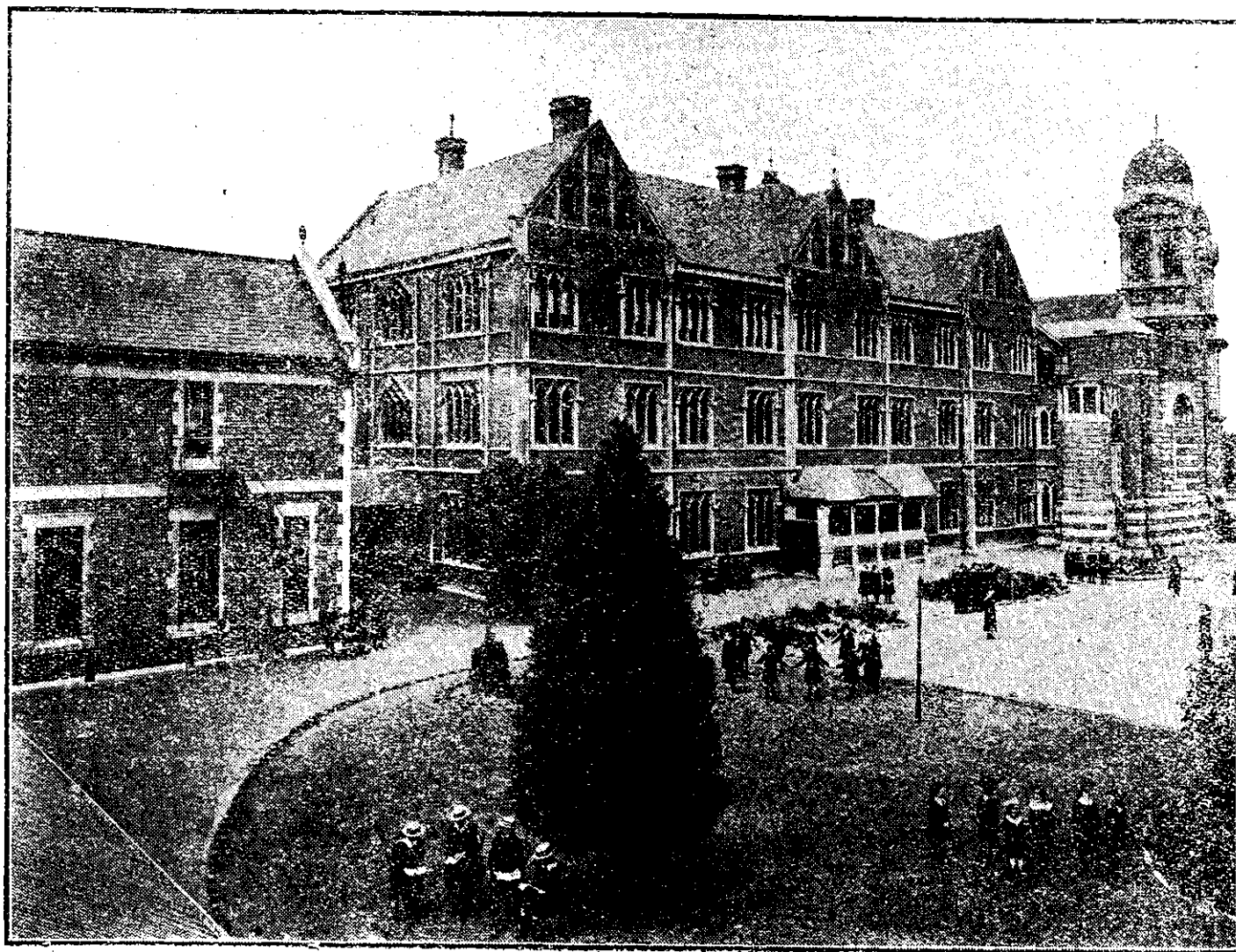
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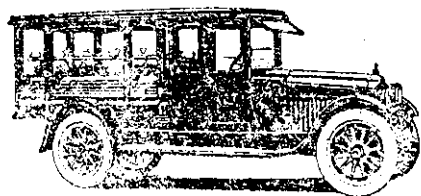
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The phrase "historical novel" too often means nothing more than that the book to which the title is applied deals with the more or less remote past. It is "historical" only because it is not professedly contemporary.

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# Commonwealth Notes

## NEW SOUTH WALES.

With the beginning of the school year, Tamworth will have an important addition to its teaching institutions, when the Christian Brothers will open a new boys' school. Negotiations have for some time been afoot for the establishment of the school. His Lordship Dr. O'Connor, Bishop of Armidale has taken an enthusiastic interest in the new foundation, and under the guiding direction of Very Rev. Father J. K. Colender and an energetic committee, arrangements have been finalised for the opening of the school. The spacious house and property known as "Coolinda" have been purchased as a residence for the new community. The Christian Brothers are now conducting 65 educational establishments in the Commonwealth, including six boarding colleges, three orphanages, and an institution for deaf mutes. Their life, apart from the publicity that comes from the schools, is retired and unostentatious. The Brothers include in their scheme of education such subjects as singing, elocution, gymnastics, swimming, and life-saving. Sports and games are fostered and supervised in the recreation hours. Competitions in this connection foster friendly relations with other schools. The links that bind their pupils to the Brothers are kept up in after life through past scholars' associations, and thus the good influences of the school are made far-reaching and abiding.

The annual report of Rev. Father P. Crowley, the Diocesan Inspector of Schools, of the Archdiocese of Sydney, contains the following:—The work of examining the paper of the Diocesan examinations, and of tabulating results, is well in hand. It is pleasing to learn that the examinations grow more popular, as is evidenced from the increase each year in the number of candidates. It is also a matter for congratulation that Irish History has become one of the most popular subjects of the examination. Although not compulsory, well over 300 pupils presented themselves for examination in this subject in November. This is as it should be, as nothing can better inculcate love of faith and country in the minds and hearts of our Australian children than the study of the story of the Irish nation's fidelity to both the one and the other. The popularity of Irish History this year may in great measure be attributed to the book prescribed. Father Carey's delightful *Irish History for Primary Schools* was introduced for the first time. The book is written by one who thoroughly understands the requirements of children. The summary of facts is complete; yet for pupils it seems to possess none of the terrors of the average school history. The new and enlarged edition is just to hand, bringing the matter right up to 1798. It is to be hoped that Father Carey in the near future will complete the work up to our own time. The Merit Certificate examination, which Rev. Father Crowley introduced in 1923, in lieu of the Q.C., recently abolished, was most successful. The sixth class children in the

schools throughout the Archdiocese sat for this examination. The total number of candidates was over 2000. The successful candidates will receive a certificate which will prove that they have completed the primary school course in accordance with the requirements of the Department of Education of New South Wales.

Amongst those who were presented to the Holy Father on the occasion of the conference of Superiors of the Sacred Heart Order in Rome was Mother MacRory, Superior of the Catholic Women's University College, Sydney. Mother MacRory was presented by her brother, the Bishop of Down and Connor. The Holy Father spoke in warm appreciation of the work done by the Sacred Heart Religious in Australia, and blessed their efforts.



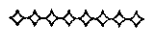
## VICTORIA.

The Retreat conducted by the Very Rev. Prior Power, O.C.C., for the members of the recently-formed society for the spiritual and temporal advancement of the Catholic deaf and dumb, was brought to a most successful conclusion on a recent Sunday, in the beautiful oratory at St. Vincent de Paul's Orphanage, by the renewal of Baptismal vows, after which the retreatants renewed their promise to be faithful to the rules of the Catholic Deaf Association. The eloquent discourse, concluding the Triduum, preached by Prior Power, and translated into the sign language by one of the Brothers, was received with rapt attention. A general Communion of all the members took place at the early Mass. They later expressed sincere thanks to Prior Power and the good Brothers, who had organised this first Retreat, so that these afflicted ones whose lives are passed in one long perpetual silence, may share in the blessings and privileges attached to the active practice of the spiritual exercises of their Holy Faith, from which their affliction has hitherto debarred them. Having organised the Catholic deaf and dumb into one association, the Brothers have generously granted the use of their schoolroom at the orphanage, South Melbourne, for the monthly meetings of the association. It is hoped that in the near future, it may be possible for the association to have their own club room for meetings and general recreation.

The Very Rev. Prior Power, O.C.C., speaking at the opening of a new Catholic school in a Melbourne suburb, said that while other denominations were showing decided signs of decay, leaders of the Catholic Church were finding it difficult to cope with their increased numbers. Frequently, in the newspapers, the wailings of other denominations at the churches were related, as also were their efforts and entreaties to encourage attendance. It had even been suggested that the aid of cinematograph and broad-casting services should be enlisted, and "Go to Church Sundays" were becoming general. At annual gatherings of other denominations these were among the proposals, and it was

a significant fact that at the next conference similar conditions existed. The progress of the Catholic Church was not the result of one mighty machine, but the efforts of each individual unit, working together with rhythmic harmony, and the school at Hampton was yet another link in the chain of progress.

Very Rev. Dean Coyne, of Leongatha, has been appointed Vicar-Capitular of the diocese of Sale, pending the appointment of the late Bishop Phelan's successor. At the month's mind, to take place in St. Patrick's Cathedral on Wednesday, February 4, the panegyric of the late Bishop Phelan will be preached by the Bishop of Goulburn (Dr. John Barry), formerly the administrator of St. Patrick's Cathedral.



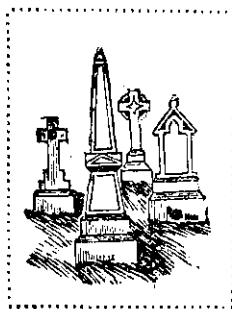
## SOUTH AUSTRALIA.

Rev. Brother Bowler, who has been principal of the Christian Brothers' College, Wakefield Street, for the last two years, left for Sydney on Thursday (says the *Southern Cross* for January 15). It is known that he is not returning to Adelaide, but his future destination is not yet announced. Though his term in Adelaide has been brief, he made many friends, and his removal has caused much regret. He was seen off by Mr. M. F. Malone (president) and members of the Old Collegians' Association.

Rev. Brother Geoghegan, who was well-known in Adelaide some years ago, is returning to the Christian Brothers' College, Wakefield Street, as the new principal. He has recently had charge of the Clontarf Orphanage, Perth, W.A.

His Grace the Archbishop of Adelaide (Most Rev. Dr. Spence) celebrated the sixty-fifth anniversary of his birth during January. A native of Cork, he entered the Dominican Novitiate at an early age, and was one of the first Dominicans to come to Australia.

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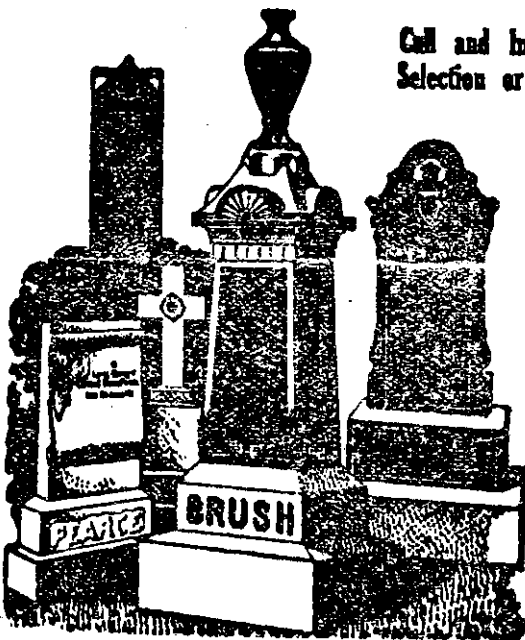
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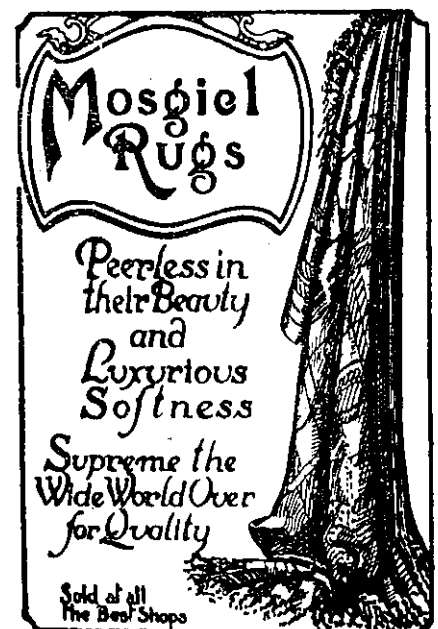
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## Here and There

**Dominican Provincial.**—At their general Chapter in London, the English Province of the Dominican Order re-elected as Provincial Father Bede Jarrett, M.A., who has already served two terms of office. Educated at Stonyhurst and Hawksyard Colleges, and at Oxford and Louvain, and ordained priest in 1905, he was first elected Provincial in 1916 at the early age of 35. His greatest achievement has been the re-settlement of the Dominican Order at Oxford. He is well-known as a preacher and a writer on both sides of the Atlantic.

\* \* \*

**Benedictine Longevity.**—Benedictines are proverbially long-lived. An example of Benedictine longevity was afforded by the celebration a few weeks ago of the golden jubilee of the Abbot of St. Augustine's Abbey, Ramsgate. Abbot Erkenwald Egan, O.S.B., who was born in 1856, entered the Benedictine Order in 1874, and was ordained priest in 1883. After serving for many years as headmaster of St. Augustine's College and Prior of the community at Ramsgate, he was appointed first Abbot of Ramsgate in 1909. At his jubilee celebration the chair was taken by another Benedictine priest, Dom Anselm Fox, O.S.B., who was at one time one of Abbot Egan's professors.

\* \* \*

**A Great Jubilarian-Founder.**—Probably few jubilarians in this world have received so many good wishes as the Very Rev. Father Paul Francis, the founder of the Society of the Atonement at Graymoor, Garrison, New York, U.S.A. Father Paul Francis may well have his silver jubilee universally feted with good wishes, for his name is honored throughout the Catholic world as the friend of all good causes, and he is blessed as a benefactor in every quarter of the globe by grateful missionaries. Founder of the celebrated Society of the Atonement, which has its headquarters at Graymoor, the "Mount of the Atonement" as it is known to many a pilgrim, Father Paul Francis, through his famous organ, *The Lamp*, started his "Union-that-Nothing-be-lost"—an association that has caused its promoter's charity to be blessed by every religious congregation in the mission field, for many a struggling mission has benefited by its alms. Nor has the founder of Graymoor limited his works of mercy to corporal charity: it was his apostle's heart, burning with love for souls, that inaugurated the "Church Unity Octave" which now annually unites thousands in prayer for the stray sheep without the fold that non-Catholics may be restored to the centre of Christian unity.

\* \* \*

**Mr. Britten's Bequests.**—The late Mr. James Britten, a notable convert to the Catholic faith and a man to whose credit has to be set the reorganisation and reinvigoration of the Catholic Truth Society on its present basis, died a comparatively wealthy man, the gross value of his estate being valued at £21,980—not a very great sum in a comparative sense but a good deal

beyond what Mr. Britten appeared to live up to, for he was the least pretentious in men. A summary of his will published in the daily papers gives some interesting particulars of his bequests. He gave £1000 to Rev. F. H. Higley, Commercial Road, London, and £500 to Rev. J. C. O'Brien, desiring him to spend £250 in Masses. He also left bequests of £500 and £200 to numerous Catholic institutions, a personal bequest of £100 to Sir J. R. O'Connell, of the Catholic Truth Society of Ireland; his Edinburgh edition of Robert Louis Stevenson, *The Yellow Book*, *Carminia Gadeficia* (Carmichael), and Queen Mary Psalter; to the Reform Club, Pall Mall, all his books relating to Ireland which the librarian shall select; and to the Irish Literary Society books concerning Ireland not so selected. Although an Englishman of Englishmen, Mr. Britten had strong pro-Irish leanings. Incidentally it may be mentioned, that as a botanist of national standing he was much interested in botanical questions relating to the shamrock. Commercial Road Mission, to the pastor of which he left £1000 is one of the poorest Catholic missions in London in the sense that its parishioners are mostly poor people residing in the Whitechapel district. His bequests to Catholic charities were numerous and generous.

\* \* \*

**Irish Masterpiece Bought for Nation.**—A jewel casket made by Miss Mia Cronwell, exhibited at Manchester Art Gallery, is to become the property of the Irish Nation. Miss Cronwell is an artist in metals and jewellery, and her casket is described as "easily one of the finest works of art" shown at the exhibition. The casket has a shrine in copper, ruffled with an overlaid pattern of modelled silver *repousse*, with a pierced ground. An eminent Irish scholar says: "It is probably the best Celtic work done in Ireland since early medieval times." The casket has been purchased by Senator Mrs. Stopford Greene, the Irish historian and authoress of the valuable work *The Unmaking of Ireland*. She intends to present the casket to the Senate.

\* \* \*

**Signor Puccini.**—The death at Brussels of the famous composer Puccini is, as Signor Mussolini said in the Italian Chamber, an occasion of mourning for the whole civilised world (says the *Universe*). He passed away in a nursing home, where he had been receiving treatment for an affection of the throat. Besides his children, the Italian Ambassador and the Papal Nuncio spent most of the night in the sick room, and it was the latter who administered the last Sacraments. The first part of the funeral, which the Italian Government decided should be conducted at the expense of the State, took place in Brussels. The body was taken in procession to the Church of Our Lady through a great concourse of people. Among the distinguished persons in the church were Sir George Graham, the British Ambassador, the Italian Ambassador, and representatives

of the Brussels Conservatoire and the Ministry of Arts and Sciences. The King of Italy, the King and Queen of the Belgians, and Signor Mussolini sent beautiful wreaths. Later in the day the coffin left the Gare du Nord for Italy.

—♦—

## St. Mary's School, Mosgiel

A bright ceremony took place at St. Mary's Catholic School, Mosgiel, on the occasion of the annual distribution of prizes and school break-up. The schoolroom was tastefully decorated with flowers. The Rev. Dr. Hugh O'Neill (a former pupil of the school) presided, and he was supported by the Mayor of Mosgiel (Mr. J. P. Walls). Both gentlemen addressed the children and parents assembled, and thanked the Sisters of Mercy for the good instructions given to the children. During the ceremony a telegram was received from the Rev. Father Collins (who was absent in Wellington), conveying good wishes to the Sisters of Mercy and their school. Cheers were given by the children for Dr. O'Neill and the teachers. The programme presented by the children was as follows:—Chorus ("The Farmer's Favorite Song"); piano solo, Rona Quelch; Irish jig, Eric Gordon; recitation, Frank Herbert; dialogue, boys; song ("The Tui Bird"), girls; recitation, Florence McLachlan; piano duet, May Schriffer and Kate Farrell; sailor's hornpipe, A. Kovaleski; recitation, Oswald Pringle; vocal duet, Mary Downie and Brendan Wilkins; recitation, Moira O'Neill; chorus ("Drifting With the Tide").

The following is the prize list:—

Christian doctrine (medal presented by the Rev. Father Collins): Daniel Walls. Dux of the school: Rona Quelch 1, Daniel Walls 2, Moira O'Neill 3. English: Katie Farrell. Arithmetic: Mary Schriffer. History and geography: Charles Pearson. Needlework: Mary Schriffer.

Standard VI.—Merit: Doris Kovaleski 1, Iris Shaw 2, Audrey Harty 3. Brushwork and drawing: Alma Stephen. General improvement: Mirriel Fraser.

Standard V.—Merit: John Curran 1, Agnes Kovaleski 2, Roy McLachlan 3. English: Alan McLachlan. Spelling: James Restieaux.

Standard IV.—Merit: Brenda Quelch 1, Kathleen Rodgers 2, Annie O'Neill 3. Good attendance: Ray Wilkins. Geography: Howard Wilkins. Spelling: Margaret Curran. Neatness: Eric Gordon. Mental arithmetic: Thomas Downey. Recitation: Maud Mehalski. Writing: Flora Williams. Handwork: Florence Mehalski.

Standard III.—Christian doctrine: Mary Downey. Merit: Anthony Parker 1, Elizabeth Shaw (catechism) 2, Terence Williams 3. English: Donaldina McGregor. Writing: Florence McLachlan. Geography: Oswald Pringle. Handwork: Veronica Shaw.

Standard II.—Merit: Brendan Wilkins 1, Frank Herbert 2.

Standard I.—Catechism: Lenore Yuill. Merit: Kevin Curran 1, Anita Farrell 2, John Dee 3. Reading: David Herbert. Drawing: Walter Rodgers. Writing: Bernardette Shaw.

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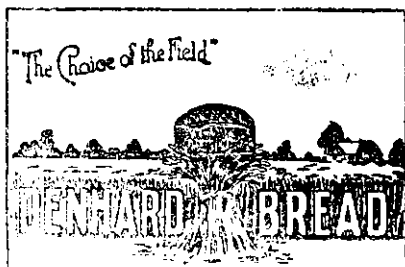
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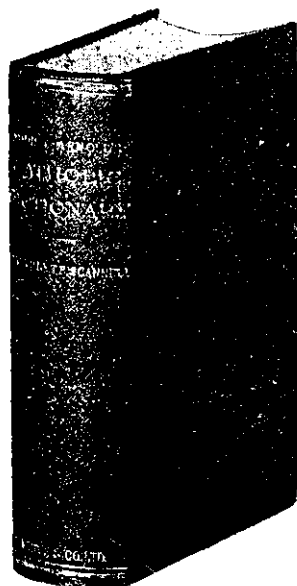
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## Irish News

### THE CRISIS IN AGRICULTURE.—OUR FUTURE NUNS: A PLEA FOR THE MISSIONS.—BEET GROWING IN IRELAND.—LAYMEN'S RETREATS.

Many people, who realise the stern fight that is before the farmers of this country not only to recapture that dominant position in their markets which they have already lost, but even to maintain their present precarious footing in them, will welcome the formation of an Agricultural Society in connection with University College, Dublin, which took place this week (says the *Wexford Free Press* for December 13). Time was when Irish agricultural produce had little to fear from any competition, for its proximity to the best market in the world gave it an advantage that made it secure from all attack. But those fine times have slipped away. England, impoverished by the war, with her industries disorganised and not running at top-speed as they were in the old days, and with her millions of skilled workers mostly idle or only half employed, is to-day far from being the valuable customer that she once was. And other countries, not by any means so favorably situated to supply her as Ireland is, have called in science to help them and with its aid have so organised and developed the production and transportation of food that the English market is no longer the preserve of the Irish farmer that it once was, for our new rivals are meeting us and beating us in the competition to supply its requirements. This is the situation the country has now got to face and it is a serious one. If we are to recover our hold on our markets we, too, must adopt modern methods. The happy-go-lucky days are definitely a thing of the past. We must increase the quantity of our agricultural exportations and improve their quality if we are not to be left behind in the race for trade, and even for national existence. In such an emergency we can only rely on our scientists and our economists to point the way. The up-to-date farming and organisation of other countries have ousted us from our pre-eminence and by similar methods must we meet the menace. There must be, as Professor Drew pointed out in his inaugural address to the University Agricultural Society, a great development of agricultural research. Every problem of the farmers must be submitted to the specialist and his advice must be acted upon. Only by such a re-organisation of the industry will the situation be retrieved. It is well that we have our Universities to fall back on, for we have to rely on them to produce our experts. Their practical value to the Nation is a much discussed topic, and one about which there has been a vast amount of scepticism amongst the people; but if at this crisis they demonstrate their worth that doubt will not long remain.

During the last few years Ireland is showing herself more and more true to her missionary traditions by sending forth her daughters in large numbers (says the *Irish Catholic*). We are all familiar with the great

work of the Irish Mission to China and the African Mission Colleges in Dublin and Co. Cork for the supplying of priests to bring the truths of our holy Faith to the heathen. Our nuns, too, are doing a valiant work in co-operating with these good Fathers in the schools and hospitals. St. Brigid's Missionary School, Callan, takes a foremost place in this, for since its opening, forty years ago, it has trained and sent 802 postulants to convents all over the world. The institution was founded to meet the pressing demands of foreign convents, badly in need of subjects, but who do not wish to run the risk of bringing out girls straight from their homes without any preparation. This want St. Brigid's supplies, as it gives a good education, as well as a preliminary training in the duties of the religious life. We may say in passing that this good work has more than realised the expectations of its founders. Postulants from St. Brigid's are proving themselves successful missionaries in all parts of America, Australia, New Zealand, India, South Africa, Ireland, and England. During last year aspirants entered in Mercy, Presentation, Charity Orders, etc., and at present there are a number in training in the Missionary School.

St. Brigid's Apostolic School, Convent of Mercy, Callan, Co. Kilkenny, the only one of the kind in Ireland, is under the patronage of Most Rev. Dr. Brownrigg and Most Rev. Dr. Downey, and is conducted by the Sisters of Mercy. Expenses need not necessarily deter candidates that are suitable, provided they are willing to enter convents abroad.

The British Sugar Beet Society, Limited, London, have circularised the various members of Dail Eireann, at the request of Lord Ffrench, urging the establishment of the sugar beet industry in Ireland. It would seem that the present consumption of sugar in Great Britain is nearly two million tons annually. The two existing factories at Kellam and Cantley produce about 15,000 tons of sugar annually, or less than three days' supply. It is estimated that the world production of sugar is 3,000,000 tons less than the requirements. Already it has been established in Britain that in weight per acre and in sugar content the beet grown there is equal, if not superior, to the beet grown on the Continent. Its great advantage to the farmer is in its by-product of cattle food which is excellent for the production of milk and meat. In the growing of beet the farmer has no anxiety about the fluctuation of prices. He grows at a fixed contract price. In addition to chemists, clerks, engineers, and foremen, each factory gives employment to about 600 men, and that during the winter months, when the demand for agricultural labor is lowest and when the weather is unsuitable for work on the roads. The work at the factory is carried out in

November, December, and January, the three wettest months in this country. With the possible development of electric power Ireland could manufacture all the sugar it requires without importing an extra ton of coal. It would take over fifteen factories employing 600 men each to supply the wants of the *Saorstát*. In addition this would largely increase the number employed directly in agriculture. Lord Ffrench is interested in the starting of a factory in Limerick. All the firm in which he is interested require is a guarantee from the landowners that they will grow enough beet to keep the factory supplied. He is a well-known Catholic nobleman and a financial expert of very high standing.

\* \* \*

The practice of making enclosed Retreats is spreading among the Irish laity. In 1874 the first House of Retreats for Laymen in Dublin was opened by the Jesuits at Milltown Park, near the city. Until quite recently it was the sole house of its kind in Ireland, but lately the movement towards Retreats for laymen has received a great impetus. In 1921 Rathfarnham House of Retreats was founded. About that time the commodious castle at this place, three miles from the centre of the city, was acquired by the Jesuits. Since then, more has been done toward popularising periodical enclosed Retreats than anything heretofore accomplished.

A description of the work accomplished at Rathfarnham has attracted much interest of late. In these Retreats a man has a standard by which he may judge everything he uses or with which he has occasion to come in contact—money, pleasure, companions, abilities and talents, life itself; a rule by which all his desires and seekings after material prosperity are rightly measured. "The enclosed Retreat is a social work of the highest order," says one commenting on them. "It penetrates to the moral evils which underlie the social difficulty. It helps to bring rich and poor together, to make them of one mind so that the rich man becomes just and tolerant, the poor man hard-working and conscientious. It puts a new coloring on their lives by taking the true spirit of ancient Christianity from the region of theory and re-introducing it to practical everyday life. Men who have made Retreats become men of grit and no longer the victims of their environment."

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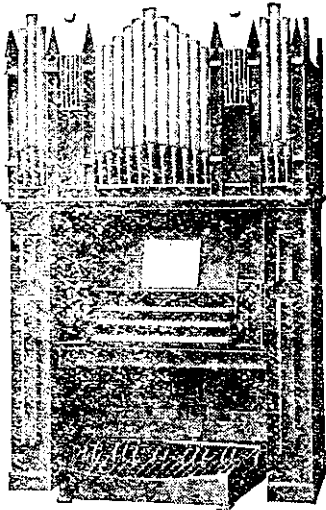
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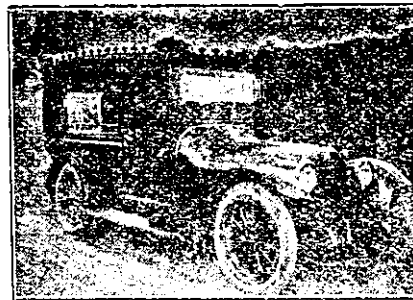
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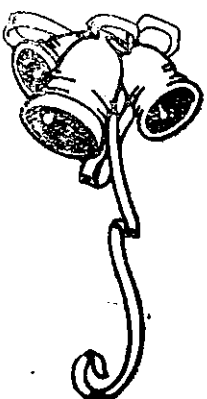
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# Town and Country News

## HASTINGS NOTES (From our own Correspondent.)

January 24.

Passed away early in this month Miss Maddison, of Nelson Street. She had held a responsible position in well-known families of the district and won the admiration of all by her untiring and cheerful devotion to her work. Her long illness was supported by an admirable patience and resignation to the will of her Maker. Her going was strengthened by the last rites of Holy Church, and was as calm and peaceful as her life had been earnest and strenuous. Father Goggan administered the last Sacraments and officiated at the church and at the graveside.—R.L.P.

The funeral of Mr. James Hennessy was attended by a large and representative body of citizens. The last rites at the graveside were conducted by Father Goggan.—R.L.P.

During the absence of the Rev. Father McDonald who attended the ceremonies in connection with the diamond jubilee of Mother M. Clare at Hokitika, we were privileged to listen to interesting and eloquent sermons from the Rev. Fathers H. Seymour and K. McGrath (Marist Missioner).

The Sisters of St. Joseph left Hastings for their annual Retreat and well-earned rest after a strenuous school year.

Wednesday, January 21, saw a very pretty wedding in the Sacred Heart Church. When Rev. Father McDonald united in the bonds of wedlock Miss Marion Augusta Grace Hunter to Mr. Vernon D. Reynolds, formerly sheep farmer of Little River, Canterbury. The "Wedding March" was played by Miss D. Sturrock.

## ASBURTON NOTES (From our own Correspondent.)

January 22.

The fortnightly meeting of St. Patrick's branch (No. 420) of the H.A.C.B. Society, was held on Monday evening last, the president (Bro. H. Lemon) presiding over a large attendance. Two brothers were reported on the sick fund. The past president (Bro. F. L. Brophy) performed the ceremony of installing the newly elected office-bearers, all of whom suitably returned thanks for the honor conferred on them. Two new members were initiated by the president. One clearance from St. Mary's branch, Geraldine, that of Past President Bro. Patrick James Clark was received, and he was welcomed by the president. The quarterly and annual Government returns were presented by the secretary and adopted. Several brothers spoke of the splendid progress made during the past year, the sick and funeral fund showing a credit of just over £1000, while the management fund also showed a healthy balance. The prospectus of the proposed Friendly Societies' Dispensary was discussed at length, it being evident for many meetings that keen interest was being taken in the subject by members. A motion endorsing the action of the United Friendly Societies' Association in its endeavor to open a dispensary and assuring the Association of

the branch's hearty support providing the membership was 1000, was carried unanimously.

A Retreat to the Sisters of the local Convent is at present being given by one of the Redemptorist Fathers, who also preached to a large congregation in the local church on Sunday evening last.

Miss Eileen Kirk, who for the past three years has resided with her grandmother, Mrs. P. O'Connor, has returned to her home in Napier. Miss Kirk, who is only 17 years of age, recently gained her L.T.C.L. in music, and was one of the most promising pupils the Sisters of the local convent have had for many years.

## ROTORUA NOTES (From our own Correspondent.)

January 26.

Sunday, December 28, was a day of special note in the history of the Catholic Church in Rotorua, in as much as it marked the steady growth of Catholicism in that district, for on that day the new St. Michael's Convent School was opened and blessed by the Right Rev. Dr. Cleary. For the past thirty years Dean Lighthouse has administered to his flock at Ohinemutu on the shores of the lake, but the growth of residential area towards Whakarewarewa necessitated further provision being made for parishioners in that direction. The building, claimed to be one of the finest Catholic schools in the Dominion, is built on four acres (freehold), contains six spacious class-rooms, two teachers' rooms and large central hall, and is built of reinforced concrete, rough-cast outside. A new convent is shortly to be erected on an adjoining property. His Lordship was presented with a gold key on behalf of the contractors (Messrs. Geany and Clark) by Dean Lighthouse. The Bishop addressed the gathering in English and Maori. Several Maori chiefs responded. The Arawa Trust Board donated £100 towards the new building, and an additional £100 had been raised by means of fortnightly card parties and dances. A debt of about £800 still remains. In the morning his Lordship administered Confirmation to about 50 candidates, a goodly number being adult Maori parishioners. In the evening a most interesting and instructive sermon was preached by Father Gondringer, of Auckland, who took for his subject "Faith of Our Fathers living still in spite of Dungeon, Fire, and Sword." He took his congregation in spirit to the great devotional gatherings he had witnessed in Egypt, Rome, France (a visit to Lourdes), America, Germany, Holland, England, Ireland, and Scotland. The following two or three days the Bishop spent in visiting Rotoiti, Murupara, and Taupo districts where Confirmation was administered.

Miss Cora Moore, who has been organist at St. Michael's for the past five years, has returned after a month's holiday spent motoring round Auckland, Wellington, and Hastings.

The first of a series of fortnightly card parties for 1925 was held in "Dixieland" last Monday. It is hoped that a substantial

cheque will result from these card tournaments this year, which will go towards the debt on the new convent school. The ladies' first prize was won by Miss Cora Moore; the consolation prize going to Mrs. Cohule. The gents' first prize was won by Master Pennington; the consolation prize going to Mrs. Skelton who played a gent's hand. The card tournament was played on the stage while the body of the hall was reserved for dancing, Mr. Gibb's orchestra supplying very spirited music; the Monte Carlo prize being won by Miss R. McKinder and Mr. N. Blake.

## OAMARU NOTES (From our own Correspondent.)

January 29.

Two of our local Catholic girls (Miss M. Cooney and Miss M. Curran) who are now employed at the Christchurch Hospital, passed the State nurses' examination held recently, are to be complimented on their success.

His Lordship Bishop Whyte, who is becoming quite a frequent visitor to North Otago, no doubt attracted by its genial skies and bracing atmosphere, paid us another visit last week. His Lordship put in a strenuous Sunday, celebrating both Masses at the Basilica, giving a brief instruction in the morning at 8.30 Mass and delivering two sermons—one at midday Mass and another in the evening. St. Joseph's schoolroom was pencilled for an address on "Lourdes" by Bishop Whyte, on the following Monday night, but the unfortunate accident resulting in Father Marlow's death, necessitated the lecture being abandoned for the time being, and the Bishop's hurried return to Dunedin.

When everything on the farm looked lovely a couple of months ago North Otago reckoned on a bumper harvest, but several pesky things have come along to keep the farmer awake o' nights bemoaning his unhappy lot. The pessimists say that what crops the heavy rain has not flattened and spoiled the caterpillars are feasting on; what the Hessian fly missed the rust has destroyed, and what escaped these pests, "take-all" has helped itself to. But despite all the wailings of lugubrious individuals some excellent yields are recorded all over the districts.

Monsignor Mackay, Fathers Fenelon and Ardagh, left during the week for the annual Retreat of the priests of the diocese. Despite his burden of years, the Monsignor continues to scorn the delights of ease and lives laborious days frequently entailing long motor journeys.

Oamaru was invaded a week or so ago by some 1300 residents of Waimate and district. The picnic committee were delighted with our town as a picnic resort, especially with the public gardens; so, too, were the picnickers. Everything was done to make our neighbors' sojourn pleasant.

The local Friendly Societies' (including the H.A.C.B. Society) held their annual picnic recently at the adjacent seaside town of Timaru, about 45 miles north of Oamaru. Some 1200 people made the excursion and all were delighted with Caroline Bay and its environs.

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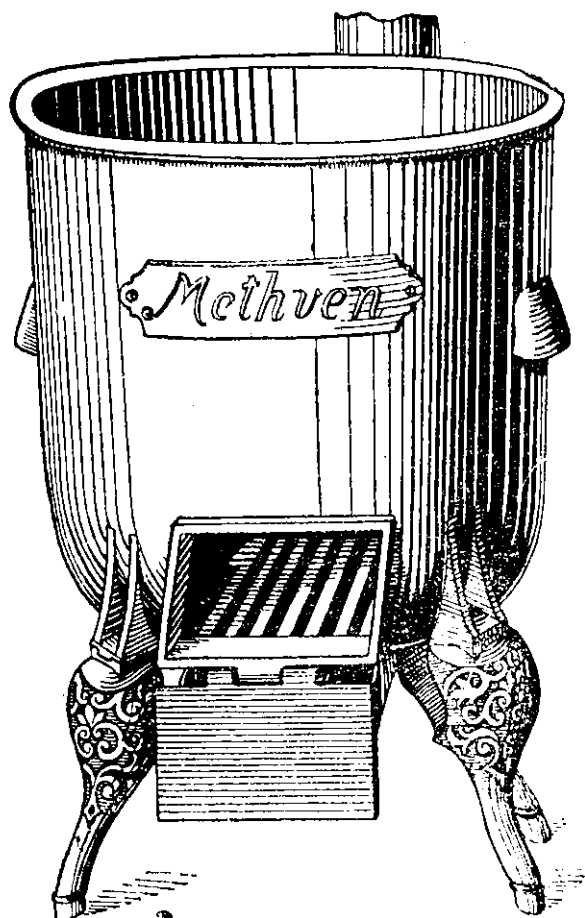
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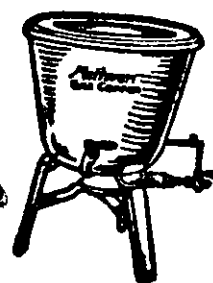
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# Sunday Afternoon Readings

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

## XL—LOVE OF GOD THE GREAT PREVENTATIVE OF SIN.

The thirteenth chapter of St. Paul's First Epistle to the Corinthians contained the Scriptural panegyric on the Love of God. It would be well for all my readers to get this short chapter off by heart and to meditate frequently upon it. Not only is the Love of God the most sublime of all the virtues; it is also their fruitful mother and their brightest ornament and crown. Without its fostering care, patience and meekness, chastity and brotherly love, and all the virtues that builds up the spiritual life, would lose their celestial grace and charm; indeed, they could not even exist.

We have been considering the end of our creation and its great enemy, mortal sin: we can never overcome this enemy, we can never reach that end unless we are filled through and through with the love of God. Light and warmth bring rich harvests and flowering fields, and it is the light and warmth of the love of God that purifies the heart, strengthens the will, and ennobles the whole nature. God is our strength, God is our Saviour from sin; and so the Psalmist cries: "I love Thee, O Lord my strength"; and Our Lady, lifting her heart to God, says: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." St. John tells us that God's proper name is Love; all His works are actuated by love: therefore the more we love Him and make that love the motive of our actions, the more God-like we become. Love, therefore, is our patent of nobility, and this should be sufficient inducement to grow in it.

But there are other reasons why we should love God. Happiness here and hereafter comes with the love of God—God Himself comes with it, and he who has God within him has the secret and source of all happiness: "If any man love Me . . . My Father will love him, and We will come to him, and will make our abode with him." It was the consciousness of this indwelling of God that inspired Saint Paul when he wrote that great passage in the end of his eighth chapter to the Romans, declaring that no trials could rob him of hope or weaken his courage. And if this consciousness of the love of God sweetens what is most bitter, makes persecution joyful and death welcome, what will not be the happiness it will provide for us in the life to come? "What eye hath not seen, what ear hath not heard—what hath not entered into the heart of man—all these things God hath prepared for them that love Him." None of the ills of earth shall enter there: and the heritage of the just shall be only joy: "God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. . . . The redeemed of the Lord shall return, and shall come into Sion with praise, and Everlasting Joy shall be upon their heads." If it is natural to man to seek after happiness, he has the secret of it in the love of God.

We should love God, because He deserves

our love. He is the supreme and absolute good, and the human heart was made to love what is good. This is why nothing earthly can satisfy it. No riches, no honors, no pleasures, no intellectual ascents, no refinements of art can satisfy the heart, or allay its divine discontent. It is only in the living God that heart and flesh can really rejoice. Thou hast made us for Thyself, O God, and our hearts must be restless until they find their rest in Thee.

Again, God deserves our love because He is our greatest benefactor before and during our earthly existence, as He will be during eternity. What the Lord said in His promise to restore Israel, we may well apply to each of ourselves: "I have loved thee with an everlasting love, therefore have I drawn thee." It is His love that has brought us out of nothing into existence: "The spirit of the Lord made me." He has not only brought us into being, as He brought the earth, the sea, the sky, the stars, but has given us life also; we are not only beings but living beings: "The Spirit of the Lord made me, and the breath of the Almighty gave me life." He has not merely given us that lower form of life by which the trees and shrubs and flowers live and grow, but life with five senses, and has supplied all that these senses need: "The eyes of all look to Thee, O Lord, and Thou givest them food in due season. Thou openest Thy hand, and fillest every animal with blessing." But for each of us He had even a richer gift. Not content with giving us the sensitive life of the mere animal, He has called us to a higher grade of being, giving us spirituality and immortality, making us human beings, and to His own image and likeness. "Great and wonderful are Thy works, O Lord God Almighty, . . . Thou art worthy, Lord our God, to receive glory and honor and power. . . . To Thee O God of our fathers, I give thanks, and I praise Thee, because Thou hast given me wisdom and strength." Endowing us with intellect and free will, He has crowned us with honor and glory. He has enabled us on the wings of lofty thought to fly along the interminable corridors of almost infinite space, and unravel its secrets with such certainty as makes us almost the peer of the angels even while we are in this life. With free will He has given us dominion over our own lives, the inalienable right of shaping our own destiny, the inestimable privilege of giving Him a voluntary service.

If He has proved Himself our benefactor in calling us out of nothing to be His highly favored creatures. He continues his benefactions during life, pouring His grace in copious streams upon us.

If you would test this beneficent love in the scales of suffering, come to Gethsemane and Calvary; see Him scourged that we might escape suffering, see Him bound with ropes that we might go free, dying that we might live, and buried that our graves of

shame might become sacred places in which our poor bodies would gather up strength to mount the heavens.

Once again, if you would weigh His mighty love in the most precious scales of all, gather with Him in the Supper Room on Holy Thursday night, behold the Mystery of Faith, the giving of His Body and Blood in the Holy Communion, that He and we might be intimately united, heart to heart in life, as we shall be in eternity. And, finally, when this life is over, and we fall upon the eternal shores, He will be there to welcome us and become Himself our Rewarder and our Reward exceeding great. This is a ladder, each of whose five steps radiates with increasing ascensions of love that must thrill our heart of hearts and bring it in willing, loving homage to the feet of our Almighty Benefactor. When St. Thomas had finished his great Theology, Our Lord spoke to him from the Crucifix: "Well hast thou written of Me, Thomas; what wilt thou have for thy reward?" "Nothing but Thyself, O Lord," replied the great Saint. So shall it be with us, who can make no earthly habitation an abiding place, who can be satisfied with no learning wrested from sea and sun and stars, whose hearts cannot be filled or satisfied with earthly delights, whose darkness cannot be dissipated by all the lights of God's creation, whose only abiding place can be around the Throne of God and of the Lamb. The Psalmist has expressed our inmost longing: "As the heart panteth after the fountains of water, my soul panteth after Thee, O God. My soul hath thirsted after the strong, living God. For I shall be satisfied when Thy glory shall appear."

What now shall we say of the ingrate who loves not God? What else except what the inspired writer has said: "Anathema to him who loves not Jesus!" Do we love God? Do we foster in our souls a growing love for Him? Our souls can never grow and ripen spiritually unless we learn to feel that He is more to us than Creator and Judge. He wishes to be known as merciful, gracious, compassionate, and true—our true Father, our compassionate Friend. Do we love Him as our Father and Friend? Do we labor in His service and prove that our love is genuine? What is the nature of our service, what are its qualities? Are our best efforts reserved for the world and its cause, giving Him only a half-hearted service and a second-best? If His cause is our cause, if we keep close to Him in the battle for souls, our reward will be that promised by Christ to His co-workers: "In My Father's House there are many mansions, I go to prepare a place for you." What will that place be like? "What eye hath not seen, what ear hath not heard, what hath not entered into the heart of man—all these things God hath prepared for them that love Him."

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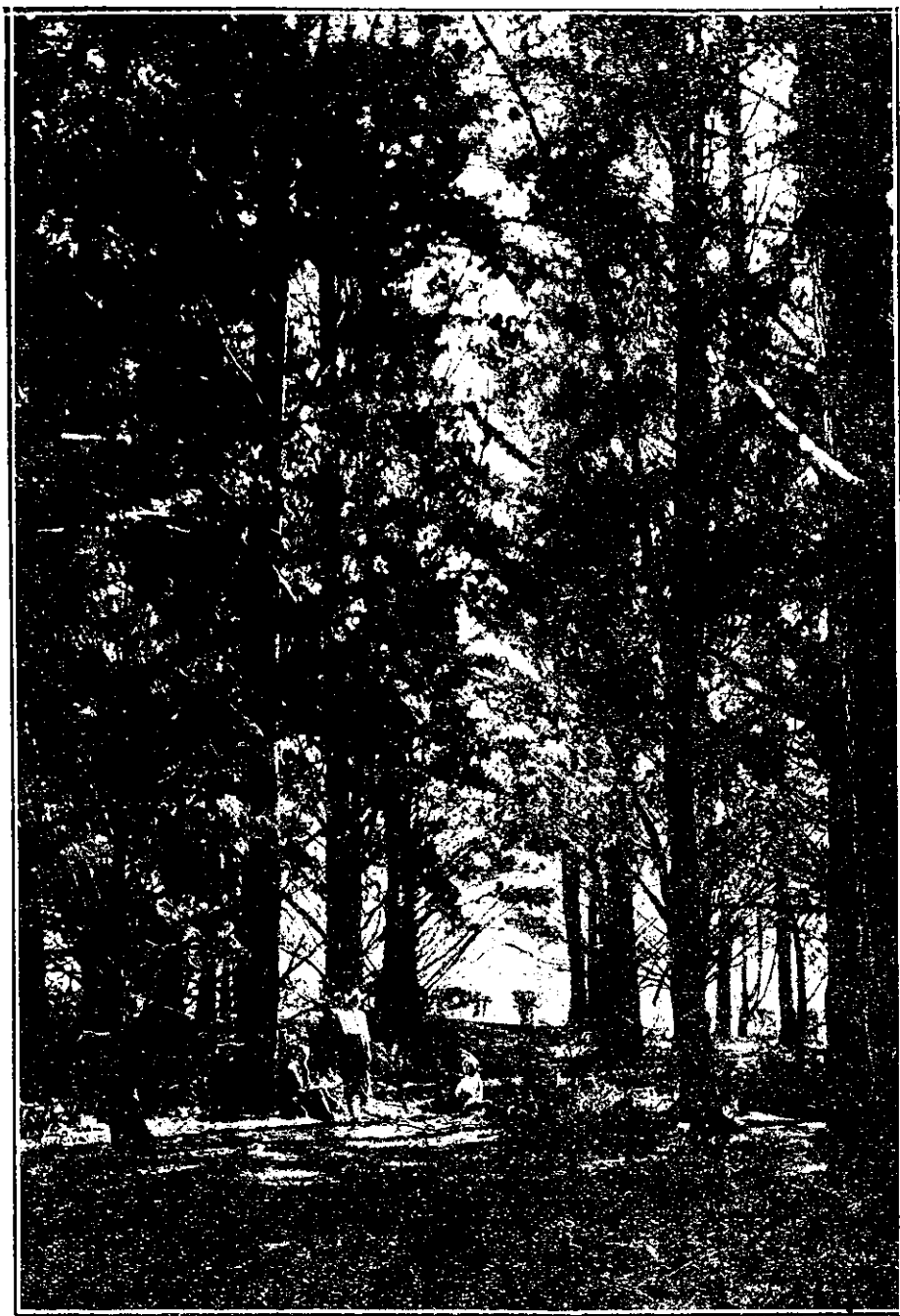


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# On the Land

## MARKET REPORTS.

The yarding of fat cattle at Burnside for last week's market numbered 265, a fair proportion being prime quality bullocks, with a few pens of good cows and heifers, the balance being made up of plain steers, with a good number of fair cows and heifers. Prime beef sold at a slight advance, while medium was firm at previous rates. Prime heavy bullocks made £15 to £18 7s 6d, extra to £21 12s 6d, prime £11 15s to £14, light to inferior from £6 10s, prime heavy cows and heifers made from £8 to £10 2s 6d, others from £4 10s. Fat Sheep.—The yarding consisted of 1889 the half of which were prime quality wethers, with a few pens of prime ewes, the balance being made up of light ewes, with a truck or two of unfinished wethers. The market opened on a par with the previous week's rates, but prices weakened towards the end of the sale to the extent of 1s to 1s 6d. Prime heavy wethers made 44s to 49s 9d, prime 38s 6d to 43s, unfinished from 31s, prime heavy ewes 39s 6d to 43s, prime 32s 6d to 35s 3d, light from 24s 6d. Fat Lambs.—654 were yarded, prime lambs maintaining the preceding week's rates, while graziers were keen buyers for all unfinished lots. Fat Pigs.—A small yarding, the previous week's prices being fully maintained.

There were heavy yardings at last week's Addington sale. Fat Lambs, store sheep, and fat sheep improved in price, whilst fat cattle, were a shade easier. Fat Lambs.—An entry of 3600. A keener sale, with an improvement in prices. Prime made 42s per head, which is equal to 12½d per lb. Extra prime lambs to 47s 7d, prime 40s to 44s, medium 37s to 39s 6d, light 34s to 35s 6d, store 31s 3d to 33s. Fat Sheep.—A small yarding of eight races and a-half. It was a slightly firmer sale, exporters being unable to buy much at prices ruling. Extra prime wethers made up to 51s 3d, prime 43s to 46s, medium 39s 6d to 42s 6d, light 36s to 39s, extra prime ewes to 42s 7d, prime 37s 6d to 40s, medium 34s to 37s, light 31s 6d to 33s 6d, old 29s to 31s. Fat Cattle.—A large entry, and an easing by 20s per head. Extra prime steer beef made up to 45s per 100lb, prime 40s to 43s, medium 37s 6d to 39s 6d, light 33s to 37s, and rough down to 25s. Extra prime bullocks to £20 17s 6d, prime £16 17s 6d to £19, medium £13 15s to £16 15s, light £9 10s to £13 10s, extra prime cows to £14, prime £9 to £12, ordinary £6 to £8 15s, aged £3 to £5 10s, extra prime heifers to £15, prime £9 15s to £12 5s, medium £6 10s to £9 10s. Vealers.—A fair-sized entry. Prices were a shade better than on the previous week. Runners to £7 2s 6d, good vealers £3 12s 6d to £5 17s 6d, good calves £2 2s to £3 5s, small 15s to £1 2s 6d. Fat Pigs.—A medium entry. The demand was only fair. Choppers £2 10s to £5 15s, light baconers £3 10s to £4, heavy £4 2s 6d to £4 15s (average price per lb 5½d to 7d), light porkers £2 8s to £2 14s, heavy £2 16s to £3 5s (average price per lb 7½d to 8d).

## BURNT EARTH.

This is a valuable fertiliser, as well as improving the texture of most soils, and heavy ones in particular, and now is the time to start the fire.

Start the fire with wood, and when burning nicely put on a good layer of rough clods, or turfy lumps, with some small coal or slack, between them, and when this burns through again, add more, until the heap is sufficiently large.

The product of such a fire is rich in potash, one of the most valuable of all plant foods, and is almost unequalled as a food for fruit trees and bushes of all kinds, as well as for most root crops, etc., etc.

The best way to dispose of garden refuse, such as dead weeds, the haulm of exhausted peas or beans, cabbage stumps, etc., is to burn the whole as soon as it can be got into a sufficiently dry condition.

The fire destroys all the seeds of the weeds, as well as any insects or their eggs, germs of fungoid or other diseases, and the product is perfectly sweet and wholesome. This is very useful to add to the soil when planting fruit trees.

## ON HOUSING POULTRY.

It is a grievous mistake (writes a contributor to a Home journal) to think that any kind of a house is good enough for poultry, because it is not. When we remember that all through the winter much more than half of the time has to be spent indoors the necessity for good housing is obvious.

Not only should the abode of the feathered flock be wind and water-tight: there are various other points that have to be considered.

In the first place, size and accommodation has to be taken into account, and the house should be rather understocked than overstocked, for there is no surer way of ruining the health of the birds than by overcrowding and overheating.

I know of hen houses on some farms where the wonder is that the birds live, so dark, so dirty, so unhealthy are they, and yet the owners of these flocks wonder why the hens don't lay better. They would be insulted if you told them that the conditions under which they were keeping their birds had much to do with it.

## Ventilation.

This, in the house, should be provided for in some sort of way, and that near the roof so that when the birds are on roost they are not exposed to draughts in any way, the ventilation arrangements being well over their heads.

Impure air is just as bad for poultry as it is for human beings, lowering vitality and predisposing to ill health.

There is not the same necessity to have openings for the inroad of fresh air as there is for spaces being provided for the exit of foul air, because foul air, being lighter, rises, and will pass through the ventilation arrangements, while, when a vacuum is created by the exit of the foul air, fresh air will come in anywhere and everywhere to take its place.

## Sunlight.

This fine germ destroyer should have free access to the poultry-house, windows being provided both in the house and in the door, which, if possible, should face the south, so that every available ray of sunshine may enter. For this purpose and for the inflow of the health-giving wind, doors and windows should be kept open during the day, unless a driving storm should threaten the house with wet. To prevent this, however, some arrangement can easily be made.

## Perches.

Seeing that the birds are compelled at this season to spend quite a long time on roost, it is necessary that their resting place should be comfortable and reposeful. To avoid fighting and scrambling for the highest perch, the roosts should be made of a uniform height, not too far from the ground.

High perches not infrequently lead to troubles that with attention in this respect might well be avoided. In the heavy breeds especially such troubles as rupture of the oviduct and bumble-foot, with others, are caused by the use of high perches. From one and a-half to two feet is high enough for any of the breeds.

The best sort of a roost is a flat one, though many use round ones. There is, however, much more support for the bird on a flat perch, and to allow the toes of a firm grip the edges should be rounded. Tiling battens are very satisfactory for the purpose. Perches should not be fixed in a permanent manner, but should be made so that they can be moved for cleaning purposes.

## Flooring.

One of the best floors for a hen house is just the natural earth, on which there need be no litter, and it will keep clean quite a long while where the necessary dropping boards are used and kept daily freed from excrement. For the sake of cleanness and freshness it should be renewed at intervals.

Where the floors are of wood it will be necessary to have them well raised up from the ground to prevent damp and the decay of the floor. These must be provided with plenty of clean dry litter in the form of chaff, peat moss, straw, or dried bracken.

Of all floors cement ones are the least to be recommended, for they are responsible for many ailments, such as cramp, leg weakness, bumble-foot, etc.

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# Catholic World

## NEW PERFECT FOR THE AMBROSIAN.

The famous Ambrosian Library of Milan, which had the present Pope for its Prefect, is to have a new head in Mgr. John Galliati (says *Catholic News Service*, London, for December 15). Dr. Ratti was succeeded by Mgr. Grammatica, who has now been called to Rome by Pius XI as president of the new Missionary Library, which will be a permanent part of the Missionary Exhibition at the Vatican.

The new Prefect of the Ambrosian, who is a disciple of Antonio Ceriani, the predecessor of Dr. Ratti is also Professor of Latin Literature in the Catholic University of Milan, founded by the late Cardinal Ferrari. He has published some important works on the Italian painters; but his special branches of knowledge are Graeco-Latin and Oriental Semitic philologies. The writings of Dr. Galliati are distinguished not only for their scientific value, but by the elegance of the classical Latin in which they are written, a Latin that has caused him to be ranked with the great humanists of the 15th and 16th centuries.

Quite recently Dr. Galliati discovered on an Arab palimpsest a long bi-lingual fragment of the *Aeneid*, written in the East, possibly in Egypt, with the Latin text on one side and the Greek on the other. The new Prefect studied Hebrew under Dr. Ceriani, and studied Arabic as the pupil of Griffini Pasha, the present librarian of King Fuad. He has specialised in Christian Arabic philology, and in this particular branch of knowledge is considered to be one of the most accomplished scholars in the world.

## SCOTTISH PROTESTANTS AND CATHOLIC SCHOOLS.

The old pre-war cry of "Rome on the rates" has recently been raised by the Scottish Protestant League, at a demonstration in Glasgow, with the end in view of getting the educational grants to the Catholic elementary schools stopped.

This plain end of the threat was wrapped about in a great deal of high-flown language; but the idea of the Scottish Protestant of this way of thinking is to make conditions pretty intolerable for Catholics. The Catholics have been attacked because they got jobs under the local corporation; they have been denounced because the more needy of them have received aid from the guardians of the poor, to which they have every right. And the last attack on the Catholics comes because they receive those grants and emoluments which under the Education Act are allowed to all the denominational schools, whether Catholic or Protestant or Jewish.

Never was humbug more open or unashamed. Protestants of this kidney have lost children from their own schools, entirely by their own fault. They have lost some of the grants because the pupils in their schools have dwindled. And they have now the effrontery to say that thousands of pounds are passing from the Protestant tax-payers into the coffers of the Catholic Church, to propagate the religion of the Pope.

The object is not to get a change in the education law, but to drive the Catholic schools out of business. This is quite clear from one of the resolutions passed at the Protestant conclave, which called for compulsory Bible teaching in all the schools receiving grants from the educational authorities.

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## FRENCH MASONS DISCUSS VATICAN EMBASSY.

A highly interesting meeting took place in Paris some evenings ago, so the Havas Agency reports, when the Grand Lodge of France organised an open session to enable M. de Monzie, Senator of the Lot, to speak in favor of maintaining the French Embassy to the Holy See, which it is the purpose of the Masonic fraternity to bring to a speedy end.

According to the agency's report of the meeting, M. de Monzie outlined the basis of an agreement between the Republican supporters and opponents of the Embassy, which should have the three-fold purpose of keeping M. Herriot in power, of bringing about an amicable regulation of the religious problems in Alsace and Lorraine, and more unity in domestic affairs.

How the Grand Lodge took the proposals, history does not tell. But de Monzie, who has never quibbled about the advantages of French representation at the Vatican, certainly took his courage in both hands when he asked the hierarchy of French Masonry to come to an agreement about the Vatican Embassy and religious freedom in the two provinces.

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## NOTES FROM ROME.

The German programme for the Holy Year is, so far, the most ambitious of all in the matter of pilgrimages. A German pilgrimage will set out on February 15, and from then on, down to November, a German pilgrimage will set out every week. Each pilgrimage will be limited to 500 members, and amongst them will be one for the members of the German nobility, one for clergy, one for school teachers, for Catholic young men, and so on.

Two days after the burial of Cardinal Logue at Armagh, there was a Solemn Requiem for the deceased Primate at the Sistine. The chapel was draped with the usual funereal hangings, and the Holy Father occupied the Throne. Archbishop Cieplak, the victim of the Bolsheviks, was amongst the prelates present. Ireland was represented by the Auxiliary of Ossory, the Diplomatic Corps was in full attendance with representatives of the Order of Malta, and, conspicuously, members of the Irish College and representatives of the religious Orders.

The Cause of the Jesuit Martyrs of North America is being actively promoted. A few days ago the Sacred Congregation held an ante-preparatory session to discuss the question of martyrdom and the relative miracles of these martyrs. Those named in the Cause are the priests Jean de Brébeuf, Ga-

briel Lalemant, Charles Garnier, Noël Chabanel, and Isaac Jogues, with the lay brothers Jean Delalande and René Coupil, all of whom suffered death in North America out of hatred for the Faith.

In all the Italian secondary schools there is to be a Crucifix, the national flag, and a picture of the Sovereign. This is ordered in an official decree, which re-organises the secondary schools throughout the kingdom. The Catholics, at all events, are very well satisfied with this ruling, and the Cardinal Archbishop of Milan has already published a letter, calling upon his diocesans to see to it that every classroom is provided with a Crucifix, a popular subscription being opened for this purpose. Apart from pleasing the Catholics, the ordinance shows to what extent the present national Government has emancipated itself from the domination of the Freemasons, who for at least half a century dictated to the Government of the day what its attitude should be towards religious questions.

For the second time in his Pontificate the Pope performed the ceremony of blessing the *Agnus Dei*, the function being carried out in the Consistorial Hall. Accompanied by the members of the Pontifical Court, his Holiness proceeded to the Throne, first of all blessing the water prepared in a great vessel of massy silver. After a certain point the ceremony was continued by the Papal Almoner, the sacristan and the Pontifical Maestro di Camara. At the end of the ceremony his Holiness assumed the cope and mitre, and after the recitation of the usual prayers, imparted the Benediction.

There was a very touching scene some days previous, when in the Hall of the Throne his Holiness received 60 Russian refugees, who are being maintained by one of the societies connected with St. Peter's. Most of the refugees are of the Orthodox faith; at the special wish of the Holy Father they brought their children to the audience, even the youngest of them. Mr. Krebel, an old man of eighty, who was once the Russian Consul General in Rome, read an address in French, in which he expressed the gratitude of the refugees for the charity they had received from his Holiness. After replying, also in French, the Holy Father blessed all the refugees, and then in a brief phrase extended his blessing to all who had come to the help of the unhappy exiles.

An incident of particular interest to the Spanish-speaking Catholics was the inauguration of the Spanish Academy of St. Teresa, which has been instituted at the Latin-American Pontifical College. The aim of the academy is greater perfection in Spanish language and literature. Cardinal Ragonesi, a former Nuncio to Madrid, and Cardinals Billot and Ehrle, took part in the inaugural ceremony, as well as the Spanish Ambassador to the Holy See. The Spanish-speaking world was also very well represented, there being present the Mexican Archbishop of Monterey, the Archbishop of Montevideo, the Costa Rican Archbishop of San José, and the Bishop of Salto, in Uruguay. Speeches were made, the principal theme being the fusion of Spain and Spanish-America in a new and great era of Spanish civilisation and culture.

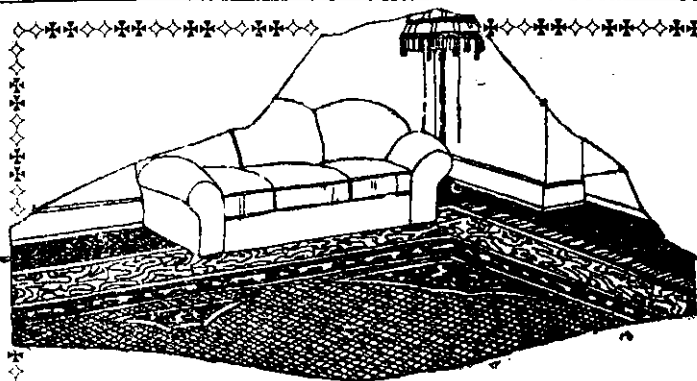
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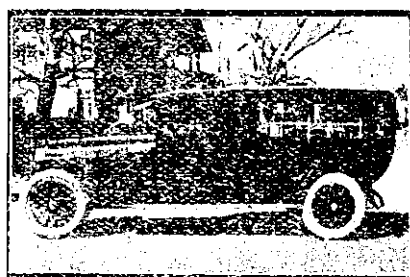
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## NOTES FROM PARIS

Brittany has given yet another sign of its organisation in defence of Catholic freedom when, only a few weeks ago, a great demonstration took place in the town of Quimper. Some 20,000 Bretons, both men and women, wearing their traditional costume, joined in a solemn march to Quimper Cathedral, where they were addressed by the Bishop of Quimper and Léon.

It was a most inspiring sight. With one voice the multitude took up the chanting of the *Credo*, those unable to get into the overcrowded cathedral taking up the chant out in the street. Crowds of police had been drafted into the town to preserve order, but so far as the Catholic demonstrators were concerned there was nothing to do beyond allowing the procession to go peacefully on its way. At a given spot the crowd defiled past the Bishop, marching to the grounds of the *évéché*, where a number of speeches were made, and a strong resolution of protest was passed and sent to the Government.

There was a counter-demonstration by the supporters of anti-clericalism: but only two thousand took part in it, and conflict was avoided.

But M. Herriot, who was chief speaker at a banquet at Roubaix, got up by supporters of his secularist educational schemes, referred somewhat unkindly to the Catholic demonstration at Quimper. He said the Republic was attacked on all sides. That there had been a Clerical demonstration at Quimper to protest against supposed persecution by the Government. There was talk about irreconcilable adversaries of the Republic: and M. Herriot left it to his hearers as to who these adversaries might be.

Monsignor Gibier, the Bishop of Versailles, has sent round a warning to all the religious superiors of his diocese that they might expect visits from agents of the Home Office, with the object of making inquiries.

All these investigations—says the Bishop—having for their aim the preparation of a new religious persecution, we remind superiors of religious communities that they are not legally obliged to answer these questions; nor should they be perturbed, and still less allow themselves to be frightened.

After holding office for more than twelve years Dom Bernard, Abbot of the Grande Trappe, has resigned office on account of failing health and a new election has just been held.

The Abbot General, Dom Ollitrant de Koryvallon, presided over the Chapter, which was attended by the Abbot of Thymadeuc, the Abbot of Bellefontaine, and the Abbot of Three Fountains in Rome. After assisting at Mass of the Holy Ghost, the monks and abbots proceeded to an election, at which Dom Jean-Marie Clere, Cellarer of Grande Trappe was elected Abbot.

The new Abbot entered the Trappist Order when he was 24. During the war he saw active service in the East, and was decorated for his gallantry and devotion to duty. Immediately after the Chapter the new Abbot was installed by the Abbot General. The abbatial benediction will be performed at an early date by Mgr. Bardel, Bishop of Séez, in whose diocese the Grande Trappe is situated.

## Saints and Modern Folks

Among even some Catholics is it believed that the saints were men who lived in a specially congenial atmosphere like hot-house plants, or that those of them who were buffeted about in the world were granted special favors which are denied ordinary mortals. We all are prone to take a detached interest in the saints because their lives seem to contain little that fits in with our modern mode of living. The thought of sack cloth and ashes, scourging and other self-imposed severities makes us shudder.

If to imitate the saints means to resort to such extreme measures, then the task, to our mind, is a discouraging one. However, our conception of the inspiration that we are to draw from the lives of the saints is wrong. In the *Queen's Work*, Rev. Joseph P. Conroy tells us the reasons why.

"Our notion of following in the footsteps of the saints is based on a mistake," he says. The question we ask ourselves, 'Must I do that?' shows this plainly. If we must do everything the saints do, or that any saint does, then we must follow out the imitation in everything. Accordingly, we should have to say: St. Aloysius lived in Italy; therefore I must live in Italy. He was a prince and he spoke Latin fluently; therefore I must be a prince and must speak Latin fluently.'

In the same way, looking at St. Christopher, we conclude, 'I must be a man of tremendous muscle.' And a moment after, considering Paneratus, we decide that we ought to be anything but gigantic. St. Simon Stylites lived on a pillar. And if I follow out my theory of imitating the saints I shall have to do both these things at the same time. It is a labyrinth I shall never get out of.

"But we should never have got into it. Our idea has been wrong from the start. The truth is that it is not the precise individual thing a saint does which we imitate. Rather it is his way of doing things that we strive to follow—his spirit, his determination, his perseverance, his fruitful use of the material he finds at hand to work with.

A man building a house, for example, inspects other houses. He goes over a great number of them until he picks upon one which comes close to what he would like. He has gathered points from all the others, and even the one he chooses he cannot imitate perfectly. Why not? Well, the location is different from what his can be. The grounds about the house, the light exposure, the approach—a thousand details in short, must of necessity be other than in the model. He has more chances for certain effects in one place, not so many in another. He learns from the model house, but does the best he can with his own under the circumstances.

"In something, however, he can duplicate—namely, in the material for building. The quality of stone, the grade of sand, of glass, of wood, of ground for the foundation, of workmen to put up the house. These are essentials—the stuff that goes to make up a house. The other things are accidentals. He may use them or not.

"So it is with our imitation of the saints. It isn't the external things we do that count in imitating the life of a saint. Circumstances differ in every life, and we cannot control circumstances. What really counts is the spirit we act with. That is the building material of the soul. Not the mere external movements of hands and feet constitute imitation. It isn't a question of attitudes. But the putting our soul in the proper condition to follow God and to do our full duty—that is the stuff of life, the underlying essential of all work.

To follow, not what a saint did, but to grasp why he did it, to approach and to feel the motive that lay at the back of his work, to come near the fire of his first courage, his supreme fearlessness, and to warm ourselves at that fire of the love of God there, and then to turn back to our own work, different work altogether on the exterior, and to put into it something of that same spirit and that divine fire—this is to imitate any saint.

"You may not be able to face your house in the same direction he did nor build it as high or as extensive, nor with the same architecture, but one thing you can do: You can have your house as substantial, as solid, as useful in its way, if you get the materials into it. And that is all we are asked to do in imitating any saint.

Get the materials for a saint's life into your own. What are they? A clean conscience, a strong grip on the idea of duty, a courage that doesn't shake like a leaf under the first little trial, and a constant realisation that God is near us and helping us if we will only let Him.

"If you get this much from a saint's example, that's enough. Don't worry about anything else he did. Each saint had his own way of doing things, and each had different things to do, just as you have things to do that nobody else ever had or will have. Saints had their peculiarities, too. So have you. Peculiarities aren't sins, but you don't have to imitate them. Besides, what would be perfectly natural for one person often would be a freak in another. As I said, these things depend on circumstances, and are accidentals. You don't have to watch them.

But you must get at the spirit under them if you would imitate the saint who did them. And under every surface of a saint's life you will discover, back of all variations—fearlessness, drive, or, as boys prefer to put it, 'punch.' Get that, and get it in the right direction, and you are imitating the saints excellently."

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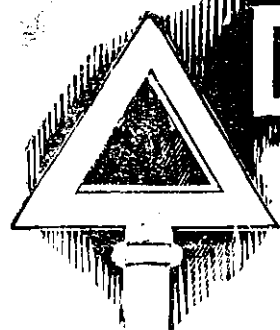
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# Domestic

By Maureen

## Spanish Tea Cake.

Half pound fine flour, a teaspoonful of baking powder, 2oz butter, a dessertspoonful of castor sugar, a little powdered cinnamon, and a pinch of salt,  $\frac{1}{2}$  pint luke-warm milk. Mix the dry ingredient, and rub into them the butter, mix into a dough with the milk. Make into rings, place in a baking sheet, brush over with egg or milk, and bake in a hot oven. Serve hot.

## Spice Cakes.

Three-quarters pound flour,  $\frac{1}{2}$  teaspoonful of mixed spice, 4oz dripping, 3oz brown sugar, 1 teaspoonful of baking powder, sufficient milk to moisten. Shred the dripping and add to the flour, which previously sift, and mix with the baking powder. Add the other ingredients and mix with the milk. Bake in small cakes in a moderate oven. To any cake made with dripping instead of butter, add a small pinch of ground ginger.

## Apple Pasties.

Peel and bake some apples; when cold free the pulp from cores, add sufficient sugar to sweeten and a little grated lemon-peel. Make some nice short crust, lay the apple on a square of paste, and fold it over so as to make a three-corner puff. Bake in a sharp oven for twenty minutes. Sift white sugar over before sending to table.

## Tomato Omelette.

One pound of tomatoes baked,  $\frac{1}{2}$  cupful of breadcrumbs, 3 eggs,  $\frac{1}{2}$  an ounce of butter, pepper and salt. Pulp the tomatoes, beat the eggs and mix with the crumbs, and add the seasoning. Melt the butter in a shallow dish, pour in the mixture, and bake half an hour. Toss on a hot dish, and serve.

## French Rice Pudding.

Quarter pound of ground rice, 2 cupsful of milk, 2 tablespoonsful of sugar, 2 eggs, 1 tablespoonful of butter, 2 tablespoonsful of sultanas,  $\frac{1}{2}$  teaspoonful of vanilla extract. Boil the milk slowly, sprinkle in ground rice, boil till thick, about six minutes. Remove and add sugar and butter. Mix well, cool a little, add eggs (well beaten), extract, and raisins, stirring them into the mixture. Butter a pudding mould, pour in the pudding. Bake for one hour in a moderate oven. Serve with lemon sauce.

## The Value of Fruit and Vegetables.

Mother Nature is not only kind, but wise. She clothes her produce in attractive colors that which is best for her children, so that they may insensibly be drawn to feed upon it. What about the gold of an orange? We now know, through the discoveries of science, that the citrous fruits, such as orange, lemon, and grape-fruit, are more valuable preventives against scurvy than any other food. Hence it is that thousands of babies by the time they are nine months old enjoy the juice of a whole orange every day, and would ask for more if they could! Is there anything more alluring than a rosy-cheeked apple? And it is the best of food for providing the needed vegetable salts to growing children,

as well as for mechanically cleaning their teeth at the end of a meal. Must we not be lenient, therefore, towards the "gamin" who raids our apple orchard and believe that he is impelled to action by a latent health conscience?

The brilliant coloring of the tomato is a joy, and lures us to feast upon it—fortunately so, for it contains the three best-known vitamins without which none of us can keep healthy. Instances could be multiplied indefinitely of the purposive attractiveness of food. Mother Nature is not only wise but kind, we have said, because she produces in greatest profusion those fruits and vegetables that are most necessary for our health. The very fruits we have already mentioned, oranges and apples, are the most abundant, and therefore the cheapest. Cabbage is the most easily grown and the cheapest vegetable: it is also among the best from the point of view of food. Carrots are plentiful and valuable. What about the abundance, cheapness, and value of the potato?

Science is more and more proving that our trust in Mother Nature is not misplaced when we trust her artistry and her liberality.

## HOUSEHOLD HINTS.

Pickles are more crisp if a piece of alum is added to the vinegar used for pickling.

To avoid the flat taste peculiar to boiled water, pour it several times from one jug to another.

When mixing blacklead, use turpentine instead of water, and your stoves will polish quickly and easily.

A tablespoonful of ammonia added to hot water will remove grease from hair-brushes and combs.

A sliced banana added to the white of an egg and beaten stiff makes an excellent substitute for whipped cream.

Borax will remove fur from kettles. Place two teaspoonsful in a kettle of hot water and boil for fifteen minutes. Then rinse well.

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The Patient taking a course of “SOLVO” should take light food sparingly. Take no solid meat and flush the dissolved Uric Acid and other salts out of the system by drinking freely of water

DIRECTIONS—Commence by taking one teaspoonful in a glass of water a quarter of an hour before meals, and increase the dose gradually until the full dose of two teaspoonfuls is taken—three times a day.

Price for  
Three Weeks'  
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# The Family Circle

## ROOFS.

The road is wide and the stars are out and  
the breath of night is sweet,  
And this is the time when wander-lust should  
seize upon my feet.

But I'm glad to turn from the open road and  
the starlight on my face,  
And to leave the splendor of out-of-doors for  
a human dwelling place.

I've never seen a vagabond who really liked  
to roam

All up and down the streets of the world  
and not to have a home;

The tramp who slept in your barn last night  
and left at break of day

Will wander only until he finds another place  
to stay.

A gypsy man will sleep in his cart when with  
canvas overhead;

Or else he'll go into his tent when it is time  
for bed.

He'll sit on the grass and take his ease so  
long as the sun is high,

But when it is dark he wants a roof to keep  
away the sky.

If you call a gypsy a vagabond. I think you  
do him a wrong,

For he never goes a-travelling but he takes  
his home along.

And the only reason a road is good, as every  
wanderer knows,

Is just because of the homes, the homes to  
which it goes.

They say that life is a highway and its mile-  
stones are the years,

And now and then there's a tollgate where  
you buy your way with tears.

It's a rough road and a steep road and it  
stretches broad and far,

But at last it leads to a golden Town where  
golden Houses are.

—JOYCE KILMER.



## DISCIPLINE.

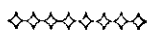
Probably nothing is better for boys and  
girls than discipline, yet parents refrain  
from discipline out of mistaken kindness.  
They are soft at heart, and it is not  
easy to hurt children. It is just helping  
them to grow straight and strong, in order  
that they may have the mental and moral  
stamina necessary to struggle with a pretty  
difficult world.

But there is another side to discipline. It  
must be kindly meant. Boys and girls must  
come to feel that parents have some real  
interest in them other than a desire to make  
them toe the mark. A youngster should  
learn, through the personality of the parent,  
that he is not being made to toe the mark  
just because it pleases the parent to have  
him do so. He should be taught by much  
patience that he is given discipline because  
his parents want him to grow into a useful  
and successful man.

## ILL TEMPER.

It is not enough for us to pray for self-  
control. We must all study the cause of  
irritability. If men would often go to a  
sanitarian concerning their health habits,  
they would find an answer to prayer in his  
revelation of truth. Men have been known  
who prayed for a good temper in vain until  
their physician prescribed eating less meat,  
for they could not endure such stimulation.  
So long as they ate abundantly of animal  
food they could not control the irritability;  
but as soon as they were put on a milder  
diet they were able to keep their temper.

The physicians, by the aid of science, re-  
vealed to them the cause of that irritable-  
ness, and their prayer was answered. They  
were not unwise in praying, but they were  
wise in adding hygiene advice. It is quite  
in vain to pray for a tranquil spirit or a  
genial, hopeful spirit when the organs of  
digestion are out of order. Not that one  
who is suffering from sickness should not  
pray for health, but prayer is to be conjoined  
to hygiene. It is in vain to pray for pati-  
ence, and then run heedlessly into those very  
conditions where experience shows causes  
which lead to impatience.



## OBEDIENCE: A NOBLE VIRTUE.

Jesus humbled Himself, becoming obedient  
unto death, even the death of the Cross.  
For which cause God also hath exalted Him,  
and hath given Him a name which is above  
all names." (Philippians II, 8, 9.) Some  
people talk loudly of independence and lib-  
erty; but a great writer says justly that,  
though the word liberty is often heard among  
men, it is the word by which the luxurious  
mean license, and the reckless mean change;  
by which the rogue means rapine, and the  
fool equality; by which the proud mean an-  
archy, and the malignant mean violence.  
Call freedom by any name rather than this  
(liberty), but its best and truest is obedience.  
Obedience, indeed, is a noble virtue, a vir-  
tue by which all that is good, beautiful, and  
strong in human character is nourished and  
preserved, and it is the only path to the  
enjoyment of true freedom. Hence, when  
God delivered to us His holy law on Mount  
Sinai, He gave Ten Commandments as a  
light and source of strength and happiness  
during our pilgrimage on earth, and He  
laid upon us the obligation of obeying His  
precepts. His yoke is sweet and His burden  
light to His true children, and if we desire  
to enter into eternal life it should be a  
pleasure to keep all His Commandments in  
a spirit of hope and love.

Honor Thy Father and Thy Mother.

Among those great precepts He has set  
one: "Honor thy father and thy mother."  
By this Commandment we are bound to show  
our parents due honor by giving them all  
respect, love, and obedience. God has placed  
them in authority over us, in order that  
we may honor our Creator Himself in honor-

ing them. To the fulfilment of this Com-  
mandment a promise is attached: "That thou  
mayest be long-lived in the land which the  
Lord thy God shall give thee." The same  
promise is repeated in another part of the  
Bible in these words: "He that honoreth his  
father, shall enjoy a long life"; and again,  
"He that honoreth his mother is as one that  
layeth up a treasure." (Eccles. III.)

## Our Lord's Example.

Our Lord and Saviour Jesus Christ has  
left us an example of how we should observe  
this Commandment, for He was obedient for  
many long years to Mary and Joseph. As  
the Eternal Father has recompensed His  
Son's humility and obedience by exalting Him  
and giving Him a Name that is above all  
names, so He will reward children when  
they obey their parents and strive manfully  
to observe all the precepts of His Holy law.  
No doubt, when children grow older they  
will desire to have much of their own way.  
They will succeed in this fight against evil  
if they follow the advice of their father and  
mother, who love them dearly and seek to  
preserve them from injury and sorrow.

## Throughout the Ages.

Throughout all the ages of the world, the  
noblest and wisest men were distinguished  
for the honor they gave their parents and  
for their obedience to the restraint of duty  
and of law; and we should be desirous to be  
of their company rather than be reckoned  
among fools and criminals. The Holy Scrip-  
ture says: "Cursed is he that honoreth not  
his father and mother." (Deut. xxvii. 16.)



## THE HOLY GHOST.

There is only one way to restore man to  
his original state, and to improve the general  
condition of civilisation and the world, and  
that is to return to the guidance of the  
Holy Ghost, and to nourish our divine life  
by His divine teachings and inspirations.

The reason why the devotion to the Holy  
Ghost occupies so small a place in the re-  
ligious life of even Catholics, is that it is  
above all else an intellectual devotion, that  
requires some spiritual depth, and even Cath-  
olics prefer to have their devotions shallow  
and as little troublesome to their intellects  
as possible.

It was not thus in the ages of faith. Souls  
devoted to the Holy Ghost should seek to  
make their religious life more profound and  
solid by this great devotion.



## FOR A CATHEDRAL BELL.

I chime at eve and morn.  
I peal the happy wed,  
I ring for mortals born  
And toll the blessed dead.

When all my work is done,  
Then am I busied most  
In silence praising Son,  
And Father, and Holy Ghost!

—SHANE LESLIE.

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Indigestion, Gastritis, Flatulency, etc. PRICE 3/- (postage paid) CHEMIST

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HAMILTON**

## WOULD DO HER BEST.

A little girl went to a party and ate herself to a standstill.

She realised this, but an elderly and benevolent gentleman did not and tried to incite her to further gastronomic feats.

Tempting her with a dish of pastries, he asked: "Won't you have another cake?"

She eyed the dish sadly as she replied: "I could chew it, but I couldn't swallow it!"

♦♦♦♦♦♦♦♦

## MR. BUSYBODY.

In small towns no one's business is often made everyone's business—a remark that is especially true of love affairs. In one town a postmaster was curious to know what stage the courtship of two young people had reached; so when the young lady came for her letter he remarked slyly, "Well, Janie, and when is the wedding goin' to be?"

"Oh, not for a couple of years yet," replied the girl quickly.

"Ha, ha!" exclaimed the postmaster. "Did you notice I didn't say whose weddin'?"

"Didn't you notice I didn't either?" replied the girl; and the postmaster rubbed his chin.

♦♦♦♦♦♦♦♦

## THAT PRINTER AGAIN!

The flower show had been a great success, and a few evenings later Mr. Blank, who had performed the opening ceremony, was reading the local paper's report of it to his wife.

Presently he stopped reading, his justifiable pride turning to anger. Snatching up his stick, he rushed from the room. Amazed, his wife picked up the newspaper to ascertain the reason of her spouse's fury.

She read: As Mr. Blank mounted the platform all eyes were fixed on the large red 'nose' he displayed. Only years of patient cultivation could have produced an object of such brilliance.

♦♦♦♦♦♦♦♦

## SMILE RAISERS.

An Ad.: For Sale—Patent feeding bottles for babies with screw tops.

▼

"Lost Rooks of Livy." Headline in West-Country Paper. Will they ever come home to roost?

▼

He: "Would you like to go golfing?"

She: "Oh, dear no. I should never know which end to hold the caddie."

▼

Johnson patted Jackson's dog on the head. "A nice dog," he said. "But why don't you teach it some tricks?"

Jackson was a man who lacked energy. "I've tried," he replied, "but the dog won't learn."

"Not much intelligence?" queried Johnson.

"Too much," answered Jackson. "I can see by the expression on his face that the dog doesn't see any more sense in the tricks than I do."

# Science Siftings

By "Volt"

## The Handiest Number.

There is a peculiarity in connection with the figure 9 which is frequently turned to account in banks, where nine is consequently regarded as the handiest number.

When an error has arisen through a transposition of figures—about the most common error that is made—it can be seen at once by dividing the amount short by nine. Invariably it comes out exactly.

Suppose an error occurs in bringing out a cash settlement or a trial balance. If the amount short is divisible by nine, it is a hundred to one that a transposition of figures is the cause.

Suppose 69 has been put down instead of 96, the deficit will be 27, divisible exactly by nine; or that 523 has been put down for 253; the surplus will be 270, also divisible exactly by nine. This holds for any transposed numbers.

## Producing Paper.

A thin grey fluid comes bubbling out of the vat on to the straining table, and spreads upon the smooth surface of the wire cloth. This fluid is 98 per cent. water and two per cent. cellulose from wood pulp.

The main operation is to extract that 98 parts of water and roll and dry and press the "web" into the material on which is printed this little article, and in a modern paper manufactory the whole operation takes but three minutes. At the far end a sheet as much as 12ft wide is rolled out at a steady rate of 500ft a minute.

A roll of paper 100 miles long without a single break was once made at a paper mill at Sittingbourne in Kent, and there is one factory which turns out 30,000 tons of writing paper yearly, and every day 150 miles of wallpaper.

Nearly all our common and printing paper is made of wood pulp. So tremendous is the demand that the supply is running short, and paper is constantly rising in price in consequence.

An average spruce tree makes 500lb weight of pulp. A big newspaper will use as much as 150,000lb weight of paper in a single day, so that to produce one day's edition no fewer than 300 trees are required. This means the stripping of two acres of forest.

In the course of a year such a paper uses up nearly a square mile of trees which have taken fifty or sixty years to grow.

## Effects of Weather on Health.

Have you noticed how the weather affects your health?

Doctors are realising more and more that changes of weather cause changes in the human body. They say that sunshine and rain, cold and heat, are important factors in our health. The study of the relations between health and weather has become a new science, which is called "climatology."

Different kinds of weather affect different people in different ways, but as a rule we feel better when the sun is shining. Damp

is an enemy of health; a cool, bracing day a friend. Doctors frequently order their patients a "change of scene," and they are now learning that the benefits of such a change are greater even than they had thought, because a change of scene usually means a change of climate as well. Temperature, the amount of moisture in the air, the height above sea-level—all these things can affect our health.

Not only has weather a direct influence on our health, but an indirect one also. Our lives are arranged to suit the weather and climate. Bad weather keeps us indoors, and consequently, in winter, when darkness hampers our movements in the open air, many of us lead unhealthy lives.

Another discovery made by "climatologists" is that sunshine has a wonderful healing effect in such diseases as tuberculosis and rickets. The direct rays of the sun on our bodies form a treatment which is being given more frequently every year.

In the same way, the study of weather reports has become of increasing importance in deciding the situation of hospitals, sanatoria, and convalescent homes.

## An Automatic Pilot.

The Berengaria, on which the Prince of Wales travelled to America, is one of the largest boats fitted with the automatic quartermaster or gyro-pilot.

Briefly, the system practically eliminates the errors common to human judgment in the steering of a vessel, and once the course is set—which is effected by turning a small wheel to the desired degree—the master gyro-compass may be considered as in charge of the ship, though there is always a man at the wheel to deal with emergency conditions.

It is seldom, however, that he is more than a passive onlooker of a wheel that in a curiously uncanny manner turns itself to the required extent, and thus compensates for the effect of both wind and waves as they tend to deflect the ship from her course.

The secret of the control is contained in the master compass, which may be placed in any part of the ship, and operates an electrical circuit whenever the bow deviates from the appointed route. The rudder, obedient to the compass, corrects the deviation and, having done so, returns to normal.

The master compass, apart from steering the vessel, operates "repeater compasses" on the bridge or elsewhere, and at the same time makes a permanent record on a moving chart of each deviation of the ship, whether under automatic or human control.

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Leave Takaka (Emm's Garage, or Junction  
Hotel) at 7.45 a.m. daily, arriving  
Motueka 10.30 a.m.

Leave Motueka for Nelson 10.30 a.m. and  
3 p.m., arriving Nelson 1 p.m. and 5 p.m.

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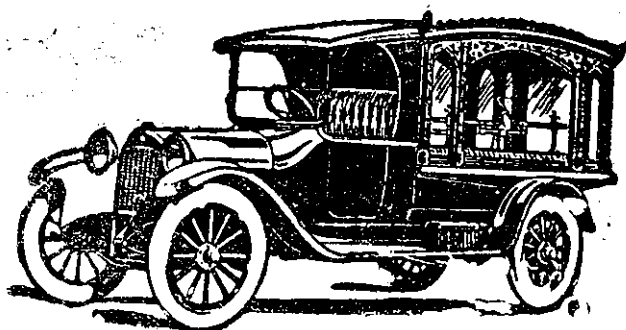
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