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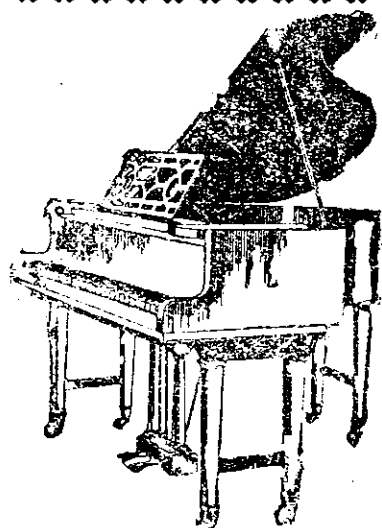
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GLEANINGS FOR NEXT WEEK'S
CALENDAR.

- March 1, Sun.—First Sunday of Lent.
 2, Mon.—Of the Feria.
 3, Tues.—Of the Feria.
 4, Wed.—St. Casimir, Confessor. Em-
 ber Day. Abstinence.
 5, Thurs.—Of the Feria.
 6, Frid.—SS. Perpetua and Felicitas,
 Martyrs. Ember Day. Ab-
 stinence.
 7, Sat.—St. Thomas of Aquin, Con-
 fessor and Doctor. Ember
 Day. Fast, no abstinence.

✽

St. Casimir, Confessor.

St. Casimir (Prince of Poland), Confessor, was born in the royal palace at Cracow, in 1458, and died at the court of Grodno on March 4, 1484. He was the grandson of Wladislaus II. Jagiello, King of Poland, who introduced Christianity into Lithuania. St. Casimir was possessed of great charm of person and character, and was noted particularly for his justice and chastity. Often at night he would kneel for hours before locked doors of churches, regardless of the hour or the inclemency of the weather. He had a special devotion to the Blessed Virgin, and the hymn of St. Bernard of Clairvaux, *Omni die dic Maria mea laudes anima* was long attributed to him. After his death he was venerated as a saint because of the miracles wrought by him. He was canonised by Pope Adrian VI in 1522. Pope Clement VIII named March 4 as his feast. St. Casimir is patron of Poland and Lithuania.

St. Thomas of Aquin, Confessor and Doctor.

St. Thomas, son of the Count of Aquino, was born in 1126, and received his early education at the famous abbey of Monte Cassino. At the age of seventeen, in spite of the opposition of his family, he entered the Order of St. Dominic. By his piety and extraordinary talents, he became the glory, not merely of his Order, but of the whole Catholic world. His great humility caused him to refuse the dignities offered to him by more than one Pope. He died in 1274, whilst on his way to attend the Council of Lyons, to which he had been summoned by Gregory X. All Catholic schools were placed under his special patronage by the late Pope Leo XIII.

♦♦♦♦♦

GRAINS OF GOLD

VOCATION.

Beaten and sore I sought within the church,
 Dim with rich color where the red light
 glows,

To ease my tortured spirit of its pain—
 Behold! Oh Lord, I cried, my countless
 woes.

Then from the brazen crucifix on high
 The weary face of Christ bent down and
 smiled,

"Thou art my best beloved, my chosen one,"
 he said,

"And thou must walk with me beneath the
 olive trees, my child."

—JEAN DORE.

THE STORYTELLER

NORA

Translated from the German by PRINCESS LIECHTENSTEIN

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CHAPTER XVII.

Three years had passed by and had worked their change imperceptibly upon everything and everybody; upon Lily, too—upon Lily with the round and rosy face—they had also left their mark. She was of age, and had entered into possession of her property.

Until then she had been under the guardianship of Countess Degenthal, a distant cousin, whom, however, she always called "Aunt," having contracted the habit in her childhood. The countess wished to continue exercising her trust until Lily had found a protector for life. But up to this time the heiress had refused every offer of marriage, to the inward satisfaction of the countess, who had not yet completely given up all hope of her first project succeeding, especially since destiny had caused such a change to take place in Nora's life. She attributed Lily's refusal of every proposal to the fact that the girl nurtured a secret affection for Curt. She was, therefore, all the more surprised and displeased when Lily suddenly announced her intention of henceforward living independently, under the chaperonage of an old relation, and of managing her property herself. But her home did not lie far from the Degenthal estate, and both were near the Austrian capital.

The countess could not make out what had induced Lily to take such a step; but whether she understood it or not, she could not prevent the young lady doing as she chose. Albeit a gentle spirit, Lily had within her a certain power of resistance which nothing could break; and when she had set her mind upon a thing, she did it—quite quietly and simply. She was of age, and no observation to the contrary could move her to change that which she had long ago determined to do.

Since Curt's sudden departure, she had felt an almost uncorseous antipathy for his mother; not that Lily thought the latter had wished to separate him from her; on the contrary, she knew how much the countess desired their union; but Lily had the notion that Curt's mother had been too imperious with him, and had thus caused him to leave his home, and that since then he had been unhappy. She knew nothing of the whys and wherefores, for the countess had not taken her into her confidence. Indeed, it was not Lily's nature to think deeply and much in general; but now that her otherwise narrow mind had seized hold of an idea, she would not let it go. She had liked Curt ever since her earliest childhood. His coldness and indifference had certainly pained her at one time, but that "cotillon" had served to drive all desponding reflections out of her head, and she was, moreover, conscious that she must be worth a great deal to him if one looked at the matter in a

simply sensible point of view; and Lily was very sensible. She loved him, and she could wait.

She felt instinctively that to remain any longer with the countess would but estrange her still more from Curt. Besides, she was one of those who only feel really at ease upon their own domain. It requires a certain degree of imagination to enter into the mode of thinking of other people, to fathom them, and to see the good side of their minds and characters; small understandings generally feel irritated at other people having different ideas and different characters from their own.

With her shy and timid manner, Lily had silently kept up an internal combat with her aunt during all the years they had spent together; and she had hastened to seize the first opportunity of gaining her liberty.

Notwithstanding her youth, she seemed more fitted for independence than most people even older than herself. She never did anything unusual, or at all out of the way, and one might feel quite sure that she would never overstep any of the barriers erected by decorum or common sense. Her household, her garden, her birds, her poor—these filled her day. She found everything in the best order when she entered into possession of her domain, so that she moved in it with all security. She had not, perhaps, a very large heart, and did not look at things in a broad comprehensive way, but she was very calm, and, meeting every one with a certain benevolence of manner, she carried her sceptre with some grace; and if anything were found wanting in her, it was attributed to her youth.

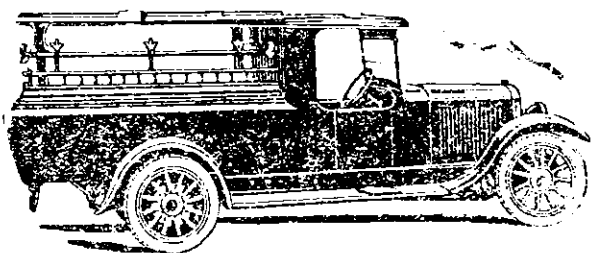
She was still termed "a bore" by young men, and old ones still found her "a model young lady," who would, in time, become a capital housewife. Young ladies made but little out of her; only mammas dreamt of that still and fair creature, so gentle and so shy, as an ideal daughter-in-law—a common, but no less great mistake; for narrow and obstinate minds are the least fitted for getting on well with their mothers-in-law.

To-day, however, the still fair face had been brought out of its usual quietness, and an unusually pink tint overspread her features. She had just received a letter from Curt who was on his way home at last, and who had announced his intention of paying a short visit to his cousin, her property being quite close to one of the stations he would have to pass by. This had caused great joy to Lily, and her blue eyes had gained life and animation on reading the announcement. Her aunt said that he might arrive in a few days, so, that the young hostess was, contrary to her custom,

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in a great state of excitement in order to make the necessary preparations. As a rule, she let all these things take their course and follow their usual routine.

Notwithstanding the many reasons alleged by her aged relation against such a proceeding, Lily gave orders that her pony carriage should be every day at the station, awaiting the possible arrival of the wished-for guest, and for all her other arrangements the one note was always: "Perhaps my cousin Curt may come"; a *visa voce* calculation unusual in one so silent as Lily.

Cousin Curt! Ay! How had he fared since that day when his mother's message had robbed him of every belief in love and in truth, and had killed that part of his life with one deadly blow?

He could hardly recall what he had felt when he had first held that crumpled playbill in his hand—that playbill upon which Nora's name—*forsooth!*—was printed. It was a whirl, a storm of feeling which threatened to deprive him of his reason. There was the name so cruelly printed in large undeniable letters—and the sight of it thus, precipitated him from the greatest height of bliss to the lowest depth of misery. All that a man can feel of anger, of contempt, and of wounded pride, had fallen upon him and oppressed him in that moment. Had it been possible for him to *doubt*, he would have been saved from mental desolation. But how could he doubt with these letters staring at him so clearly, so distinctly, that when he was alone he cried out aloud in his wild despair. With a giant's strength, he had concealed all in his own heart, away from every stranger's eye, so that none should know of the pain or who had caused it.

As soon as his friend had left him he had sought to give himself a clear idea of what had happened—his mother's letter had confirmed and explained everything. His first thought was to destroy all the proofs of the shame and of the deception which had fallen upon him. No one should have the remotest idea of this dreadful disenchantment for which he thought himself deserving the sarcasm of the whole world. He found Nora's letter among the rest, and being seized with a fit of uncontrollable rage, he was on the point of destroying it also; but, on second thoughts, he considered it would be a greater revenge if he sent it back unopened, unread.

It was the last act he was conscious of. When the doctor came he found him stretched in a swoon upon the floor, and during weeks and months, as we have already said, the state of mental torpor continued. Of course, his illness was attributed to an over-excitement of nerves, caused by the climate. But his organisation was built upon feeling, and a fatal blow had been dealt to his love and to his faith in all that was good and noble. As the fever abated, he was still unable to move, his limbs being as if paralysed. During these long hours of forced and painful immobility, the remembrance of what had happened gradually returned to him. It often seemed as if the whole had been a horrible nightmare, a mere trick of an over-worked imagination, a hideous offspring of fever. But no question upon the subject

passed his lips. In his inward self he discussed the *pros* and *cons*, and felt a longing for an explanation; and yet he was so sure that all his doubts would only be confirmed by it, that he immediately put aside every missive from home. Whatever interest he had once been capable of gave way before the inward restlessness which seemed to consume all his vital forces. Not one word, however, not one look, betrayed him.

A few months after these events, his friend had tried to divert him by an illustrated newspaper. He brought him one of those English periodicals which so faithfully represent all that may interest or amuse the world. Occasionally a faint smile had passed across Curt's lips on looking at some of the illustrations; and now the vicomte brought a particular number which contained a portrait of the great celebrity of the day: a lady following a somewhat adventurous career—Miss Nora Karsten, the beautiful and enchanted horsebreaker.

The Frenchman rejoiced when Curt held out his hand and asked for the paper; the doctors had strictly forbidden his reading anything exciting; and surely this could not possibly excite him at all. Curt looked fixedly at the portrait for some time, as if he wished to impress it upon his memory, then suddenly his face was convulsed, his head fell back, and he threw the paper away from him as if it were some venomous reptile, whilst his eyes bore that fixed expression which his friend had seen there once before. "A little over-tired," gasped Curt, as an explanation of this sudden attack; but during the same night he had a relapse, the cause of which puzzled the doctors extremely. Once more, however, youth won the day, as far as his physical strength was concerned, but his mental capacity seemed to have deserted him completely. He had no longer any doubt, he had no longer any wish for an explanation—everything in the past was dead, buried and forgotten. She whom he had loved, and for whom he had been ready to sacrifice all, had dragged herself in the dust; she was dead to him, and his mind was empty and desolate as a land might be after devastation by fire and sword. The doctors, who were helpless before such complete giving way of all mental activity, advised change of air and of scene. Of course, he could not blame his mother for anything, but yet he could not forget that she had been the one to send him this message of death. Moreover, he instinctively felt that she must be satisfied at all having happened as she had prophesied, and there is no doubt that Cassandras are no popular characters, especially when their forebodings of evil come right. Curt left Constantinople, and visited all the places he had been advised to visit in order to regain his health. A coarser nature than his would have given itself up to wild pleasures, and, indeed, had he been in good health, he would probably have fallen into the common mistake of trying to fill the void in his heart by the turmoil of the world. As it was, one feeling had constituted the centre of his existence, and the memory of the child he had loved, of the girl he had worshipped, filled his soul with bitterness, for she had proved herself

false, and now he cared for nothing, and nothing charmed him.

There is only one thing which saves us in such moments, and that is the necessity of having to earn our livelihood, and to fight with the daily difficulties a similar necessity brings with it, and Curt had not this resource.

At last he gave way to his mother's entreaties, and was returning home, after a lapse of more than three years.

It was evening—a train was just going to leave a station on the frontier of Western Germany. It was one of those trains which fly across the Continent, and only stay any time at great capitals, as if smaller towns were scarcely worthy of notice. This train came from the French metropolis, and was hurrying on to the Austrian one, so that but a short stoppage was allowed. A young man, however, stepped leisurely across the platform, as one too accustomed to travel to be fussy about time, and asked for a first class *coupé*. Notwithstanding the golden argument which he pressed into the guard's hand, the latter shrugged his shoulders and declared that it was impossible to procure him anything of the kind. The young man gave way to fate, and entered a carriage in which two ladies were already seated. The one opposite to him was an old woman with remarkably cut features, whose simple attire showed her to be a maid; her large head with her brown and wrinkled face were almost buried in a pillow, and she snored loudly. He could not catch a glimpse of the other traveller's face, for she was in the furthest corner from him, and the twilight had already set in. He could only see that she was dressed like a lady, as now and then the small head with its covering of lace bent forward to look at the view.

The young man was tired and somewhat *blasé*; yet he could not help glancing occasionally at the lady in the further corner of the carriage.

The shrill whistle announcing that it was time to start had been heard. The engine puffed and panted, screamed and shrieked, and the train moved on, the smoke forming successive ghostly figures in the tepid air of the summer night. Away, away, by thicket and wood, village and town; over dale, down hill, through rocks and across bridges, it went fuming along. Away, away, so rapidly that it left neither time for noticing the beauty of the present, nor for remembering the charms of the past; nor, indeed, for thought of any kind.

At length it slackened its pace, the engine's loud cry once more trembled through the air, and seemed to be heaving an unconscious sigh of relief at being freed from the curse of eternal locomotion. "Bonn Station!" called out the guard, putting his head in at the window of the carriage, and announcing a few minutes' stoppage. Bonn is a university town on the Rhine. The old woman slept on, but the two other passengers, as if moved by the same thought, started out of their dreamy rest. Unconsciously they both arose, and found themselves standing next to each other in the

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narrow space of the carriage. . . The light of the lamp falls upon both their faces, and as their eyes meet they stare at each other with a nameless, deadly terror. . . For a moment it seems as if a cry would force itself from their lips, as if their hands would stretch out to clasp each other, as if a passing glow of happiness would lay

itself on both their faces. But a deep and burning blush suffuses her forehead, and a dark cloud passes over his. Their lips are once more closed, their hands press tightly together, and the ray disappears to make room for icy coldness. . . The two passengers sink back into their former seats, silent and dumb, strangers as before.

(To be continued.)

The Irish Revolution and How It Came About

(By William O'Brien)

CHAPTER XXVII (Continued)

The Sinn Fein attitude during the war has not made matters easier. No British Statesman could coerce Ulster in order to place it forcibly under the control of de Valera and the men who were undoubtedly intriguing with the German to stab Britain in the back at the very moment when Germany was making a special effort to overwhelm her armies in France. I very much regret having to say this for I have always been a consistent supporter of every Home Rule Bill introduced into the House of Commons during the past 30 years. But it is no use ignoring facts. I know you to be a man of supreme courage and therefore prepared to face unpalatable truths.

Ever sincerely,

LOYD GEORGE.

William O'Brien, Esq.

Private and Confidential. July 19, 1919.
Dear Mr. Lloyd George,—

Before you finally make up your mind to the most lamentable decision to which you are tending, there are a few considerations which I would ask you to weigh well.

1. If I was "fundamentally right" in struggling for the conciliation of "Ulster," it is not wise to forget that these efforts were steadily ignored by a Liberal Home Rule Government while Sir E. Carson's men were declaring in the House of Commons that it was still possible to win the consent of Ulster. No concession of any kind was offered, until at the last and under threat of rebellion there was offered the one inadmissible and impossible concession—that of Partition and the whole object of the Home Rule Bill sacrificed.

2. That Partition was offered with the concurrence of the late Irish Party is no argument against the Irish people, who, the moment they got the chance, and mainly on account of their acceptance of Partition, annihilated that Party at the polls.

3. Irish resentment is only exasperated by the allegation that "the Irish Convention failed to agree to a settlement." As you may possibly remember, I pointed out to you at the time, 90 out of 100 members of the Convention were pledged to Partition (which only for the Sinn Fein victories of East Clare and Kilkenny they would certainly have fallen back upon). The Convention represented everybody except the Irish people, as is proved by the fact that not three Nationalist members of the Convention could obtain election by any constituency in the country. On the other hand, you have only to refer to the class of names I suggested for a Conference of ten or twelve known

friends of peace to make sure they would have come to an agreement, and that, on a Referendum, their agreement would have been accepted by as large a majority as it is possible for any country to show upon any contested issue. That way, and that way alone, a settlement still lies.

4. The argument as to Sinn Fein having "stabbed England in the back" is only worthy of Sir E. Carson, whose preparations for his own rebellion were far more responsible for England's troubles with Germany. It must be remembered that the Easter Week Rising was a reaction from the failure of forty years of earnest petitioning for peace on the part of the Irish people, culminating with the proposal of Partition, which is as intolerable to Ireland as a proposal of peace would be to France on condition of the alienation of one-fourth of her territory. If Sinn Fein had stooped to a real policy of treachery, they would have flooded your army with Irish recruits, and by wholesale desertion in battle have imitated the desertions from the Austrian Army of her Bohemian, Croatian, Rumanian, and Italian subjects, to whom you have given liberty as their reward for their rebellions.

5. Nationalists are not pledged to a policy of "putting Ulster in the same position as Munster or Connaught." On the contrary, they are ready with one voice now to concede to Ulster the special terms my friends and myself struggled for all along—terms which would secure her all but half the votes in an Irish Parliament. They would probably accept, further, some such exceptional appeal to the Imperial Parliament for a limited time as we proposed six years ago. Any conceivable danger of oppression would now be met by an appeal to the League of Nations, who will have a jurisdiction in the affairs of minorities much larger than the "Ulster" minorities who have been incorporated in the new States of Poland, Bohemia, Servia, and the Italian Tyrol.

6. If the offer of unqualified Dominion Home Rule for all Ireland were propounded even now on the responsibility of the Government and accepted by an overwhelming majority—even in Ulster itself—on Referendum, it is not conceivable, especially if the verdict of Great Britain were obtained at a General Election, that physical force would be necessary to obtain obedience to the law.

I am too old to be any longer of much account, but it would be a wrong to the two countries to conceal from you my conviction that if the reasonableness of the most in-

fluent leaders of Sinn Fein be now spurned and nothing done, so long as Sir E. Carson bars the way, you will leave many millions of the new generation of Irishmen at home and in America and Australia with no alternative but to place their hopes in England's difficulties either through perilous rivalries with America or in some Socialist revolution at home in some paralysis of English trade. You will not, I hope, complain if I have been free spoken in offering advice of a sort which up to the present has not often turned out to be astray in the affairs of Ireland.

"Sincerely yours,

"WILLIAM O'BRIEN.

"Rt. Hon. D. Lloyd George, M.P.,
Prime Minister."

"If they are honestly dealt with, all will be well, but God help the Government that will try any further tricks on them!" It was the complete manual of wisdom in the matter, but the manual was placed under the eyes of the blind. Plainly, it was the incorrigible British fault all over again: Mr. Lloyd George read the first hint of good-will on Mr. de Valera's part as a sign that he was a beaten man. As likely as not, he concluded that he had caught Mr. Mr. de Valera and myself in a conspiracy to balk him of the victory already in the hands of the Black-and-Tans. Here was the small smartness which so often marred his imaginative greatness as a statesman. Had he at that time honestly opened negotiations for peace, he would have avoided most of the difficulties which were later to imperil everything when the Irish Republic had to be dealt with as an accomplished fact. The Dail had not yet been formally called together: its members had not yet sworn the solemn oath of allegiance to the Irish Republic which it thenceforth became the principal difficulty of delicate minds to recall. It seems certain that Mr. de Valera's scruples about arranging the terms of an "external association" with the Empire would never have assumed their subsequent seriousness, and that the vast bulk of the nation would have welcomed peace in ecstasy. Nevertheless, in the very letter in which he acknowledges that I was "fundamentally right" (and consequently he himself fundamentally wrong) in the advice I had for years been tendering, the Prime Minister once more rejects my counsels, will talk of nothing except the old bitterness of Easter Week, and the failure of his own precious specific of "The Irish Convention," and obviously dismisses the subject with the comfortable feeling that his own policy of the Black Hand was winning.

CHAPTER XXVIII.—THE BLACK AND-TANS.

Forced by England's deliberate plan from its quiet administration of Corporations and Co. Councils, its Arbitration Courts and peaceful picketing of the Royal Irish Constabulary, to fight for its life, Sinn Fein at last stood on its guard and fought. Since young David took up his sling to tackle Goliath never seemed there so unequal a match. Between regulars, policemen, and naval ratings, England disposed of an army of 100,000 of the best equipped troops in the

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world, being at least one armed soldier for every able-bodied man of the population in the eight or ten counties to which the burden of the battle was confined. Against this host there was arrayed no visible force of any kind except bands of half-drilled youngsters, without so much as a field piece, with the scantiest equipment even of rifles, with no really serviceable weapons at all except revolvers to confront the heavy artillery, the tanks and armored cars massed against them under famous generals fresh from their victory over German armies counted by millions. Before the revolution which the World War made in methods of warfare as in the whole structure of civilisation, no Irishman outside a padded-cell could have dreamed of pitting these parcels of raw youths in the open field against the ironclad might of England. By a curious irony it was a war in which the armaments of England surpassed tenfold any in her history that caused Ireland, Egypt, and India to laugh at her colossal military power, and it was after the war, on its great fields, had been triumphantly concluded that her armies were covered with disgrace and shame by a Young Ireland furnished with weapons little more dangerous than blackthorns. "It was, of course, solely because the principle of the sacredness of the liberties of the small nationalities on which she had been forced to fight the war, if she were to obtain the aid of America, now interposed its veto against the annihilation of Ireland by her militarist armies, and the fine chivalry with which she had egged on or rewarded with their National Freedom the rebels of the Austrian, the Russian and the Turkish empires, was now retorted upon herself and withered her arm when she came to deal with the Poles, and Teheco-Slovaques and Jongo-Slaves of her own Empire.

Mr. Lloyd George, however, stripped England of all the credit she might have had if she had of her own motion added Ireland to the constellation of free nations it was her boast to have set shining by the Treaty of Versailles. He took a course which digged a new gulf of hatred between the two islands, he tore open centuried wounds which were all but healed. He tortured the patient nation-builders of the original Sinn Féin programme out of their peacefulness and he supplanted them with the Irish Republican Army. He affected to mistake a world-wide race for a murder-gang, and never gave up the policy of "frightfulness" and insult by which he calculated upon cowering them, until he had kindled them into a war of liberty which was the admiration of the world, and until the heaten bully was reduced to suing for a visit to his Cabinet Room at Downing Street from the most noted of the murder-gang. It was not, however, until he had first compelled the tortured nation for two years to undergo a sweat of blood. This is not the place to relate the history of events, *quorum pars minima fui*—which I was compelled to witness in blank and helpless inaction and of which the recital must be left to those with a better title to write from first-hand information. Two things it may safely be affirmed will appear with more certainty the more searchingly the investigations hitherto forbidden are pushed home—

there will be found no page in England's story more shameful than the war of the Black-and-Tans, and none in which the fortitude of the youth of Ireland and their idealism as lofty if sometimes also as cloudy as our Irish skies will figure more proudly in the eyes of their posterity.

The Irish Republican Army could not hold the open field for an hour against ten thousand regular troops; they nevertheless succeeded in worrying an army of a hundred thousand out of the country. Battalions without end poured into the remotest villages, without any visible resistance to their armored cars and great artillery; but the practical results of their occupation vanished as promptly as the fortifications built by children on the foreshore, to be quietly swallowed up by the next tide. Not less unchainable was the ocean that swelled around their barrack-walls, for its ebb and flow was moved by the two primeval attractive forces that agitate the soul of the multitudinous Irish race—the Spirit of Liberty and the Spirit of Religion. The nation was seized by a holy fire such as inflamed the first Crusaders at the call of Peter the Hermit. The Republican army into which the young men flocked was not more truly an army than a great religious Confraternity as fanatical as the processions of the White Penitents which traversed Europe in the Middle Ages. They went into fire or mounted the scaffold with the placid conscience of those who have received Extreme Unction and are about to step straight into Heaven. Not only had death no terrors for the finest among them; they courted it and insisted upon it as the most precious of honors, and that with the modesty of true heroes. Kevin Barry, a medical student of sixteen, who was hanged for an attack on a military lorry in one of the streets of Dublin, was a perfectly fair specimen of the Republican recruit. Two days before his execution, the boy met some of his comrades in the prison-yard at Mountjoy, and was permitted to shake hands with them. As they parted, his dying speech was: "Well, good-bye, boys: I'm off on Monday!"—that and nothing more. Death, even under what might well seem to the young soldier ignominious conditions, was too much a matter of course to waste words about. Against happy warriors such as he—who recited their Rosaries or sang their "Soldier's Song" with equal fervor—who appeared and disappeared on the track of the British troops with the mysterious facility of Ariel—who accepted sentence of penal servitude or death without answering a word in recognition of England's Courts-martial—who even in the depths of the English prisons where they were entombed carried on the war as stoutly as ever, raised barricades and engaged their torturers with bare fists, escaped over the prison walls under the eyes of their gaolers, died of hunger by inches, rather than acknowledge any criminal taint, held their dances in the intervals of their ambushes in their mountain bivouacs and in all these wild years never laid an irreverent hand upon a woman, or tasted intoxicating drink, or bred a single informer in their ranks—against the spirit of ten thousand Kevin Barrys, the garrisons of the armored cars

might as well discharge their great guns against the heavens.

More amazing even than the fanaticism of the Republican Army was the genius with which their operations were conducted. Nobody knew who were the men in command. Nobody knows for certain even yet. The young clerks and schoolmasters and artisans like Michael Collins, Cathal Brugha, Richard Mulcahy, and Major General McKeown, "the blacksmith of Ballinalee," who are now the legendary heroes of the fights, were at that time unknown even by name outside their secret council-chambers. But General Macready and the most acute of his staff officers were the first to recognise the military genius of the anonymous captains who lay in wait for them and baffled them—the accuracy with which their plans were worked out to their smallest particular—the versatility with which, as soon as one mode of attack was exploded, they turned to another and a more provokingly ingenious one—the ruthless punctuality with which they answered "reprisals" by "counter reprisals"—the methodical precision with which the account for the hanging of six soldiers of the Republic in one morning in Cork was squared by the shooting of six soldiers of England the same evening in the same city—and the cheerfulness with which they took their punishment whenever even native wits like theirs were no match for the overpowering army against which their revolvers and shot guns were pitted. As the plot thickened, savage crimes began to dog the march of the Republicans as well as of the Black-and-Tans. *A la guerre comme à la guerre!* was spoken by the most chivalric of the war-nations; war is always and everywhere a hideous and bloodguilty thing obeying its law of nature which is to beat the enemy into subjection by whatever brutalities it may. But these were only the rare blots upon a guerilla war which would have been the admiring wonder of England and the enthusiastic theme of her poets had it been waged against any power in the world except her own—a guerilla war as gallant as that which drove the French out of Spain more effectually than Wellington's Army—waged against far more terrific odds than that of the Greeks which excited Byron's lyric raptures—and perhaps with more scrupulous weapons than those employed against Austria by Mazzini whom, as these lines are written, Mr. Lloyd George has been extolling as "the greatest name in the history of Italy"—the name of Dante himself being forgotten, if ever heard of.

(To be continued.)

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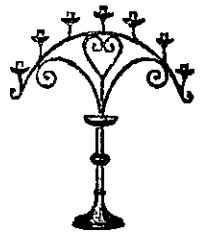


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A MESSAGE OF GOOD CHEER

The room was hushed, candles burned there day and night, the odor of roses filled the air; and the face that slept in the casket was that of a girl, young and beautiful.

It was early morning and few visitors had come as yet when a car stopped before the door and an elegant old lady alighted. In the hall she was met and greeted by a young woman in black, a cousin to the dead Marjorie.

A few well-chosen words of sympathy were spoken, then the old lady passed into the room and gazed long and lovingly at the face in the coffin.

"How strangely joyful the child looks," she whispered reverently as she turned away.

"Yes," assented the cousin, "but you know Marjorie always looked like that. I do not think any of us ever saw her when she was not ready with a laugh or smile, and she was the same at the end."

"Has Herbert been here?" Mrs. Moore asked a trifle wistfully, when they stood once more in the hall.

"Yes, he is here now. Shall I tell him you have come?"

"He would not wish to see me," Herbert's aunt replied, sorrowfully. "He blames me for not sending him word of Marjorie's illness. But how could I know he cared? He was attentive to her when he visited me three years ago, but he never mentioned her afterward, yet when he accidentally learned that she was dying, he came a thousand miles to hear a last word from her, and he came too late."

"There must have been something between them," the girl returned, thoughtfully. "He is inconsolable now."

The old lady had paused at the foot of the stairs. "I would like to go up to see Marjorie's mother," she said gently.

"Yes, do," was the cordial response. "And you will not mind if I do not go up with you? I see some more people coming."

Readily excusing her, Mrs. Moore ascended the steps, while the girl turned to greet a priest just entering the door. "Do you wish to do something very kind?" she questioned hastily, for in a moment others would claim her attention.

"Most certainly," he responded at once. He had known the family many years, the dead Marjorie all her life.

"Herbert Norton is in the dining room," the girl explained, "inconsolable over Marjorie's death, and because he did not see her before she died. He was too late even for that poor comfort. Perhaps you will know how to console him. I'd stay with him myself, but I have these people to attend to."

"I did not know he had come," said the priest thoughtfully. "I believe I have something that will help him." Passing down the hall he opened the dining room door.

At the table, his head bowed upon it, sat a young man, his whole figure expressing despondency and grief. "My boy," said Father Grey gently.

The young young man lifted his head, and looked into eyes steadfast as his own were hopeless. Something of sadness, but much of serenity was in the priest's face. He had studied deeply of the book called "Human Nature," and had grown wise and very gentle.

Now, he waited, silent, yet his sympathy, a gracious obvious thing; and presently as he expected, Herbert's grief found words. "Three years ago, I met her, and loved her. Who would not? She was the gladdest, happiest girl I ever knew. But she wouldn't listen to my love; she turned it aside. I left her offended, but I intended to return some day, and win her—but—I was too late."

Infinite regret rang in those last words, and the boy rose to pace the room in restless agitation. The calm voice of the priest was as oil on troubled waters.

"You are not aware that, just three years ago, the doctors told Marjorie that she had only a short time to live. An incurable disease has developed rapidly and unexpectedly. She kept up indeed longer than was thought possible, but her's was always a hopeless case."

The young man was gazing at the priest in startled awe. "I did not know. Oh, I wish she had told me all, and had trusted herself to my love."

"What could you have done for her?" questioned the priest gravely.

"I would have stayed with her at any cost," Herbert answered, and his voice grew very gentle at thought of all he might have done. "I would have taken her to some other country, where her life could have been prolonged, perhaps saved. And if it were God's will that she should die, my love would have been her rest in death, and in life, and I would not now be desolate, for the memory of so much as one tender word from her."

Again there was silence, broken at length by Father Grey. "Could you have done all that? Was there no duty to claim you. Your mother—isn't she dependent on you? Could you have supported her and an invalid wife also?"

"I could have done it, somehow," the young man answered, doggedly.

"Marjorie would hardly have permitted you to give up so much for her," the priest returned impressively. "Things being as they were, it was her unselfish hope that you would forget her, but in case you proved faithful, I was to give you this—though she did not dream your love would bring you here." And the priest laid a sealed envelope on the table.

Herbert caught it up, and tore it open. But as he saw the dear handwriting, his eyes grew misty. It was a moment before he could read that message from the dead:

"My dear Herbert,

"You will understand now, I trust, why I sent you from me. I wished you to forget me, as love and marriage were things that

should not come into my life. Sometimes, in these last days, I have thought of sending for you, but my wish above all things is for your comfort, and if you have ceased to care for me such a request would only be an annoyance to you. Father Grey will be in your city soon (by which time my earthly sufferings will be over) and when there, will see you and tell you of my death. If you are much grieved, and this is possible only because you are most faithful and most true—you shall have this letter, which asks a favor of you.

"The world has much of grief and horror and suffering in it, what I plead for now is that you let your love for me bring none of these things into your life. We have need of joy—not sorrow. Understand me—not for a moment do I question the ennobling powers of grief; but I feel that joy, which has a foundation in sorrow, no sorrow can overthrow. Sometimes we meet people who have suffered great calamities, and they are pointed out as holding in their hearts a lifelong sorrow. Did it ever occur to you how strong and helpful such lives might have been if they had practised joy instead of sorrow?"

"Your life, I know, will be a wider one than mine has been, or could be; it is my hope and trust that you will use it as a power of good; and that it will be a happy goodness. Go among the poor and suffering and oppressed, as much as you can or will, but go with a message of good cheer. Never turn aside from sorrow or distress, no matter how you shrink from their contact, but always let your comfort take the form of cheerfulness. Practise it in word, in thought, in deed, and never doubt but your life will be a *Sursum Corda*, to the hearts of those about you; it may perhaps be your privilege to lift them even unto God."

"Dear Herbert, is it too much I ask of you, in this unselfish love—this opening wide your heart to the sufferings and sorrows of others, to give back joy instead? I know it is not, if your love has stood this three years' test, and if you have loved me in life, you will be mindful of me in death. My plea is that you remember me as I wish to be remembered. In no merit of my own do I place my trust that you will even heed this message; but to your great affection (perhaps too wide and deep and tender to have been lavished upon one poor girl) do I address this prayer and bid you arise above every selfish consideration of grief, to make of your love for me, no lifelong sorrow, but a lifelong joy.

"Marjorie."

That was all. So much of him—so little of herself. Had there been no struggle? Herbert wondered—no desire for life, to take the love and happiness she could have had? Was her sweet unvarying cheerfulness a natural characteristic, or one acquired at cost of heartache and self-sacrifice?

The priest had been standing at the window. He turned now at a movement from the young man.

"I wonder," Herbert said, wistfully, "if you could tell me a few things about Marjorie's every-day life? I know so very little of her to treasure in remembrance."

Father Grey seated himself and talked of Marjorie and many trifles connected with her life, to which the lover listened hun-

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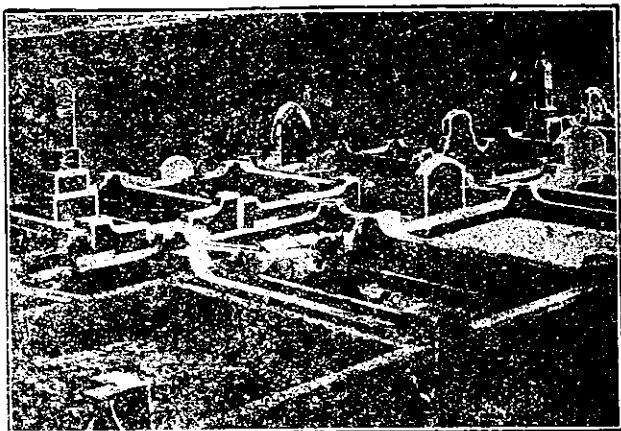
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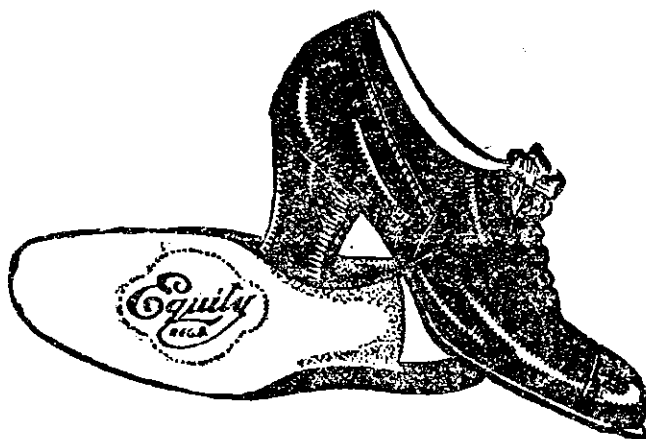
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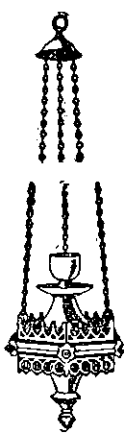
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grily. He spoke of her work among neglected, poor children and their love for her, in and out of lessons time, because as they said she was "such fun"; of her work in poor homes, helpful, practical, always cheerful; and her visits to the hospital, where her coming was to many a ray of sunshine in their prison of pain.

"Yet during all this, Marjorie knew she had only a short time to live," said the priest quietly.

Though the state of her health was well known, it had come as a shock to the family, but Marjorie herself was ready. There had been only a few days of acute suffering, then she had died in perfect resignation, and perfect joy.

The hopelessness had gone out of the young man's eyes when the priest ended. "I think I can bear to look at her face now," he said gravely. "I could not before. Will you come with me?"

"Certainly," Father Grey answered, and he followed him into the hall. But he paused there to speak to Herbert's aunt, just descending the stairs, so the young man passed into the presence of the dead alone.

When the shock of the first wild anguished look had swept over and beyond him, he saw that her face had changed very little, but that little had meant the absence of the throbbing, exulting thing, which was her life. A beautiful face, but dead; and therefore to be most deeply revered.

A footstep sounded near, and Herbert's aunt stood beside him, to take a last look at the girl who had been dear to them both. The tears were streaming down her cheeks as she turned to go, but she bravely wiped them away. "I know the child is happy," she said to Father Grey, who still waited at the door. "We are always so busy comforting the sorrowful with the hope of Heaven—we forgot, it is in reality, the home of joy. Marjorie will not be strange there."

"No"—the priest's voice was gentle, yet again it held a touch of reserve, "indeed Marjorie will not be strange there."

It was Mrs. Moore who had laid the lilies and roses so lavishly on the dead girl's coffin, and Herbert would keep violets blooming on her grave but it would be this priest, who would hold most often—tenderly, compassionately, the rosemary of her memory, in his prayer.

The others had gone now and it was his turn to stand beside the casket. His had been the eyes to watch the last faint flutter of life fade from that countenance; his the hand to hold the cross before her dying glance—and press it to her lips; his the voice that bade her cling to its hope and promise without fear. His the voice in life as well as in death; and always there had been a cross, but always a patient, unfaltering clinging to it; yet the life message of this soul had been joy to those who knew it best.

Musingly the silver-haired priest looked down at the golden-haired girl.

"In peace at last, my child," and only this old priest realised something of the battle the girl had waged against suffering, selfishness, disease—he only knew that in life, but not in death, she had struggled with the Giant Despair.—*The Magnificat*.

The Southern Cross

IRISHMEN AT THE ANTIPODES.

LECTURE BY FATHER JAMES O'NEILL (WAIKIWI).



VERY REV. JAMES O'NEILL,
Pastor of Waikiwi, Southland.

At the Irish Club on Friday night (says the *Munster News* for December 10) a singularly interesting lecture dealing with the Irish at the Antipodes was delivered by the Rev. James O'Neill, a Limerick priest now home on holidays from New Zealand.

Mr. J. J. Johnson, president, presided, and there was a large attendance of members and their friends.

The chairman, introducing the lecturer, said:—

As this is Father O'Neill's first formal visit to the Irish Club, may I on behalf of the members and friends extend to him a very hearty and sincere welcome? (Applause.) In introducing Father O'Neill here to-night I am not introducing him as a stranger. Most of you had the pleasure of meeting him before now and those of us who have not have certainly heard about him and know him to be a sterling soggarth aroon, who, having chosen for the land of his adoption far away New Zealand, has not forgotten the land of his birth, and if I may paraphrase the words of the poet "he pants

back again to the place from whence at first he flew." Father O'Neill has come here to-night to give a lecture which I am sure will be listened to by all of us with pleasure.

Father O'Neill, who was warmly received, said:—

The first intimation of the existence of this club which I received was during a pleasant fortnight I spent in Kilkee, that most charming of summer resorts. In passing, I would like to add my meed of praise to the unique attractions of that popular Clare watering place, to those of numberless visitors from not only all Ireland but from many countries far away. Incidentally, I might mention that I recently picked up in my journey through the country a book entitled *Two Months in Kilkee*, printed in 1836, written by a lady named Knott, and who, I hope, if she were a young lady making the best use of her time, was rewarded by the tying of the matrimonial knot, thus emerging from her happy holiday a beau-Knott. I shall be happy to let the members have a glance at this interesting production

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land—Faith, the priceless heritage of
Catholics, and love of country have in-
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"Breathes there a man with soul so dead,
Who never to himself has said,
'This is my own, my native land'!"

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One of your respected members invited me to visit you before my return to my adopted home in New Zealand, and I am here to-night in answer to that invitation. Before I left the Antipodes in March last I had the privilege of addressing the Irish Club in New Zealand's metropolis, Wellington. This is one of several societies in the far away Dominion that exist for the fostering of a love for the old land in the hearts of the Irish people born under the Southern Cross. In one respect the Wellington society is more comprehensive than your club in this, that it is open to friends of Ireland of every nationality and creed. Amongst its most prominent and useful members is Miss Jessie Mackay, of Scottish extraction, and a non-Catholic, who was selected as one of the representatives of the local Irish at the Convention of the Irish Race that took place in Paris about the time the Treaty between England and Ireland was signed.

The driving power of the Wellington club is largely derived from members of the Bourke family, hailing originally from Limerick, and no more enthusiastic ladies are to be found anywhere than the cultured and devoted wives of Mr. James and Mr. Thomas Bourke. A gifted devotee of the muse is also one of the members—Miss Eileen Duggan—whose poetic effusions in published form have had a wide circulation; and to complete the enumeration of the notabilities, I have only to say that the eloquent young president is a Nolan—which at once proclaims his Limerick origin. I shall be happy to tell them on my return to my distant home that the same spirit that animates them is found in Limerick, and that when members come to see Ireland under her new conditions they will get a hearty *cead mile failte* from the Limerick club.

"Absence makes the heart grow fonder" is particularly true of Irish exiles whom I have met in many lands. But it is equally true that many only discovered the deep, abiding sentiment of affection for home which lay dormant in them while in Ireland, but bloomed into full fruition under foreign skies.

I will mention three distinguished names of noted Irish ecclesiastics who whilst in Ireland were not remarkable for any special sympathy with the people in their long-drawn-out struggle for justice. First in order of time I place my own dear old Bishop,

Dr. Moran,

who enlisted me many years ago for missionary work in the diocese of Dunedin in southern New Zealand. Whilst a curate in the city of Dublin he lived under a regime in the 'fifties of the last century, when priests in politics were unheard of in that diocese. He often told me that not until he went as Bishop to South Africa, whence after thirteen years he was transferred to New Zealand, did he have any adequate idea of the nature of Ireland's grievances. Meeting with the victims of the unfortunate state of thralldom that prevailed in Erin, who were driven by cruel and unjust laws to make homes far from their native land, all his feelings of outraged humanity were aroused

and he became both in Africa and New Zealand a

Tower of Strength to the Irish Cause.

In New Zealand he found he had to cope with an intense and unreasoning bigotry that tried his soul to the utmost but brought out those fine qualities which enabled him to so rule his flock and defend them from unmerited obloquy that he gained the respect of all classes, and when he was called to his reward his remains were honored with the largest and most representative funeral demonstration that ever took place in that intensely Protestant city of Dunedin.

More than fifty years ago Dr. Moran found himself under the necessity of establishing a Catholic journal to counteract the baneful influence of the hostile press of the country. That journal, the *New Zealand Tablet*, has flourished, and borne abundant fruit in the half-century of its existence, and is still under efficient management and enlightened editing, winning golden opinions from all parts of the world. "Faith and Fatherland" have been the inspiring ideals underlying the conduct of the *Tablet*, and no better or more devoted paper exists for the defence of both against the attacks of enemies.

In New Zealand the Catholics are under a double taxation, which weighs heavily on them. They build and support their own schools and run them efficiently, as testified by the reports of Government inspectors, but they get no aid to carry them on, whilst they have to pay their share for the support of the State schools, of which they cannot avail themselves except in the scattered and thinly populated districts of the country.

Dr. Moran set himself to endeavor to remedy the injustice, and for years every session of Parliament saw a private schools Bill introduced, the voting on which gave the Catholics a knowledge of who their friends and who their enemies were. A black list published in the *Tablet* after each such vote in the House enabled the Catholic voters to remember where their duty lay in giving their votes subsequently to candidates for Parliament.

Dr. Moran encouraged the study of Irish History in the Catholic schools, and his work has borne fruit, for every year there is an examination in Irish History, which draws competitors from all parts of the Dominion.

I may mention that I am bringing out some Limerick lace from the Good Shepherd Convent as prizes for the girls in the Irish History classes in New Zealand.

Every delegation coming from Ireland in the years gone by to enlist sympathy in the cause of Home Rule was enthusiastically welcomed by Bishop Moran, and received his whole-hearted support. Though nearly thirty years have passed since he was called to his reward, his memory is still green amongst the friends of Ireland in New Zealand, and remains an inspiration for all who desire to help in any way the cause of the land that was so dear to him.

Cardinal Moran

during his years as Bishop in Ireland did not identify himself with the Irish struggle as many of his fellow-prelates did. His

writings on historic subjects remain as monuments of his desire to see the Ireland of the past rescued from oblivion, but the living Ireland, with its crying needs, had to wait for his translation to the sunny lands of Australia, where he soon took a leading part in all movements for the amelioration of the condition of his countrymen at home.

When going out for the first time to Sydney he met a prominent New Zealand Catholic business man returning from a trip, and discussed with him the merits of his namesake, the Bishop of Dunedin. Hearing that Bishop Moran had descended to the hustings and become a candidate for a seat in Parliament, he expressed surprise that a Catholic Bishop should so act, but

The Irony of Fate

was illustrated in his own case, for, some years later, he himself became a candidate for a seat in the Australian Parliament, and, though defeated, as Bishop Moran was, he had the satisfaction of knowing that his action had focussed the attention of the fair-minded Australians on the grievances under which the Catholics labored in educational and social matters. Till the end the Cardinal was the trusted adviser of Ireland's political leaders, and when he passed away his loss was deplored as that of a giant in the cause of Nationality.

Archbishop Mannix

came to Melbourne in the vigor of his manhood, and with a record for scholarship made in the National College of Maynooth that gave joy to the Catholics of the Southern Hemisphere. Whilst Coadjutor to the Venerable Dr. Carr, he set himself to erect a college in the Melbourne University which, under the name of Newman College, has done splendid work in improving the status of Catholics engaged in University studies. The vast sum required for this work was raised by the exertions of the Coadjutor Archbishop, helped by generous legacies, and it is now a flourishing institute, which alone would hand down his name to posterity in honor. More recently he has purchased for £75,000 a property of a thousand acres within 20 miles of the city of Melbourne, on which one of those palatial residences of one of the early wool kings was erected.

This is now the Catholic college for the training of priests for the province of Victoria, and bids fair, under the Archbishop's fostering care, to become one of the most up-to-date ecclesiastical seminaries for the supply of the missionary needs of the province.

These are only some of the many permanent monuments of Dr. Mannix's zeal for the extension of God's kingdom on earth—a zeal which has endeared him to his people, and made the Catholics of the Southern Hemisphere proud to have such a man from Ireland ruling in their midst. Now it is well known that Dr. Mannix did not take part prominently in the National struggle whilst in Ireland, but no sooner had he found himself in the midst of one of the most intensely Irish bodies of priests and people than he took his place as leader and worked with devotion and consistency for the cause of Ireland.

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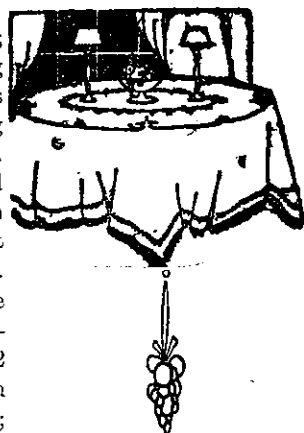
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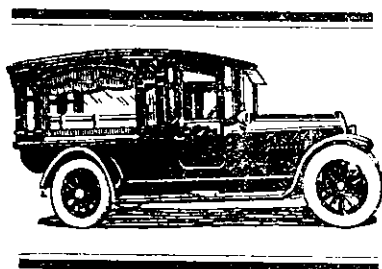
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In estimating the value of those newspaper references to him with which the people are sometimes regaled, it is well to remember that the cable agencies have never been remarkable for consideration for the feelings of Irishmen. "Down under" we have often to protest against the unfair way in which matters are handled by what we call the "cable crammers." You will remember that Dr. Mannix took a prominent and successful part in opposing conscription as a blot on the fair fame of free Australia. The vast number of Volunteers would have seemed to make it unnecessary that it should be adopted in order to help to end the Great War. The reputation and existence of Australia's then Premier, Hughes, seemed staked on the issue, and Dr. Mannix's success meant Hughes's defeat. Now, the daily press of Australia has never ceased to vilify Dr. Mannix for his democratic campaign. They hold him up to obloquy as a disloyalist, and as they are well aware of the divisions that unfortunately exist in Ireland, they miss no opportunity of sending snippets and sentences taken from his speeches to fan the flame of disunion. When you read a week ago that he had proclaimed himself as loyal to the established authorities as any man in the Commonwealth, you were not told that it was to ease the minds of the numbers of non-Catholics who joined in welcoming him at a function in New South Wales, and who had read in the local rags that Dr. Mannix was disloyal. All these country papers take their cue from their big brothers in the city and join in the hue-and-cry against a man who wherever he appears commands the unstinted admiration of the Irish people and their friends and receives ovations of welcome due to the man who has suffered much in his dearest affections for his devotion to the cause of justice.

Dr. Mannix has a way of silencing his bigoted enemies that works more effectively than wasting ink in newspaper columns. When a cry was raised after the Great War that

The Irish Did Not Do Their Fair Share

in helping to win it, Dr. Mannix, leaving the statistics to those who were in the best position of refuting the charges against the Australian-Irish, selected the next St. Patrick's Day demonstration in Melbourne, which has been a fixture almost since the foundation of the city, and had ten thousand returned Irish-Australian soldiers in uniform, with a bodyguard of fully

Fourteen V.C.'s.

riding as an escort. This proceeding, if it did not silence the bigots, at least gave an object-lesson to the fair-minded people who rejoice at the triumph of truth over calumny. When the self-determination-for-Ireland movement was at its height, Dr. Mannix invited the Irish and their sympathisers from all parts of Australia and New Zealand to a Convention in Melbourne. A more representative gathering of the Irish race had never met beneath the Southern Cross. From all parts of the Australian continent they came in large numbers, and the proceedings were marked by the greatest unanimity and enthusiasm. One of the prelates who made a speech that will long be remembered was an Englishman born who, had an opportu-

ity, during a prolonged residence in Ireland, of knowing at first hand what the condition of affairs was there.

The Most Rev. Dr. Redwood, Archbishop of Wellington, in New Zealand, the prelate to whom I refer, expressed in eloquent terms his indignation at the manner in which The British Government Misruled Ireland.

Whilst yielding to none in his loyalty to the British authority he yet was compelled to protest by his love of fair play against the manner in which up to that time Ireland's claims for justice had been persistently flouted.

It will interest you to know that Dr. Redwood is the oldest prelate in the Church, and, notwithstanding his weight of years, made a visit to Ireland recently on his way to Rome. When, last February, he celebrated the golden jubilee of his episcopal consecration, he had all the archbishops and bishops and large numbers of priests from all parts of Australia and New Zealand to do him honor amidst rejoicings in which the whole city took part.

Dr. Mannix was one of the visiting prelates who had come 1300 miles to do honor to the venerable jubilarian, and was received with the most unbounded enthusiasm in every part of the Dominion.

I had the pleasure of hearing from his own lips an account of the manner in which he was arrested on the high seas by order of Lloyd George—a proceeding which made the whole world wonder at the tactlessness of the Welsh statesman. On that occasion, too, I heard from Dr. Mannix's lips a statement of his views on the situation in Ireland. He would not, he said, have signed that Treaty, but as the people of Ireland had, through their representatives, ratified the agreement it should be

The Duty of the Friends of Ireland

to do or say nothing that would prevent the authority set up in the 26 counties from functioning.

Give them a chance to see if they can make a success of the government of Ireland with the heavy handicaps that press on them. And if Ireland is satisfied their friends abroad will all follow suit.

Now, I have detained you too long—"No, no!"—to dwell upon the great Irishmen that have made good abroad, and I will conclude by saying that, having had many opportunities during the few months I have been travelling around the country visiting old friends and college mates, how hearing of the sad events through which the country has lived during recent years, I yet feel that pessimism is

Almost a Crime Against Ireland,

and that a nation that has gone through greater sorrows than those recently experienced is destined to triumph over the difficulties which the future has in store; and I join you all in the hearty wish which, I am sure, you cherish in your hearts, that in God's good time the clouds and shadows will disappear and the light of full freedom will dawn upon the land we all love: (Applause.)

Mr. W. S. Burke proposed a vote of thanks to the lecturer, and in the course of his remarks said that the similarity in artistic style between Irish and Maori stone carving, mentioned by Father O'Neill, might be ac-

counted for by the fact that in ages past there may have been a tunnel through the earth between Ireland and New Zealand. (Laughter.) The speaker agreed that there was no cause for pessimism as regards the outlook in Ireland and joined in hoping that much improved times lay ahead for this country. (Applause.) He would like to be permitted to paraphrase half a dozen lines of a song written by Mr. Alfred Percival Graves about another typical soggarth aroon—Father O'Flynn—and to say to the lecturer

Here's good luck to you, Father O'Neill!
"God bless you," we say, and we say what we feel;

Yes; we say what we feel, and
We envy New Zealand,
Fair, fruitful, and free land,
Because you're its own.

Mr. J. H. Enright, in seconding the vote of thanks, said—I was very pleased when asked to second the vote of thanks as it has given me the opportunity of thanking Father O'Neill for the pleasure he has afforded this evening, and also because I have the unique privilege of having heard him on a former occasion when he delivered another beautiful address in the hall of the Catholic Literary Institute well over twenty golden years ago. Father O'Neill has shown he is possessed of all the qualifications of a lecturer. He has a well stored mind—the advantage of extensive travel—a great power of observation, a wonderful memory, and last, but not least, a good sense of humor. As Mr. Burke has dropped into poetry I might in a feeble way do likewise and say

Time has writ no wrinkle on his brow;
As he was then, so is he now.

Before tendering the vote of thanks the president expressed himself highly pleased with the lecture and he was quite sure that everyone present was as well. Father O'Neill's reference to distinguished Irishmen in Australia and New Zealand and the part they played in helping Ireland in the past was indeed a matter not likely to be forgotten by this or future generations. In referring to Cardinal Moran, the president observed that that great dignitary of the Church and patriotic Irishman gave in his day unswerving loyalty and support to the Irish Party, and when he died the late Mr. Redmond cabled to Australia that "a cedar had fallen in Lebanon." He was glad that Father O'Neill's experience during his stay in Ireland did not permit him to carry away any pessimistic views about Ireland's future, and he was pleased to think that his opinion was ours—that the day was not very remote when, after the great sacrifices that were made, Irishmen will all join in making her a free, happy, prosperous, and contented country (applause).

Father O'Neill, replying, thanked the members for their appreciation and said that, in reference to the tunnel through the earth, there may have been a spiritual one between Ireland and New Zealand, in which there were no snakes, which were found in Australia; so that, when St. Patrick drove the serpents out of Ireland his prayers may have had a similar result in New Zealand, which is exactly opposite on the other side of the earth (laughter).

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The Church in New Zealand

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

(Continued from last week.)

SUB-DIVISIONS OF NEW PLYMOUTH.

OKATO.

Father Cognet, of the Society of Mary, became first pastor in 1894 and remained in charge till February, 1907. In the early 'nineties the Native Catholics at Waitotara and Okato were about equal in number, and Monsignor Power, who was in charge of Patea-Waitotara in 1894, made great efforts to get Father Cognet to make his headquarters in his parish, but Dean McKenna, who had North Taranaki under his charge, outvalled him, and so Father Cognet established himself at Okato. He was a master of literary style in English as well as in French. He contributed a beautiful series of articles extending over two years to a widely-read French journal on missionary and general life in New Zealand. He embellished his articles with much about the flora of the young colony, on which he was a mine of information. This created a wide interest in his native France, so that when the series was concluded, he unexpectedly found a purchaser for the copyright. With the remuneration from this, he built the beautiful presbytery in Okato in 1896, and supplied his church with several sets of vestments, which were richer and more beautiful than any church in the Dominion could boast of. His name will be found later in the Opunake notes of which he was the first pastor. From this place he was transferred in 1909 to Otaki, when he became head of the Native Missions in the archdiocese. Early in 1912 his old complaint—asthma—came back and grew more acute as the year went on. On the third of December his life-long friend, Dean Regnault, brought him to his home at St. Mary of the Angels' in Wellington, where he would have the best medical attendance. Here he charmed the priests, the devoted doctor, and the nurses with that simple faith and piety and admirable patience that had characterised his whole life. When the Dean was wishing him "good-night" on the 23rd, he asked him at what hour on the following morning—Christmas Eve—he wished to receive Holy Communion. He replied, "At seven, perhaps a little earlier, certainly not later." At seven his faithful friend ministered unto him; then there was a little gasp, and Father Cognet's fine soul went to its Maker. The body was taken to Otaki that evening, where the funeral took place on the 27th in presence of a large concourse of people including 32 priests from all parts. A beautiful panegyric, which will long remain in the memory of those who heard it, was preached by Dean Regnault.

Another well-known pastor of Okato and provincial Native Missioner was Father Soulas, of the Society of Mary, who had charge from 1907 till 1921. He was first a secular or diocesan priest in France; but always having a holy zeal to labor amongst the aboriginal races, he joined the Marist



VERY REV. DEAN REGNAULT, S.M

Society which included such a mission in the works of its vocation. In 1879 his superiors sent him to New Zealand to be director of all the Maori Missions in the Diocese of Wellington. His first foundation was at Pakipaki in Hawke's Bay, but later he made his headquarters in Jerusalem on the Wanganui River. Here he worked wonders among the Natives, and his administrative work there is still the admiration of the tourists who steam down the river. He established the convent, whose Sisters are doing such noble work. A branch of this convent is the well-known Home of Compassion in Wellington. He was from his first coming to New Zealand the friend and counsellor of Mother Mary Aubert, and will share in the merits of her work. He was devoted to the Maori, and was greatly grieved a few years ago, when on account of his age and infirmities, his superiors called him to lighter work. He is gratefully remembered by priests and people in the province.

Travelling some twenty years ago on the mail train from Wellington to Taranaki, I fell in with two very superior gentlemen, who were holding a visitation of the Masonic Lodges of the North. They had no love for the Catholic Church; Waldeck-Rousseau was their patron saint. One, however, had one kind memory of two Catholics, and if he could believe in prayers for the dead, he would pray for these two: they had done him a great favor, perhaps saved his life. Pig-hunting on the Wanganui River several years before, he had fallen down a cliff and broken his leg. Some Natives carried him

into Jerusalem, where a Nun set his broken limb, and a priest took him into his two-roomed cottage, gave him his bed, and kept him several weeks. I left the carriage quietly, went along the train, and bringing Mother Aubert and Father Soulas, presented them to my friend as resurrections from the dead. It was a happy and delightful meeting, and for sake of it I forget all the bitter things that had been said by my antagonists.

STRATFORD.

Father Johnson was appointed first pastor of Stratford in 1900; he remained one year, during which the presbytery was built. Then came Father Treacy in April, 1901. He was known and loved in many parts of the Dominion, for his candor, geniality, and wit. His work consisted in great part of paying off old debts that had been accumulating, and practically the whole cost of the fine presbytery. He made additions to the church, built a fine bell-tower, and put in Stations of the Cross and two beautiful stained-glass windows. He had the gift of making his people enthusiastic, and these readily responded to his every appeal. He had an unique method in the pulpit, driving home the Gospel truths in a manner his hearers were not likely to forget. Owing to growing infirmities, he resigned in 1912, and died in December, 1923. His Requiem Mass at New Plymouth was sung by his old friend, Dean Holley, who hastened up from Blenheim; and his panegyric was preached by Monsignor Power, another of his old friends, in presence of a vast congregation, including many priests from Wellington, Hawke's Bay, Taranaki, and the South Island.

In September, 1912, he was succeeded by Father Maples, the present pastor. He had done great work at Petone where he had built in brick what is still one of the finest schools in the archdiocese. He soon showed his zeal for education in Taranaki by adding two fine rooms to the school and by enlarging the already fine convent to double its size. In the temporal affairs of the parish, he is worthy of the most zealous of his predecessors. The golden jubilee of his priesthood was celebrated in November, 1922, and drew a large number of priests and lay visitors to Stratford. The gathering in the Town Hall was the largest ever seen there, and the speeches eulogised his work as pastor and citizen. But it is not Stratford alone that is indebted to Father Maples; he has made every educated person in New Zealand his debtor by the output from his pen. He is a master of Greek and Latin literature, and can turn exquisite verse in and out of these languages. His Latin Odes for the two jubilees of our venerable Archbishop were admired by scholars near and far; and his recent translations from St. Ephraem, the great Eastern hymnist, are a pure delight. His published meditations on the Way of the Cross are soul-piercing. This devotion would not long continue to be a lost one in New Zealand, if this little book were in the hands of all the people. I have seen another set of his meditations, still in manuscript, which contains the best translation I have come across of the "Flecte Ramos." "Stoop thy bough, O Tree Majesty!" I should like to

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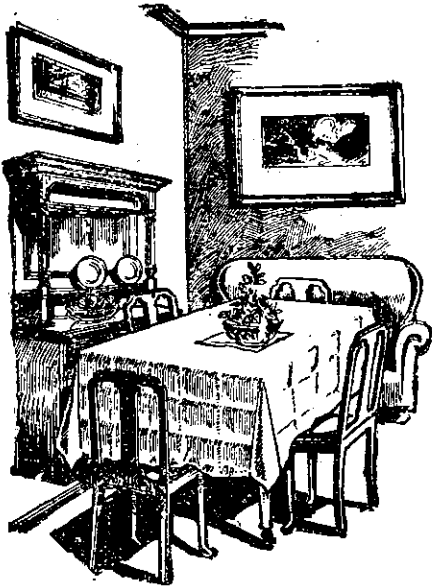
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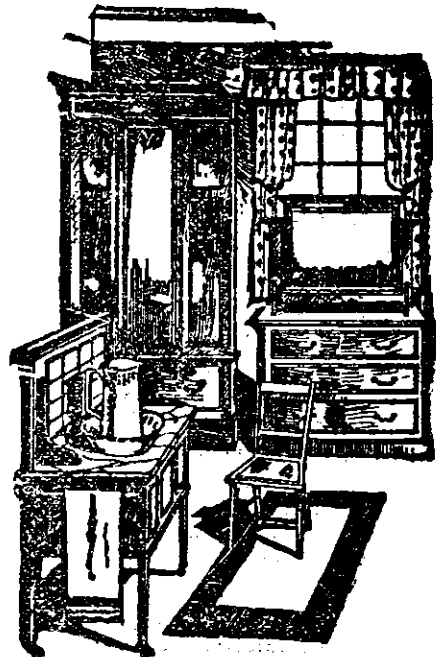


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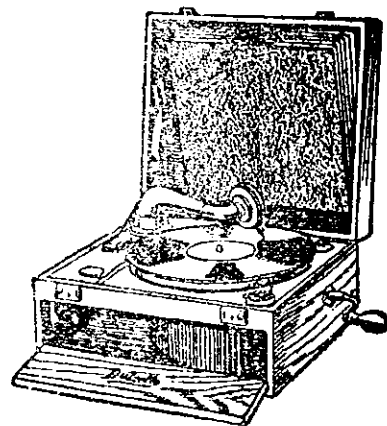


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BLESSING OF NEW SCHOOL AT OPUNAKE: ARCHBISHOP O'SHEA, WITH FATHERS MOORE, D OOLAGHTY, AND KENNEDY.

write more, only I do not dare to make an old man too angry. He is now in his 80th year, but is laboring for his parishioners and for the glory of God as zealously as ever. He takes his motto from Sir Walter Scott: "The workman must not leave the harvest field, till the sunset gives the signal that

the day's work is ended." May that signal be silent until the old priest of Taranaki has seen his century!

Amongst the benefactors of this parish was the late Mr. Ferris, who made over to the church and schools a fine farm of one hundred acres.

INGLEWOOD.

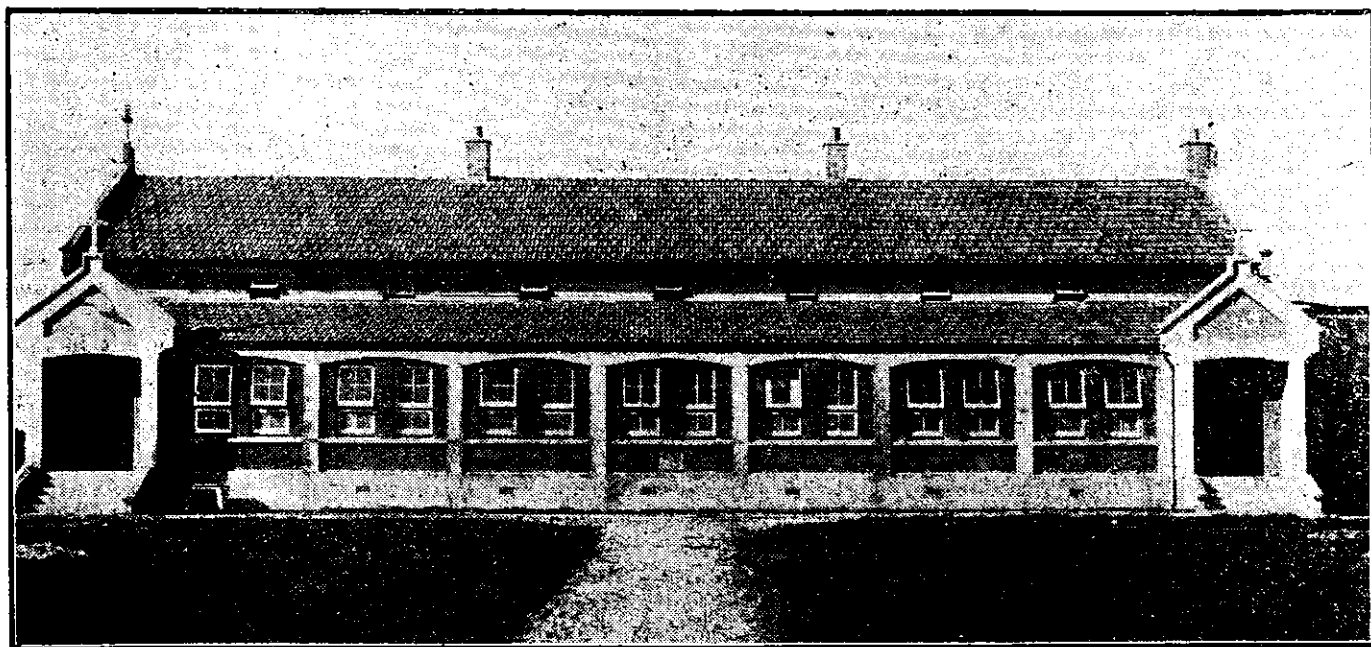
Father MacManus, who was appointed in 1909 as first pastor, was a man of large vision. It was he who built the fine presbytery, large enough to accommodate several priests. He was evidently a believer in oil, and it would now seem that his forecast will be realised in the not too distant future. His activities were many-sided, as North Taranaki well remembers; he showed himself a giant for work in town and backblocks. He is a very forceful and attractive preacher, having a style as clear and limpid as it is forceful. He is now pastor of Palmerston North and will this year open a church there that will be for many years one of the finest parish churches in the Dominion.

Father O'Beirne was pastor from February, 1913, till the end of 1915, and followed well in the course marked out by the first pastor. A great worker, a skilful catechist, an earnest preacher, he was withal, and in the best sense of the word, the most popular priest with the priests that Taranaki has seen. His rippling laughter, rivalling chromatic scales, was a charm in clerical circles. Not a good singer himself, he claims to have had a great share in developing the voice of John MacCormack, the world's greatest tenor. When boys in college together, he would often put John's head under a tap and make his screams heard along the corridors. "The screams will expand your lungs, John, and make you a good singer," would be his comment after the trial of strength.

Father Long was next pastor and remained till February, 1923. He was a good preacher whom the neighboring priests liked to invite to their pulpits.

Father Forrestal, the present pastor, though only two years in Inglewood, has already wiped out all the debt from the parish, and has something in hand, and will soon have much more, wherewith to build a large school in permanent material.

(To be continued.)



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Current Topics

Business Is Business

According to a report in *Leaves of Healing*, Rev. W. G. Voliva, leader of the Dowieites, expects the millennium to arrive almost immediately, if not sooner. Anyhow, it is set down as the next great event, and seven years later Christ will appear for the great settling-up. Mr. Voliva is quite definite on the subject; the world has run the length of its tether, and it must now listen acutely for the sound of the drums of doom. On another page of the same paper, however, the rev. gentleman advertises real estate in the Dowieite colony, all of it to be had on leases which run for a period of eleven hundred years. Whatever else Mr. Voliva's enemies may urge against him, they certainly cannot accuse him of being a sentimentalist where real estate is concerned.

The Church and Salvation

Recently an Anglican journal took Dean Inge to task for his wild and senseless attacks on the Catholic Church, comparing this West End Divine to an ordinary Low Church ranter. The Dean gives further justification for the comparison by his late outburst on the Dark Ages, concerning which it is clear that his own mind is indeed benighted. That an educated man could utter such nonsense as this Anglican dignitary writes and speaks would be unintelligible if experience did not teach us that bigotry makes the unfortunate people afflicted by it almost insane. Another instance of this is furnished by General Booth, who is reported by the *War Cry* as saying that "the Roman Church" damns every human being who is not subject to the Pope. As it is almost incredible that a person deemed sufficiently responsible to be allowed to wander around without a keeper could have said such a thing, we give his own words as quoted by the Salvation Army organ:—"The astounding claim of the Lambeth Bishops and their Sub-committee, that those only are redeemed who belong to a visible Church, and a visible Church ministering two sacraments, thus shutting out the Salvation Army and the Society of Friends, to say nothing of others—is equalled in my judgment only by the claim of the Roman Catholic Church, first promulgated in 1300, and reaffirmed in 1871. That claim reads: 'We declare, affirm, define, and pronounce, that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff.' It will not be by such miserable exclusiveness that the Kingdom of Christ will be extended." Nonsense of that kind only exposes to the ridicule of people of common sense those who utter it. On a par with such hallucinations are the efforts of a baser type of bigot to make their dupes believe that Catholics take all sorts of wild and wicked oaths. Old ladies of both sexes, at home and abroad, supply the funds for the printing of leaflets containing bogus Sinn Féin Oaths, Knights of Columbus Oaths, Priests' Oaths, Hibernian Oaths, and goodness only knows how many other varieties of oaths.

Contemptible Methods

Most of us remember that such methods have been used with deadly effect against a Catholic statesman more than once, and it is certain they will be used by similar contemptible fighters in the future. That at the present time a campaign of this kind is in progress in England is clear from the following extract from the *Catholic Times*:—"A leaflet, well printed on good paper, but without any imprint on it, is being circulated in Liverpool. It purports to be the 'Oath of the Knights of Columbus,' an American Catholic organisation which did such wonderful work during the Great War. It is such a farrago of nonsense and stupidity that it ought to deceive no one. Still, as people are found to believe at this day that Catholics worship idols, there are some who may think that there is something in it. It did service in America till one David J. Gordon was unwise enough to publish it in his magazine, *The Crusader*, at the same time mentioning a member of the Knights, one David Supple. He was forthwith arrested on a charge of criminal libel, tried in the Superior Court of San Francisco, and convicted. On appeal the conviction was affirmed by the Appellate Court. The oath as printed in the leaflet is a copy of the one which was printed in *The Crusader*. We would be glad to learn if any of our readers have come across the leaflet in circulation in other districts. One wonders what political or supposed religious motive the circulation of such a scurvy libel is intended to serve at this time."

The Problem of Crime

A very strong effort is being made to induce Governments to treat criminals as patients. Needless to say that effort comes from those who are least qualified to express an opinion upon such a complex question as that of the soul's relation to the body it inhabits. Their reasoning, where it is not transparently foolish, is painfully superficial. It is depressing to hear people who claim to be educated advancing shallow reasons in support of a thing and ignoring the fundamental truths which lie at the root of it. So-called experts in crime are now talking about the "Irresistible Impulse," which, they hold, relieves the criminal of responsibility for his wrong-doing. Such nonsense leads straight to the denial of a doctrine that is of fundamental importance in religion as in psychology—the freedom of the will. An English Catholic physician recently discussed so-called irresistible impulses from the Catholic standpoint. After explaining the irresistible impulses in insane people, he went on to show that if normal persons would closely analyse their desires, they would find that what was called an irresistible impulse was merely the *culminating point or climax in a chain of causes that led up to the said impulse*. In plain terms, an irresistible impulse in a normal person is merely an impulse that could have been controlled in the beginning. It stands to reason that if a person nurses a desire for

a thing unlawful and allows that desire to dominate him, then when the opportunity of fulfilling that desire presents itself, he will probably yield to the temptation and seize upon the object of his desire. The irresistible impulse, therefore, in most cases is simply the result of failure to resist temptation in its first stages.

Occasions of Sin

If men, says a Catholic exchange, would study the age-old doctrines of the Church about temptation and occasions of sin, there would be no need of inventing a theory of "irresistible impulses." With the wisdom of twenty centuries of experience to supplement the teaching which she received from her Divine Master, the Church has warned her children to shun the occasions of sin, to resist temptations in their beginnings, and to pray for Divine grace to strengthen their wills. The root cause of all such modern theories concerning the nature of crime lies in a materialistic philosophy of life, which traces all evil to physical causes and ignores the spiritual element in man. Materialists and determinists arbitrarily set down as irresistible predetermining causes of moral evil, natural forces or influences which are merely hindrances to virtuous action. Natural temperament, inherited dispositions, vicious environment, may incline the will to evil, but they can never rob it of its native independence. Catholic teaching recognises these influences and allows for them. But it also teaches that in Divine grace, which God gives in sufficiency to overcome these tendencies, man has the corrective and destroyer of such impulses. More attention to old-fashioned teachings of morality and less talk about urges, irresistible impulses, and complexes, is what the world needs to cope successfully with the problem of crime and criminals.

The Pope and the Tory Press

The British yellow press have discovered a great man in Pope Pius XI, the reason being that the latter, in his Allocution issued last December, wrote against Socialism and Communism. The *Daily Mail* published extracts from the Allocution. Needless to say, the passages quoted were judiciously selected. The half-truth nuisance, which Chesterton identified as England's greatest evil, was a prominent feature of the Tory press reprints of the Pope's Allocution. Every word written in condemnation of Communism and Socialism was reproduced faithfully; but the Pontiff's emphatic assertion of the workers' rights was carefully omitted. The Rome correspondent of the *Morning Post*, however, made his paper more ridiculous than the others. He gravely attributed the anti-Communist sentiment in the Allocution, "in its general sense," to "the Pope's conversation with Mr. Chamberlain," and he described it as a "most direct and outstanding statement." The *Irish Weekly* thus comments upon the *Post* correspondent's absurdity:—"Quite probably Pope Pius XI had heard of Pope Leo XIII before he met Mr. A. Chamberlain; it is indeed, quite likely that the reigning Pontiff had read Pope Leo's *Rerum Novarum*, the immortal Encyclical Letter issued from the Vatican on

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the 15th of May, 1891; and in that Encyclical Pope Pius XI could have found page after page of reasoned condemnation of Socialism as a policy—condemnation as direct and emphatic as his own of a later day. Leo XIII, like Pius XI, strongly asserted the God-given rights of all toilers; but he said that if Socialistic principles were carried into effect, 'the working man himself would be the first to suffer'; and he added—'They are, moreover, emphatically unjust, because they would rob the lawful possessor, bring State action into a sphere not within its competence, and create utter confusion in the community.' Mr. Austen Chamberlain cannot feel obliged to the correspondent and newspaper who presented him to England as an inspirer of Papal Allocutions in great social questions. He does not look or behave like a man endowed with a keen sense of the ridiculous; but he must have intelligence enough to know that his most ardent admirer would laugh if such a claim were put forward on his behalf."

Evolution Cranks

The theory of evolution forms the base of many impossible schemes of social reform advocated by people whose pride in their scientific pose is equalled only by their ignorance of scientific subjects. Modern Communism has its roots bedded deeply in the theory, and this enables it to sneer at morals and the idea of God as "Capitalist dope for job-conscious workers." Cranks of another type look to evolution to abolish gaols in favor of hospitals in which those afflicted with the disease that manifests itself in theft and murder shall be nursed back to health on beef-tea and jellies. It is not a case of honest conviction with many of these people. In order to be convinced of a thing one must know something about it; but many of the advocates of evolution not only know nothing about evolution, but they are not in a position either to obtain any first-hand knowledge of importance on the subject or to test the findings of those who are. A few weeks ago we quoted Sir Bertram Windle's opinion of the mass of rubbish written about pre-historic man. Sir Bertram, who is an authority of note, showed how impossible it is to determine from a skull the period or state of civilisation in which the person lived who owned the skull; and in addition he referred to several amusing cases in which the so-called scientists allowed their enthusiasm and credulity to cover them with confusion. Last week we learned from a London cable that a fossil skull, representing something between a man and an ape, was found at Taungs. The Anglican Bishop of London jumped for joy at the news. He felt that he had discovered an ancestor much more to his liking than the commonplace Adam of Christianity. The skull proved, to his satisfaction at all events, that the gaps between man and his ape-like ancestors were being bridged. One naturally asks what degree of training in anthropology has the Bishop of London experienced that warrants him opening his mouth about a subject upon which only specialists can speak with authority, and upon which experts are sharply divided.

Evolution and the Mind

Father Rickaby warns us to distrust all philosophies which lead up to an absurdity. Professor McBride, a well-known biologist, said that "if the doctrine of evolution be true, then sin consists of nothing but the tendencies which man has inherited from his ancestors." "A world without ethics of any kind," says Sir Bertram Windle, "is surely the champion absurdity." Sir Bertram then goes on to affirm that God breathed the breath of life into man, and man became a living soul. He then shows that evolutionists fail to account for the supremacy of man over the animal kingdom. What makes man master of the lower animals? Not his strength nor his swiftness nor any other physical attribute. Then what? Obviously his wits, his mental characteristics, his power to think. As we live to-day we are much more at the mercy of the wild beast in man which exists, and may be terrible when not curbed by the higher side of his nature, than we are at the mercy of the wild beast in the jungle. Yet even primitive man, without weapons to speak of had to face his wild beast antagonists to secure food. He triumphed, and why? Solely because he had the wits that other things had not, the wits and something else in him that gave him domination over every beast of the field. And now, mark again, he had this from the very beginning of our knowledge of him. If he had not had it from the very beginning he would never have survived to produce a second generation, but would have been exterminated by the wild things around him. The question, then, is: How did he get that way? Evolutionists reply by pointing to the growth of that part of his brain which is thought to be concerned with the intellectual character. But what made this part of the brain grow? Some evolutionists suggest that it grew because man wanted to think and must have something to think with. It is a complete fallacy, however, to say that a function can create an organ. One must first have the organ before it can function. You cannot have bile before you have a liver of some sort. No reasons are advanced as to why man's brain began to increase in size. One authority says that man began to walk upright (reason for his doing so unexplained) and in consequence his brain began to grow larger (nexus also unexplained). Another view is that as man's brain began to grow larger (reason for such growth unexplained) he assumed the erect position (nexus again unexplained). Father Ronald Knox says that the most startling discovery which Adam and Eve made in the Garden of Eden was when they discovered themselves, a thing that no lower creature ever has or ever will discover. Professor Sidgwick, a very distinguished non-Catholic biologist, says that we cannot explain man by anatomy. He proceeds:—"If psychical characters were taken into account in zoology the whole of classification would be thrown into confusion, and in the case of man how should we assign the position to be assigned to him? For what a piece of work is man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel!

in apprehension how like a god! And again: 'Thou hast made him a little lower than the angels and hast crowned him with glory and honor!' Evolutionists, however, are blind to the spiritual in man, and in this they show no higher conception than "Topsy" who believed that she just "grewed."

The Right to Slave

America has been devoting some attention to a question which must frequently intrude itself into industrial affairs. Our contemporary asks: Has not the worker a right to contract for long hours, even for twelve or fourteen hours a day, carried over a seven-day week? And then it proceeds to answer its own question. If a man wishes to work, why may he not put his wish into effect? His right to do so has been defended by many writers. Whatever may be said for the legal value of their argument, which is certainly slight, it shows no realisation either of the good of society itself or of the worker's religious and social needs and duties. No State can properly function when impeded by a large body of workers who are mere parts of a huge industrial machine rather than men and citizens. Should these workers marry they would lack the leisure to perform the sacred duties incumbent upon them as heads of families, and with the collapse of the family the State is marked for destruction. No man may enter into a contract which imperils the duties which, as a human being, he owes to the State, to his fellows, or to his God, and an enlightened State will not tolerate any industrial system which demands or permits a contract of this unlawful nature. "No man may with impunity outrage that human dignity which God Himself treats with reverence," teaches Leo XIII, "nor stand in the way of that higher life which is the preparation for the eternal life of Heaven." As to the alleged right of the worker himself in this respect the Pontiff speaks in eloquent language: "No man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right. He cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights." Again, in opening his discussion of the living wage, the Pontiff returns to this subject: "In all agreements between masters and workpeople, there is always the condition, expressed or understood, that there should be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself." If the systems of industry which necessitate excessive hours of work daily and the seven-day week can be abolished or reformed by private initiative, much will be gained. But when capital cannot be induced to acknowledge the evil of an industrial and economic plan which is a menace to the worker, to the home, to the State, and to religion, then, as Pope Leo has counselled, "recourse should be had, in due measure and degree, to the intervention of the law and of State authority."

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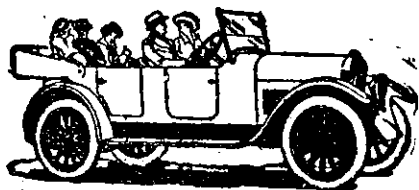
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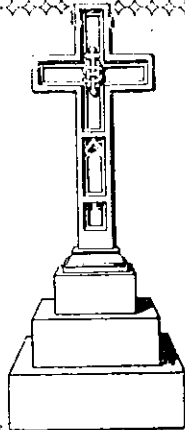
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NOTES OF TRAVEL

II--MONTE VIDEO TO LONDON.

(By J.K.)

Monte Video marked the half-way house on the Arawa's long run, and on December 2 we dropped the pilot outside the break-water and sailed away for Teneriffe.

Several new passengers joined us at the South American port, and, without exception, they fell in with the ways of our happy family, adding to the general good humor and enjoyment. All of them were good sports, and not a few played bridge rather well. One of them who sat by me at table was an excellent linguist, and I profited by the opportunity of improving my Spanish.

Having Rounded the Lighthouse

off Maldinato—the oldest Spanish settlement in South America, we were once more in deep waters. A few days later we saw the coast near Rio. Later still the bleak island used as a Brazilian penal station rose up on our starboard hand. On the sixteenth we passed through the Cape Verde Islands, and on the 18th we came on deck early to see the hills of Teneriffe in the morning light.

of Lake Wakatipu. But houses were scattered all over it, and the white walls of towns and villages stood out from the tawny sides of the hills. Bold cliffs alternated with bays where the blue waters creamed on golden sands, and as passing clouds moved across the sun the light and shade played delightfully over the landscape.

When we had sailed about twelve miles along the shore the clouds lifted and we got a glorious view of the snowy peak of Teide, a mountain not unlike Egmont in size, but four thousand feet higher, and visible, on a clear day, 140 miles away.

Under the North-east of the Island.

With a background of peaks more jagged than the Remarkables lay the little capital, Santa Cruz, sitting back against the hills with its feet in the cool blue sea. There were white ships and blue ships and brown ships sleeping under those tall hills behind the little harbor. Noisy little tugs were towing coal lighters from the shore to the

The Museum and Art Gallery

was well worth a visit. I was interested in a collection of beautiful old Spanish weapons, some rich with hammered gold and silver. The pictures were rather good. Better I should say than the collections in Melbourne and Sydney.



All the way from Monte Video we had a stiff head wind against us. The Arawa was too steady to be uncomfortable, but she lost speed owing to getting her bows into the sea with the regularity of a pendulum every day for sixteen days. But the breeze that delayed us was a blessing during the sultry tropical days. One managed to keep cool even at noon by sitting in the shadow. The nights were another story. But it was all in the day's work and nobody complained.

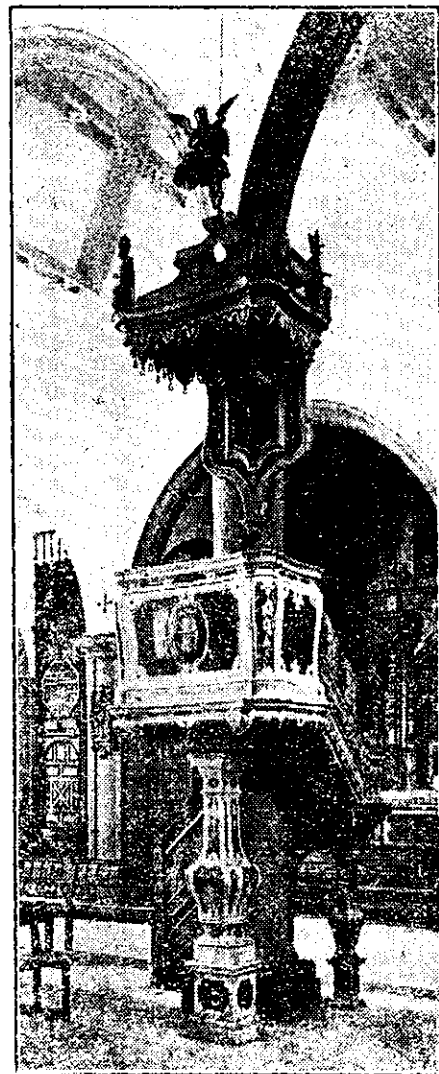
The sight of Teneriffe was welcomed, and the prospect of a day ashore cheered everybody. As we sailed along in the early morning under its eastern shore we had a good view of the island, which was about three miles off.

It reminded me of the hills that run from Kingston to the Remarkables, along the east

steamers, and gaily painted launches flashed hither and thither.

Once on shore we found Santa Cruz a characteristic little Latin city, with its tall houses, its narrow streets, and its cheerful, dusky population. There are several pleasant gardens where one may sit in the shade of evergreen trees and hear the silver splash of falling waters. Although it was mid-winter the air was as warm as one might expect to find it in Dunedin in February, and the gardens flamed with great scarlet flowers.

One noted the smartly dressed Spanish soldiers, of whom there seemed to be a large number in the city. Motor cars were numerous, and all of them of rather good make. Hudsons were most numerous, but there were also many Fiats and Minervas.



CARRARA MARBLE PULPIT IN THE CATHEDRAL OF SANTA CRUZ.

The churches are poor from the outside, but the interiors are magnificent. The old Cathedral has a splendid pulpit of colored marble, and many of the altars are magnificently carved, some in solid silver, others in wood, covered by real gold. The sacristan does not forget to tell you about the two flags which Spain captured from Nelson in a sea-fight off the island, July 25, 1797.

There is a Dominican Monastery about seven miles from the city. In one of the gardens we met some French de la Salle Brothers who took us to see their college. Walking through the streets with them one was impressed by the manifest respect in which they were held by young and old. The College of St. Hildephonso is quite up to date in every respect, and is affiliated to the University at Laguna. On

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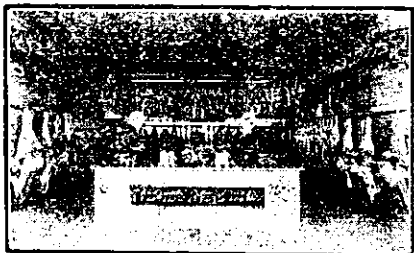
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New Convent at Greymouth

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the pier, while waiting for the tender, we met an old Spanish priest who told us that he was chaplain to the Convent of the Assumption.

One may pause here to say that many patient inquiries from various sources—from English Protestant residents in South America as well as from native Catholics—convinced us that Catholicism is flourishing in the great Latin Continent, and that its schools and churches are excellent in every way. Non-Catholic witnesses indignantly denied such stories as have been even within recent times circulated in Dunedin by meandering Protestant missionaries who are capable of any calumny likely to loose the purse-strings of their dupes.

Vivat Hispania!

Notwithstanding a certain hide-bound old Tory's reference some years ago to Spain being a "dead nation," Spain is by no means dead.

Spain has still great vitality, and she has still the faith that in the great days of the past scattered all over the map of the world those rich, musical names, that are like professions of undying belief in the One, Holy, Catholic, and Apostolic Church.

Santa Cruz—Holy Cross!

As I walked up and down the deck, looking at its towers, some sub-conscious wave of memory brought back to me the old Galway air, "On the Deck of Patrick Lynch's Boat." Then I remembered that I have in Dunedin, the original Gaelic words of the song, and that the exile who sings that sad melody mentions Santa Cruz in the last stanza. No doubt in the days when trade was brisk between Galway and Spain, our handy Connacht seamen drove their prows further south, and carried many a rich cargo of wine and lace from Las Palmas and Santa Cruz. And so the past lives in the present once more, and the memory of the Gael is green even here.

December 19 found Santa Cruz well astern, and our bows snoring through the swells that still rolled down before the N.E. Trades. To-morrow we shall be ploughing through the notorious Bay of Biscay. Next day we ought to be nearing Ushant. And the day after—Christmas Eve—ought to see us all on shore at Southampton, with our long, delightful voyage at an end.

Westport and Newtown people will be glad to know that their respective pastors are flourishing like green bay trees beside running waters.

There has been but little to write about these quiet days. Next time I shall write from Rome and there will be more news for all my *Tablet* friends.

To Our Subscribers

As the Company has been under heavy expense recently in erecting new premises and machinery, we would deem it a favor if subscribers would forward subscriptions as promptly as possible after receiving accounts.

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The ceremony of laying and blessing the foundation stone of the new Convent of Mercy in Tainui Street by his Lordship Bishop Brodie, took place on Sunday, the 15th inst. (says the *Greymouth Star*). The weather was fine, and there was a large attendance of the public.

A procession, headed by the Grey Municipal Band, and composed of the Children of Mary, Hibernians, Marist Brothers, the local and visiting clergy and church members, moved from St. Patrick's Church, just at 3 o'clock, to the new convent.

The following occupied seats on a dais in front of the main entrance to the building:—Bishop Brodie, Rev. Dr. Kennedy (Hokitika), Fathers Fogarty (Ahaura), Roche (Christchurch), Long, McMonagle, Madden, Houlihan, and Finnerty (Kumara), Mr. W. H. Parfitt (Mayor), Mrs. Parfitt, Messrs. Jas. O'Brien, M.P., H. F. Doogan, J. Hart (contractor), and M. Moloney (Clerk of Works).

Immediately on arrival the ceremony of blessing and laying the foundation stone was performed by Bishop Brodie. Mr. John Hart, contractor for the building, presented Bishop Brodie with a silver trowel, suitably inscribed commemorative of the event.

Rev. Father Long, who was in charge of the proceedings, expressed his pleasure at the large attendance, which he interpreted as a lively interest in, and appreciation of the good work being done by the Sisters of Mercy in Greymouth. About 12 years ago when the old convent, which has done such valiant duty for forty years, was showing signs of age, it was decided to spend nothing more on it, but instead to establish a fund for a new building. The Sisters had worked steadily to achieve this object, and, with legacies, donations, and various functions, they had got £22,000 in hand. Recent efforts had brought in £922 11s 3d and the "advance guard" of the collection they intended to take before the assemblage broke up, amounted to £42 17s. The late revered Dean Carew had always worked to forward the projected new convent, and it was fitting that on the fifth anniversary of his death, they should be assembled for the laying of the foundation stone which represented the consummation of Dean Carew's great desire. The contract price for the new building was £25,601, but with furnishings and other necessities, at least £30,000 to £31,000 would be required. They were still £9000 off the required sum, but he hoped, when the convent was opened, at the end of the year, the Sisters would have the gratification of entering a debt free building. He had apologies for the unavoidable absence of Fathers Herring and Herbert (Reefton, and Riordan (Ross).

Mr. W. H. Parfitt said he was pleased to be associated with the afternoon's ceremony. He felt he was voicing the sentiment of every citizen in Greymouth when he said he was glad the Sisters of Mercy were to have a new home. Greymouth owed a debt to the Sisters of Mercy for their charitable work

done during the influenza epidemic, and for their noble contribution to the education of the rising generation. The erection of an important building in a town was a matter for the interest of the citizen. He was sure many friends of the Sisters other than their own co-religionists, would find a tangible means of expressing appreciation of the good services of the Sisters, by helping to find a proportion of the £9000 still required.

Mr. James O'Brien, M.P., said he felt sympathy with the Sisters, who made great sacrifices in giving up their lives to the cause of charity and education; they were at the beck and call of all who were in trouble. So far as general education and music were concerned they were a boon to the community. Surely as the Sisters freely gave their best in charitable work and education to the people, the people would rally round them and help to remove the debt still remaining on the new convent.

Rev. Dr. Kennedy said that two factors had made him want to be present—the first was that he had charge of the adjoining parish, and the other was that the St. Patrick's Convent of Mercy was the child of St. Columbkille's Convent at Hokitika, from whence it sprang just on forty years ago. He knew he was stating the truth, when he said that in the religious life of the people the Sisterhoods took the place next to the Church itself. He had the authority of the good old Book for saying, "Except the Lord build an house, they labor in vain who build it." This statement could be applied literally to the building of any house, but specially applied to buildings erected for church purposes. The Sisters gave up their all when they went in the cloister, but it was a strange fact that when they wanted money for work being done, in love, for the people, it was always forthcoming. While possessing not one penny piece of material wealth, the Sisters of Mercy were rich beyond the dreams of avarice, because they had the love and sympathy of everyone in the parish.

The Bishop, on rising to speak, was received with applause. He expressed his pleasure at the splendid attendance, being specially pleased to have associated with him on the platform, the mayor, mayoress, and member for the district. The reason for the gathering was notable to the church, the Sisters of Mercy, and the town. He was reminded that 70 years ago when those spared to come back to England after the Crimean War, arrived in London, the populace were filled with wonder when they saw that the procession was headed by a band of women all garbed in black. One of the generals introduced them as "heroines worthy to take the first place." These were Florence Nightingale and her Sisters of Mercy, who had shared the vicissitudes of the battlefield. Their names were written in history, and the episode was worth narrating, since the call of the sick, needy, or poor was just as eagerly obeyed now by the Sisters as it was in those dark days for England. Almighty

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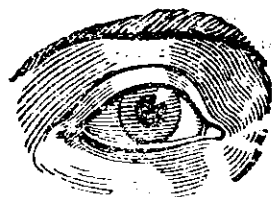
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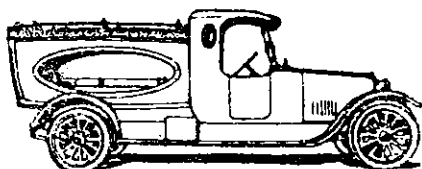
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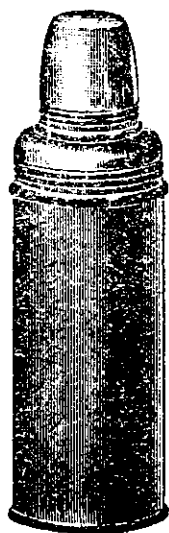
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DRAPERS

THE CHEAPEST HOUSE IN THE DOMINION FOR BLOUSES

Timaru

God has set the standard of good life which all must follow. The Sisters, however, obeyed the higher evangelical course and forsook all to follow Him, devoting their lives to acts of charity and helpfulness to mankind, and to educating the young. In doing this they were using their talents rightly and their reward would be the greater. He had noticed that in other towns the church was erecting edifices at heavy cost, but he would say the Greymouth people were the best at getting money to pay for theirs.

Mr. H. F. Doogan said all present would realise that next to religion came education. The greatest essential in life was to grow up with right ideas and right ideals. The Sisters of Mercy were devoting their lives to the work of educating the young, in addition to the other duties which claimed their attention. Greymouth owed the Sisters a deep debt of gratitude for the way they had developed their talents, and all that was good, in the children placed under their care. It could be said that Greymouth trained young people were scattered all over New Zealand, equipped mentally to take their place as good citizens. These and all others of the legions of pupils who did well, were a living witness to the earnest, loving training done by the Sisters. In recognising all the good services performed by the Sisters, their increasing devotion to duty, and their many sacrifices, it would be nothing short of base ingratitude if the people did not rise and find the money needed for the carrying out of their good work in this parish. He would not suggest that the amount still required should be subscribed by a few who were in the position to give freely. He suggested that all should help and feel they had a common interest in the new convent. He would not conclude without referring to the excellent music rendered by the Band, which he knew everyone had enjoyed. The Band was leaving in a few days to take part in a contest in Auckland. He knew they would carry the best wishes of all the residents of Greymouth. He wanted to see the Band score a win, but whether they were successful or not, he could assure them Greymouth would welcome them back, knowing they had done their best. (Applause.)

The collection taken at the laying of the stone amounted to £351 12s.

The Sisters of the Convent of Mercy further acknowledge the sum of £100 from Mr. T. Clarke, being proceeds of recent entertainments by the "Follies."

PAUL SALDAIGNE

OPERATIC TENOR.

Voice Specialist
BACK IN DUNEDIN

AFTER SUCCESSFUL GRAND OPERA
WORLD TOUR.

Has Resumed Tuition

STUDIO: LOWER STUART STREET

(ABOVE FRASER'S).

Diocesan News

Archdiocese of Wellington

(From our own Correspondent.)

February 20.

Rev. Father Joyce joined the Mission staff. Another to join up is Rev. Father Hefferman, of Napier.

Rev. Father O'Shaughnessy, an arrival from Ireland, will replace Father Hefferman at Napier.

Rev. Father Vincent is already at Hastings, where he and Rev. Father McCarthy, S.M., are to conduct a mission.

Rev. Father McGrath preached at Northlands last Sunday morning.

The great Lewisham "drive" is being set in progress. His Grace Archbishop O'Shea spoke on this subject at all the Masses at Buckle Street last Sunday. He will speak at all the Masses at the Basilica on Sunday next. After his morning visits to the various churches of the city the parishioners will meet on the afternoon of the day in question. No canvassing will take place until a general meeting of these committees has been called. Wellington has longed for the coming of these devoted nursing Sisters for so long that little comment is necessary. Christchurch can vouch for the boon they have been to her, and Wellingtonians who journeyed thither for treatment can vouch for it too. Their great skill, their perfect equipment, have been praised so often by competent critics that, as I said before, comment is needless.

Virgil Philpott and Frank McGee have left for the Marist Brothers' Novitiate at Mittagong, Australia.

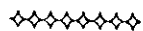
HUTT JOTTINGS

Rev. Father Daly preached a strong sermon on Matrimony last Sunday, emphasising the evils arising out of mixed marriages.

Deep sympathy is felt with the relatives of Mrs. Slade who died this week at Lower Hutt. May she rest in peace!

Lower Hutt affairs are flourishing. The tennis courts are a very popular meeting-place for the young people. At present the tennis ladder is headed by William Donnelly and Miss Maureen Mahony (ladies).

The Marist Brothers' Juniorate will reopen at Tuakau on the 2nd of March if the epidemic abates.



Inglewood

(From our own Correspondent.)

February 16.

The members of the former teaching staff of the Inglewood Convent Schools have been transferred, much to the regret of the parishioners to whom—parents and children alike—they endeared themselves by their good work and kindness during the number of years they have been in our midst. Their successors, however, may be assured of a warm welcome and the same affection felt for those whom they succeed.

As the time for opening the carnival is now near at hand those interested are working with much energy. The convent "queen" candidate is at present leading in the competition.

Splendid harvest weather has been experienced since Christmas—the best in fact ever remembered in Taranaki—so that the winter months are well provided for. Much-needed rain has fallen this week, and the growth of pasture will be greatly eliminated as a result.

Diocese of Auckland

(From our own Correspondent.)

February 19.

With all the schools still closed, and the Retreats of the clergy and Sisters being just completed, parish affairs have been quiet about Auckland. In fact the weather has been so oppressive there is a lull socially and otherwise. Really the only item of interest to announce is the enterprise of the Sisters of Mercy. This year the good Sisters propose to extend the operations of their Order to Mount St. Mary (the Pah), Onehunga. At this beautiful and health-giving site, with its perfect playing grounds, a boarding and day school will be opened. The place is thoroughly equipped with spacious buildings and modern conveniences, and as an educational institution its situation is unsurpassed and should appeal to Catholic parents. A qualified staff will be provided in all college courses leading to University degrees, with a thorough training in all grades from Kindergarten to Matriculation standard; Montessori classes, and individual instruction in backward pupils. The Sisters are to be commended in their efforts to extend the advantages of Christian education.

The Rev. Father Hyland, of Australia, paid a visit to Auckland recently.

The epidemic of infantile paralysis has shown a decided downward tendency during the last few days in Auckland, and it is hoped that with the approach of cooler weather this scourge will disappear altogether. It has already taken toll of many young lives, creating gloom in many a home, and causing extreme anxiety in others. Its disappearance will loosen the bonds of restriction that surround at present the lives of our little folk, who will joyously welcome their freedom.

The Rev. Brother Osmond has returned to the college after a well-earned holiday.

Diocese of Christchurch

(From our own Correspondent.)

February 21.

Under the will of the late Mr. Daniel Galvin, of Ferry Road, Christchurch, who died on October 20, 1924, and of whose will the Public Trustee is appointed executor and trustee, the following bequest is made:—To the Little Sisters of the Poor, Anderson's Bay, Dunedin, the sum of £50, free of death duties, for the benefit of the aged poor of all denominations.

The blessing and opening of the new school-church at Beckenham, will take place at nine o'clock on Sunday, March 2, at which hour his Lordship the Bishop will celebrate Holy Mass.

Rev. Father Long, Adm., Greymouth, paid a visit to Christchurch during the week. He will be leaving on a trip to the Old Country on March 16.

J. J. Ward & Co.
P.O. Box 112. Telephone 693.

(Late of J. H. Kirk and Co.) Cash Buyers: Wool, Sheepskins, Rabbitskins, Calfskins, Hides, and Tallow. Cheques posted same day as consignments arrive in Store.

LIVEN STREET Invercargill
Inland & Cable address: "Reward"
Code: Bentley's Fifth Edition.

Very Rev. Father Morkane, Rector of Holy Cross College, Mosgiel, paid a visit to Christchurch during the week.

A recital organised by Miss Nellie Hayward, will be given in the Caledonian Hall, on Monday, March 2, in aid of Nazareth House Orphanage. Miss Kathleen Garven, dramatic contralto, will sing Operatic arias, and a number of old favorites, including "The Dear Little Shamrock," and "Three Fishers." Mrs. W. O. Campbell will be solo pianist and will also assist in trios with Miss Ashton (violin) and Mr. H. H. Loughnan (cello). Mr. Frank McDonald and several other local artists have kindly consented to assist. Miss Nellie Hayward will be the accompanist.

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Addington

(From our own Correspondent.)

February 20.

Rev. Father J. O'Connor, our esteemed parish priest, has just returned from a twelve-months' trip to the Homeland. A "Welcome Home" is being arranged and will be held in the Oddfellows' Hall, Selwyn Street, on Tuesday evening next, the 24th inst.

On Saturday, March 7, a garden party will be held at the residence of Mrs. W. Hayward, Lincoln Road, Spreydon. This function is being promoted by the ladies in charge of the Addington Stall in connection with the Nazareth House garden fete. The committee appeals to all to help in any way possible to make this function a success.

A general meeting of the tennis club was held last Wednesday evening in the school-room, Rev. Father Quinn presiding over a fair attendance of members. After a lengthy discussion it was decided to hold the annual picnic at Coe's Ford on March 8, provided the Health Department's restrictions are lifted by then.

It is pleasing to note that tennis has revived here to the extent of two matches being played on the same day. On February 15 the local "A" team visited the city and played a match against the Cathedral "A" team, the former winning by 6 games. The following represented Addington:—Mrs. J. Mercer, Misses V. Magee, M. Murphy, and W. O'Connell, Mr. P. Kelly, Rev. Father Quinn, A. Marshall, and B. Debenham. The "B" team also had a day out. The Sacred Heart Girls' College ex-pupils' team journeyed out here and played a friendly match on the local courts, the visitors winning by seven games.

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Greymouth

(From our own Correspondent.)

February 18.

Miss Ethel Wallace, a pupil of the Convent School, has this year won the gold medal awarded by the Royal Academy of Music for the highest marks obtained in the Intermediate Examination (violin).

At a recent presentation of the "Follies" a new number was a harp solo played by Miss Annie Hudd, a pupil of the Sisters of the Missions' Convent, Christchurch. This item, which was well rendered, was some-

thing of a novelty as well as a musical treat, as it is very seldom nowadays that the harp is heard on the concert platform.

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Timaru

(From our own Correspondent.)

February 20.

His Grace Archbishop Redwood recently spent a few days in Timaru.

It is pleasing to record the following successes of a number of our boys in the recent public examinations:—Alex Marshall (St. Patrick's College), University Scholarship; Len Brice and F. Mangos (Matriculation); John Marshall (St. Bede's) and T. O'Keefe, Partial Matriculation; G. O'Brien and B. Mangos, Junior National Scholarships. Senior Scholarships Examination or Public Service Entrance:—B. J. Dunne and J. S. Withers obtained Senior Free Place by recommendation or examination; A. Foley, R. Arnold, and A. Mangos. A Marshall was dux of St. Patrick's College, and R. Cuddon-Large was dux of St. Thomas's Academy, Oamaru, besides winning two scholarships at St. Patrick's and Sacred Heart Colleges, and also gained second place in the Junior National Scholarship for the Otago Educational District.

A pleasant function took place at the Public Trust Office on Monday afternoon, when the District Public Trustee, Mr. Duncan, on behalf of the staff, presented Mr. E. T. Layburn with a handsome bronze jardiniere as a token of the esteem in which he is held, and to mark the occasion of his approaching marriage. Mr. Duncan referred to the cordial relations which had always existed between Mr. Layburn and the clients, and staff of the office, and wished him every happiness. Mr. Layburn, in reply, referred appreciatively to the support and assistance always rendered him by the staff, and thanked them for the handsome gift.

Musical people in Timaru hail with pride the coming of a talented musician in the person of Miss Margaret Sullivan. Miss Sullivan, who has just attained her seventeenth birthday, has had a remarkable musical career, going through her course in six years. In the first year of her tuition she passed the junior grade with high marks, the following year intermediate, and then senior, gaining honors. In the next year she did A.T.C.L. with honors in Art of Teaching. Finally in 1924 she completed doing L.T.C.L., gaining the gold medal out of 32 candidates, and L.A.B., being the youngest pupil out of six passes in the Dominion. Great credit is due to Miss Eileen Dennehy, who so successfully directed her musical studies. Miss Sullivan has commenced teaching in Timaru and intends opening a class in St. Andrews and Parcora. We feel sure that the services of such a talented musician will be eagerly sought and that her pupils will strive to emulate the success of their distinguished tutor.

THE MOST OBSTINATE

Corn must quickly yield to BAXTER'S RUBY CORN CURE. Once this remedy is applied there is no escape for the corn—it must give in. Price, 1/- (post free) from BAXTER'S PHARMACY, Theatre Bldgs., TIMARU.

WEDDING BELLS

KELLY—HOOD.

A pretty wedding, which occasioned considerable local interest, was solemnised by Rev. Father Murphy at St. Mary of the Angels' Church, Boucott Street, Wellington, on February 4, the contracting parties being William Rouse, second son of Mr. and Mrs. P. Kelly, Vivian Street, and Elise Fara, only daughter of the late Mr. and Mrs. Thomas Hood, Wellington. The bride, who was led to the altar by Mr. Gordon Soper (friend of the bride), looked charming in a dainty frock of cream French georgette, cut on straight lines and artistically trimmed with pearls and osprey. Her pretty embroidered veil was held in place with circlets of small white flowers and orange blossoms, and she carried a beautiful bouquet of pale pink roses and carnations. The bridesmaid was Miss Mollie Kelly (sister of the bridegroom), who was prettily attired in a dainty frock of eau-de-nil georgette finished with tiny frills and small flowers of delicate shades, and a black silk ermine hat trimmed with flowers to match. She carried a bouquet of mauve and pink flowers. Little Audrey Redding, as flower girl, wore a frock of pale pink satin with an overdress of cream frilled net, with pink tulle hat trimmed with forget-me-nots, and carried a bouquet of pink and mauve flowers. The bridegroom was attended by his brother, Mr. Patrick Kelly. A reception was afterwards held at the residence of the bridegroom's parents, "Strabane," Vivian Street, where a large number of guests were entertained. Later the newly-wedded couple left for the North, the bride travelling in a smart frock of navy blue marocain with hat to match.

KERSLAKE—CARRICK.

The marriage took place on January 15 at St. Patrick's Church, Kilbirnie, Wellington, of Margaret, youngest daughter of the late Mr. M. B. Carrick and Mrs. Carrick, Wellington, to John A. E., only son of the late J. J. Kerslake and Mrs. Kerslake, Wellington. The Rev. Father Connolly officiated, and Mrs. Collins was at the organ. The bride, who was led to the altar by Mr. W. D. Cooke, wore a handsome frock of shell pink satin broche in overdress fashion clasped on the left hip with embroideries of diamante, with one sided panel train lined with silver lace. The hand-embroidered tulle veil was worn with a coronet of diamante and caught at sides with tiny sprays of orange blossom, and she carried a shower bouquet of stephanotis, hoya, and maiden-hair fern. Miss Kathleen Bonifacio attended as bridesmaid, wearing a charming frock of maize spun silk lace finished at side with diamante ornament. Her bouquet was of autumn tinted roses, pansies and maiden-hair fern. Mr. H. H. Bothamley was best man. After the ceremony a reception was held at the residence of the bride's mother. The room was decorated with pink, heliotrope, and cream sweet peas and carnations, while over the bridal table hung a beautiful wedding bell of pink and white pentstemons. Later Mr. and Mrs. Kerslake left for the south, the bride travelling in a French suit of cyclamen pink face cloth, with top coat of astral cloth and smart hat with ostrich feathers to tone.

R. J. Callan

GENTS' OUTFITTER



Next door to Sadler's Garage,
QUEEN STREET ...

Waimate

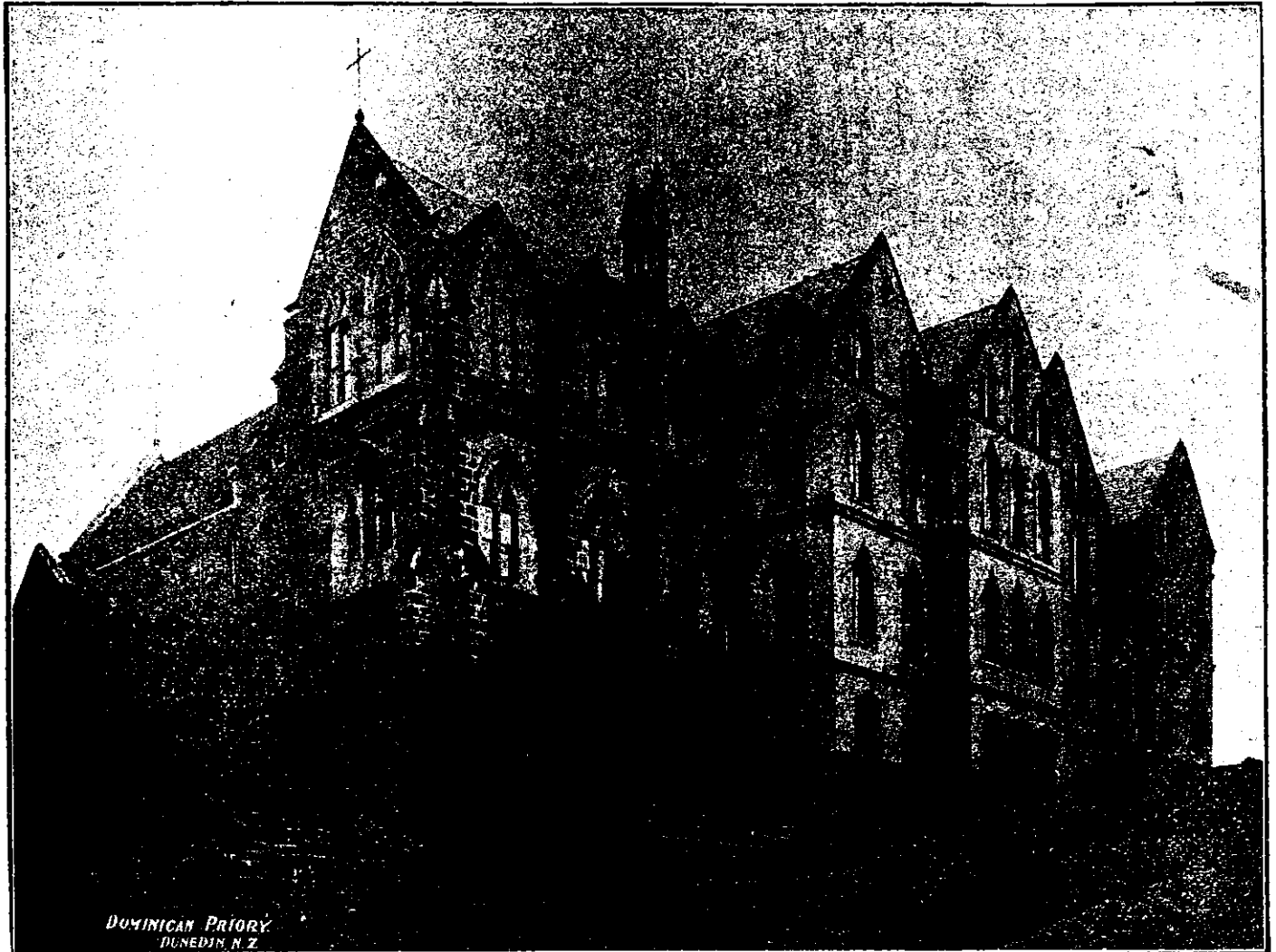
ST. DOMINIC'S COLLEGE, DUNEDIN

EXAMINATION SUCCESSSES

At the various public examinations the following were the successes gained by pupils of St. Dominic's:—Higher Leaving Certificate: Marie Major. Matriculation and Solicitors' General Knowledge: Winifred Gonley, Mary Hussey, Noreen Jones, Helen

O'Neill, Kathleen Prendergast. Partial Pass: Edna Crowley, Melva Miller. Completed Partial Pass: Ellen Pollock. Senior National Scholarship: Mary Hussey (1st place for New Zealand), Winnie Gonley. Public Service Entrance: Mary Hussey (credit

pass, 2nd place for the Dominion), Winnie Gonley (credit pass, 3rd place), Mabel Rice (credit pass, 55th place), Annie Rice, Marjory Thompson, Mary Duncan, Florence Miles, Winnie Field, Kathleen Harney, Honor Pledger, Hine Drumm, Doris Roche.



MISS MARY HUSSEY.

TWO BRILLIANT STUDENTS OF ST. DOMINIC'S COLLEGE.

Miss Mary Hussey, who has received her entire education at St. Dominic's, gained Senior National Scholarship, heading the list for the Dominion. In the Public Service Entrance Examination in which there were 904 successful candidates she gained second place, and was also successful in the Matriculation and Solicitors' General Knowledge Examinations.

Miss Winifred Gonley of St. Dominic's also gained Senior National Scholarship, coming second on the list of Otago candidates and fifth on the Dominion list. In the Public Service Entrance examination she gained third place and also passed Matriculation and Solicitors' General Knowledge examinations.



MISS WINIFRED GONLEY.

Jas. McArthur



SUCCESSOR TO JACK METCALFE
HAIRDRESSER and TOBACCONIST



STUART STREET, Dunedin

Selected Poetry

SNAPSHOTS AND FIGURINES

Professor

It was his lot to earn his daily bread
In the oppressive tangles of routine.
His eyes forgot the grails they had once
seen
When he was younger; so, un comforted,
He suffocated into greyness, shed
Even his wit; his mind was a machine—
In time they sentenced him to be a Deau—
Some of him lives but most of him is dead.

There is no hint about him of the man
Who might with courage have created things
Of a stupendous beauty under Heaven,—
His only majesty is now the span
Of pseudo-educative lecturings
And letting Jones take English 97.

Immortality

In prose not always scorning comprehension,
Professor John Plunk, Ph.D., Litt. D.,
Spent thirty years, ten months and twenty-
three
Calendar days exposing his contention
That idleness is due to inattention,
And, with the same amazing novelty,
Offered superb solutions modestly
To problems he was (sic!) the first to men-
tion.

Life's immortality is sometimes just,
They named a hall for him and placed his
bust

Far from the loud, co-educated tread;
And, every week, a janitor's robust
Arm would dispel a quarter-inch of dust
From the sleek surface of the savant head!

Serene

No words I say to her can break
The calmness of her certitude,
When I point out a slight mistake
She makes me feel I am being rude.

Serenity with a complete
Lack of most ordinary sense.
Hoist down my standard in defeat
Before I marshal my defence.

Too positive to be quite wise,
Too negatively prim,
One feels he should apologise
While asking her to marry him.
—PAUL TANAGUIE in *Voices* (Boston).

YOU COME IN SWEET DREAMS OF THE MORNING

You come in sweet dreams of the morning
Like a blossom the breezes have blown;
Your blue eyes with beauty do haunt me
And all my dark sorrow has flown.

Your smile's like the blush of the evening
When the portals of glory unroll
And shed o'er the hills and the valleys
A splendor that pleases the soul.

Your beauty's a pride and a pleasure,
A dream void of pathos of tears;
Your voice is as sweet as the music
That falls from ethereal spheres.

I lay me in sweet dreams of rapture
Thus entwined in your arms of love,
Your breath's like the breathing of lilies
That's wafted from you crystal cove.

Recalling those visions of beauty
That from the soul never shall fade,
They give me sweet comfort and pleasure
As I view them in glory arrayed.
—THOMAS J. DONAGH in the *Irish World*.

THE KINGDOM!

We saw the Great Sword lifted,
As it burned with love's bold flame;
And we drew our swords of a kindred
strength,
That were signed with a Living Name,
And we vowed, by our shields, they would
never be sheathed
In the darkening night of shame.

For a Great Star shone on our battle-camp—
Shaped strong, like a Cross in form,
Whose deathless light was proof against
death,
In the shock of an earthly storm.
And we knew, 'though the hail of hell falls
cold,
The rain of Heaven falls warm.

O our feet were shod with the steel of faith,
And hope knit our breasts of mail;
And against the flame of the Great Red
Sword
No enemy could prevail.
And we knew that we marched with a Great
White Chief,
Whose leadership could not fail.

By the light of that Star on our battle-
camp,
And the flame of the Lifted Sword,
We sang a saintly song in the night,
And we marched with a clean accord.
For the Name that was flung to the reeling
hosts,
Was the Name of the Lord.
—J. CORSON MILLER in *America*.

SEASON'S END

October's dusk is whispering good-bye;
Fast, fast now through the autumn's windy
sieves
The leaves are sifted, color-drained and wry:
Upon the summer's loom a spider weaves
Memorial web, bright jewelled in the rain;
Across our dismal lawn the lonely birds
Waver like leaves and bitterly complain;
(We quiver at our own unuttered words.)

Summer ended? We do not dare to stir
For fear the dream be reft, but closely lie,
Pretending not to hear the ghostly whirr
Of leaves and wings, and pitifully we try
To grasp a reassurance of our lot:
That summer and her blossom fade not.
—WILLIAM SPENCER in the *Arkansas Gazette*.

"ON THE COLD HILLSIDE"

I walked alone where once I walked with
you;
The privet hedge was silvered o'er
With moonlight and the primrose lay
Blanched by the rising moon.

I heard your step fall lightly beside mine,
I felt your fingers lightly clasp my wrist,
Lightly your breathing sipped the evening
air.

We wandered mute down the hushed wood-
land ride,
And where the copse runs out on to the down
I saw a dog-fox drinking, and stood still,
With finger raised. Three times he barked
to the moon,
Then snuffed the air and knew us and was
gone.

Smiling, I turned to you, so that our eyes
Might share the secret. But I was alone;
I was alone, smiling upon thin air,
The shadow of a beech fell on the path,
I heard the leaves sigh and I called your
name,
And the cries echoed back to me from the
hill.

I walked alone where once I walked with
you.
—GEORGE RYLANDS in the *Nation and the
Athenaeum*.

WINDFALLS.

I filled my pail, and looked around;
Apples littered all the ground,
Pale, bright, up-ended, twig and stem
Snatched from the tree along with them,
Brought down from swinging overhead
To lie with slugs and snails instead.
I filled my pail, I straightened up,
I drank the morning like a cup:
Diminished sunlight flooding in
Showed how leaves were getting thin,
And the wind that whipped my hair
Blew trees beautiful and bare.
I saw a nest out on a bough
I had never seen till now;
Saw the paleness of the sky
Brushed with white, saw leaves blow by
Gold and russet in a shoal
To heap the gully like a bowl;
I saw the poplar saplings lurch,
Saw gold tags spinning on the birch,
Saw the tamarack tossing free,—
And knew them of one piece with me!
Out whirled my heart and down the gale
Like one more leaf set free to sail.
I was a note like A or G
In a rising harmony.
"In this universe I fit!"
I never was so sure of it:
All my tangled lines slid free
And lay parallel in me:
"—O golden world, you change and fly,
And so do I—and so do I!
At one beneath, too deep to mark,
Our roots go twining in the dark;
And, all in one, we slip—we move—
Together down this shining groove
Toward that hid Outlet, that sure Whole,
That shall include us, clad and soul!"
—ABBIE HUSTON EVANS, in the *Measure*.

FEATURES OF THIS WEEK'S ISSUE.

Leader, p. 33; sub-leader, p. 33. Notes, p. 34. Topics, pp. 22-23. Complete Story, p. 11. The Southern Cross (lecture by Father James O'Neill), p. 13. Church in N.Z., p. 19. Notes of Travel (by J. K.), p. 25. New Convent at Greymouth, p. 27. Constantinople, p. 49. Sunday Afternoon Readings, p. 51. Nordics, Mediterraneans, etc., 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.

The New Zealand Tablet

WEDNESDAY, FEBRUARY 25, 1925.

REASON AND FAITH

WE are familiar with the sneers about 'priest-ridden Catholics,' enslaved by infallible dogmas, and afraid to use their reason. They arise all round us, coming from people who know very little about reason, less about religion, and nothing at all about Catholic belief. A Rationalist professes to be a man who will only believe what he understands, as for example Conan Doyle, who is deceived by his dishonest mediums into believing things which reason rejects. Very often a Rationalist is thus found to be a man who talks much about the use of reason but never applies it. The true Rationalist is the Christian whose Faith is based on reason from foundation to roof and who believes because reason compels him to do so. The higher his intelligence and the better use he makes of it the stronger and simpler will be his faith, as we may witness in the case of Pasteur, of Mendel, of Windle, and so many other prominent scholars and scientists. However, let us see from authentic documents what view the Church takes of the relations between reason and Faith.

If we turn to the Bible we shall find that it is very far from asking us to suppress our reason. Ecclesiastics warns us: "He that is hasty to give credit, is light of heart." St. John has a word which many of our Rationalists would do well to ponder: "Believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world." While St. Paul's advice to the Thessalonians is: "Despise not prophecies. But prove all things: hold fast that which is good." And St. Peter says we ought to be ready "to satisfy every one that asketh you a reason of that hope that is in you." If we want strictly accurate terms, defining the question we must turn to the Vatican Council which says: "The Catholic Church has always held and holds by perpetual consent that there exist two orders of knowledge, distinct in their principle and in their object. In their principle, because in one we know by natural reason, and in the other by divine faith. In

their object, because outside of things to which natural reason may attain, there are mysteries hidden in God, which are proposed to our belief, and which could not be known to us if they were not divinely revealed." having thus clearly distinguished the two orders of knowledge, it goes on: "Though faith is above reason there can never be any disagreement between faith and reason, for the same God, Who revealed the mysteries and communicated faith, has given to the human mind the light of reason, and God cannot contradict Himself, nor can truth ever deny truth." The Council then defines the relations between faith and reason: "Not only can faith and reason never disagree, but they afford each other a mutual assistance; right reason demonstrates the foundations of faith, develops the knowledge of divine things; faith on her part delivers and guards reason from error, and enriches it with divers kinds of knowledge. Hence the Church, so far from being opposed to the study of arts and human sciences, commends such study and furthers it in a thousand ways." We could illustrate this teaching by quoting numerous theologians of all ages, but we must confine ourselves to a few authoritative witnesses who speak for all. Aquinas, greatest of all, says: "Reason would not believe if it did not see that it must believe." St. Augustine writes: "God forbid that our submission to all that is of faith should prevent us from searching and asking the reason of what we believe, since we could not even believe if we were not capable of reasoning." "Christian faith," says Bourdaloue, "is not any acquiescence to believe or any submission of the mind whatever: it is a rational assent, otherwise it were no longer a virtue." The best proof of this is the fact that the diligent use of reason by men of high intelligence has led them to believe in the Catholic Church. "My faith," said Pasteur, "is as that of the Breton peasant, and if I knew more it would be as that of the Breton peasant woman." So true is it that while a little knowledge leads men from God, a great deal will bring them to Him. This saying of Bacon's ought to be ever before the eyes of those who sneer at religion before they understand what it really is.

From the doctrine of the Church which we have just outlined, it follows that reason plays an important part in relation to faith. It can establish the grounds for faith, demonstrate the reasonableness of belief, supply arguments in proof of doctrines, show the connection and harmony between truth and truth, building up the science of theology in which only those who are crassly ignorant can pretend that reason does not play a great and noble part. Reason is also called on to defend revealed truth against the attacks of the enemies of Christ: for if the Divine Mysteries are above our comprehension, yet they are true and no argument can be brought against them by reason that reason cannot solve. Hence, does Pope Leo XIII describe philosophy as "a noble and honorable title as the bulwark of faith and the firm rampart of religion." Hence it is a mere song of ignorance for men to say that the Church does not recognise the rights of human reason. The whole history of the Christian era proves the contrary, and very

often it is the so-called champions of reason, the up-to-date Rationalists, who make the greatest despots and the most unreasonable and illogical opponents. It must be remembered, however, that reason does not directly produce divine faith, which is a supernatural gift by which we firmly believe the truths that God has revealed, because He has revealed them. Reason is a natural thing, and the natural cannot produce the supernatural. Reason will supply the motives of faith, but the gift of grace which raises human belief to the supernatural order must come from God, Who will not deny it to the sincere searcher after truth who does what is in him to follow God's will.

A LOST SENSE

Gladstone said that the most ominous symptom of moral degeneration in his day was "the loss of the sense of sin." The great Victorian statesman used a startling phrase to express a very old truth. To say that people would not sin if they possessed a sense of the enormity of sin is to utter a commonplace. Every priest knows that when a person falls from the state of grace by committing a grievous sin the catastrophe does not happen easily or pleasantly, and the commission of the offence will almost certainly be followed by bitter remorse. If the sinner, however, remains in the state of mortal sin, the offence will be repeated more easily on the next occasion upon which temptation comes, and soon it will habitually be perpetrated without a single arresting thought. We can imagine, then, the plight of those whose childhood and youth have been spent in an environment in which they could not even obtain a sense of sin, much less lose it. It has been noted by close observers in the older English-speaking countries that while illiteracy has decreased year by year, so too has the number of citizens who will admit affiliation with any religious body. At the same time it is notorious that crime has increased rapidly. An American contemporary says that "disorder and crime have grown to such an extent that we Americans can rightly be called the most lawless of all peoples making any claim to be deemed civilised." A glance through our New Zealand newspapers will show that we, too, are floating in dangerous waters. These are facts which appear as boldly as the sun in the heavens on a mid-summer day. They proclaim the ghastly failure of secular education to turn out good citizens; they are a strong indictment on the presumption of the State in setting itself up as a teacher when obviously it cannot deliver the goods; and they are a standing reproach to the State that places a penalty upon a section of the community because that section cannot in conscience send its children to the State schools, in which they cannot acquire the sense of sin. Some day our legislators will wake up to the fact that their absurd system of education has been the ruin of the country; but, from what we know of them, that day will not dawn until they experience difficulty in finding sufficient gaol accommodation for the malefactors produced by their schools. Too late they will learn that it is cheaper and much more respectable to support religious education than to build prisons and maintain policemen.

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NOTES



The Decadence of the Novel

In a review of some recent fiction, J. Middleton Murray, writing in the *London Nation*, has some interesting *obiter dicta* concerning the genesis and the decadence of the average modern novel. The Fashionable Novel may nowadays mean the novel in fashion as well as the novel of fashion. There are two samples of it made to-day by experts. Thirty years ago unknown hack-writers put together for the consumption of housemaids novels that set forth, against a setting of baronial halls and vast wooded parks, the romantic love affairs of the members of the Peerage, telling with much sugary sweetness how Lord de Vere loved and married, in spite of the opposition of his family, the pretty daughter of the village carpenter. Usually such productions were published as serials in the *Family Herald* or as pamphlets printed on bad paper. Then there was the ponderous three-volume novel, often tiresome, always moral, rarely clever, and as a rule costing about thirty shillings, and generally sent out in Mudie's boxes to country houses. That was the old novel of fashion. One way or another high life was always to the forefront of the picture. Indeed Paul Bourget makes it a law that a novelist who wishes to enter upon a psychological study of his characters must place them in a position which gives them a chance to cultivate their souls in peace. In the course of time a reading public, intermediate between the patrons of the old three volume novel and the servants hall arose, and created a supply which was met by the six-shilling novel of pre-war days. Between the covers of such publications was as a rule found a slightly superior *Family Herald* story, which now became accessible in popular libraries to the servants', shop-girls, and lower-middle-class matrons with time to kill on their hands. Hall Caine and Marie Corelli sailed to fortune on the top of the wave, and they have had many imitators since. Then came a more adventurous school of craftsmen whom we prefer to let the writer describe in his own words:

"The novelist who was beginning about fifteen years ago had, of course, a supreme contempt for Hall Caine and Marie Corelli; but still, it would be pleasant to be as rich as they. Plenty of reputable novelists—indeed, some of the greatest—had deliberately employed aristocratic settings. Why should not they? Why not, indeed? They would give an intimate description of the aristocratic fairy and they would allow their readers to move familiarly among clubs and country houses, handle the furniture, examine Lady Eleudely's lingerie. And they could do it all with the noblest motives. They would touch the upper crust of the vast novelette audience, and they could still themselves appear without a blush in literary society."

The modern novelist does not forget that winners in the book market are bred by Aristocracy out of Sex. "The upper-class

soul gives way to lower-class emotions; the aristocratic society to plutocratic irruptions. Only in developing the theme the novice must be careful not to suggest that membership of the aristocracy is accompanied by any distinctions of mind or refinement of sensibility. It must be purely a matter of motor-cars and footmen." Apart from these essentials, all the author needs is to throw in the proper (or improper) amount of "smartness" and "sex." Having digressed though over two columns into a historico-literary study of origins on the foregoing lines, the critic comes down to facts and to Stephen McKenna's last book, *The Secret Victory*, of which we had a little to say, and that much not kind, a short time ago. With him he couples W. L. George, and he might as well throw John Galsworthy into the same galley. Compton McKenzie is on the edge and hardly saved. When people get so much of the sort of stuff these men write, and so much that is ten times worse, we can understand why a taste of Conrad is so rare.

Classical Pedantry

Among the other follies of Public School education, it has been long customary to regard only as Latin the writings of a few men who lived in a narrow-remote period. With as much reason might one say that Ruskin, Addison, Newman, Tennyson, Keats, Swinburne ought not be read because they depart from the classical standards of Chaucer and of the old Bible. Pedants forget that Latin developed with the ages, just as English and French did, and that it is as absurd to pretend that a knowledge of Cicero and Horace is a knowledge of Latin as to say that an English scholar need not go beyond Spenser or the Revised Version. Mr. Macken, who is no mean authority, tells us that in his opinion one approaches more nearly to the Roman spirit in Church Latin than in that of the age of Augustus; and Mr. W. H. Myers, a great classical scholar, says: "Adam of St. Victor is metrically nearer to Livius than to Virgil or Ovid; and the Litany of the Arval Brethren find its true succession, not in the Secular Ode of Horace, but in the *Dies Iure* or the *Veni Creator*." And Professor Phillimore says: "England is to this day laboring under an opposite extreme of pedantry (to Petrarch's) which decrees that only the narrowest classical period deserves any study. Men pass for educated and for good Latinists who have never read St. Augustine or Prudentius, and for whom 1200 years of their own ignorance are tabooed as the Dark Ages. Shut your eyes and call it the Dark Ages. This is a darker state of mind than that of those who, though they had the bad taste to prefer St. Jerome to Cicero as a stylist, at least read both. In this matter Classicism has shrunk and narrowed since Petrarch 500 year ago. Ciceronianism was then a pedantry; but the English Public Schools tradition, supported by their dutiful adjuncts, the

Universities of Oxford and Cambridge, is a narrower pedantry still." Classicism is in truth a dead thing: as dead as English scholarship would be if it ruled out all the writers later than Spenser. Only for those who know medieval and post-Augustan Latin does the language really repay study. Cicero is as cold as his own dust to-day; Horace is a delightful word-spinner and no more; Nepos and Livy have only an antiquarian interest. But for history which still reaches out to grasp the present, for philosophy which is actual to-day, for exposition of truths which were never more wanted than now, one must go to the Latin writers of the glorious Middle Ages which ignoramus miscall the Dark Ages. Do you think that your smattering of Caesar and Virgil entitles you to deride the diction of the medieval writers? Then read what de Quincey says: "Their diction was a perfect thing in its kind, and to do it justice we ought rather to compare it to the exquisite language of algebra—equally irreconcilable to all standards of aesthetic beauty; but yet for the three qualities, of elliptical rapidity, of absolute precision, and of simplicity, this language is unrivalled among human inventions." And Mann says: "It would be to fall into a pedantic fallacy of the more conceited humanists of the Renaissance to suppose that a Latin composition can not be artistic because the Latin is not Ciceronian. The letters of Gregory will be read, ay, even for their literary excellence, when the insipid production—classically perfect—of the Renaissance will be consigned to oblivion." The prejudice against Church Latin—the real living Latin tongue—is, like Capitalism and Pauperism, a fruit of the Reformation. On the whole, the priest who reads his breviary intelligently is a better Latin scholar than the average British University professor—the former knows the living Latin language; the latter is an archaeological fossicker in a very narrow and barren field.

DIOCESE OF DUNEDIN

A meeting of Christian Brothers' old boys was held in St. Joseph's Hall on Sunday evening last in order to make the necessary arrangements for the control of the side-shows at the forthcoming Dominican carnival. Mrs. G. M. Baker was elected president and Mr. C. Cull, secretary. A strong and energetic committee was set up consisting of Messrs. Meuhnick, Bradley, Collett, Clutterbuck, Fay, Donaldson, Kelly, Harty, Russell, Walker, and Bayne. It was arranged to hold a series of euchre parties, the dates on which these will be held being advertised in this issue of the *Tablet*. Although taking no part in the "queen" contest the committee is desirous of obtaining the assistance of as many other old boys as possible, in a combined effort to make the carnival a financial success.

At St. Joseph's Cathedral on Sunday evening Miss Amy Rochelle, a notable professional vocalist now on a tour of the Dominion, gave an artistic rendering of a particularly beautiful setting of the "Ave Maria," in which her magnificent voice was heard to great advantage.

CHRISTIAN BROTHERS' SCHOOL RECENT EXAMINATION SUCCESSES.

The names of the following pupils appear in the recently published list:—John Faulks, M.S.P.; F. Walls, M.; Partial Passes: J. Sullivan, J. Corcoran, J. McCarten, B. Lynskey; Senior National Scholarship: J. Faulks; Civil Service: J. Gonley, A. Kennedy, C. Campbell, J. Corcoran; Intermediate: J. Cummings, S. Doherty, T. Cotter, T. McKenzie, H. Arnold.

An Appeal from Central Otago

The parishioners of Omakau, Ophir, Ida Valley, Chatto Creek, Matakauui, and St. Bathans have been working hard for the past few weeks organising a grand bazaar which will be held at Omakau on March 25 and 26 in aid of the building fund of the new church at Omakau, Central Otago, which is estimated to cost £5000. After much thought Father O'Dea has decided to dedicate the new church to Blessed Therese, The Little Flower of Jesus—the first of the name in New Zealand, and he appeals with confidence to clients of "The Little Flower" for subscriptions, which will be duly published in the *N.Z. Tablet*. The drawing of the art union in connection with the building fund, which had to be postponed from January 13 to March 26, must come off on the latter date, and Father O'Dea once more appeals to his friends who still hold books to return blocks with remittances on or before the 24th March.

♦♦♦♦♦♦♦♦

Invercargill

(From our own Correspondent.)

February 21.

Sunday, the 15th inst., marked the first meeting of the year for the Children of Mary. As usual the attendance was good, very few of the girls would willingly miss a meeting which is always so instructive and interesting. All were delighted to welcome back again the Sister in charge of the sodality, whose kindness and untiring efforts on behalf of the girls have made the society such a success.

It is pleasing to notice that the following examinations were passed by pupils of St. Catherine's College, Invercargill:—University 2nd section B.A., Mary Collins; Teachers' Partial C, Margaret Sloan; Matriculation, Josephine Timpany; Public Service, Josephine Timpany, Margaret Fraser, Kathleen Martin, Catherine McNamara, Nancy Loughnan; Intermediate, Rona Kempton.

His Lordship Bishop Whyte, who spent a few days here during the week, left on Thursday for Queenstown.

The St. Vincent de Paul Society wishes to thank "Child of Mary" for donation of 10/-.

Mr. and Mrs. Marlow, Dunedin, were in Invercargill during the week to attend Requiem Mass which was celebrated at Wai-kiwi on Wednesday in observance of the Month's Mind for their late son, Father Francis Marlow. His Lordship the Bishop and a large number of priests from all over the diocese were also present. The church was filled to its utmost capacity, many travelling from a great distance to be present.

H.A.C.B.S.

ST. MARY'S BRANCH, PORT CHALMERS.

The monthly meeting of St. Mary's branch (No. 536) of the H.A.C.B. Society was held on Tuesday, February 17, in the Port Chalmers Convent Schoolroom. The past-president (Bro. M. O'Halloran) presiding over a fair attendance of office-bearers and members. The usual routine business was transacted, correspondence dealt with, and one new member initiated. As the quarterly meeting date falls on St. Patrick's Day it was decided to hold it on Monday, March 16. The date for the general Communion of the branch members was fixed for Sunday, March 15. The secretary (Bro. W. D. Mead) reported that the preliminary work in connection with the formation of the ladies' branch of the Hibernian Society was well under way, and that the dispensation had been applied for.

ST. JOSEPH'S BRANCH, DUNEDIN.

The usual fortnightly meeting of St. Joseph's branch (No. 73) was held on Tuesday, the 17th inst., the president (Bro. A. Gillick) occupying the chair. The sick-visitors (Bros. A. Berland and M. Scannell) handed in their report; sick-pay and other accounts being then passed for payment, general business was transacted, and correspondence dealt with. The quarterly balance sheet was read and adopted, and the auditors were thanked for their services. The president remarked upon the branch's sound financial position, and referred to the efficient work of the secretary (Bro. J. J. Ford). He urged upon members the desirability of constantly increasing their numbers, a work in which their activity could be very usefully employed with excellent results. One nomination for membership was handed in. Bro. W. Simpson was appointed a sick-visitor in place of Bro. J. J. Marlow, jun., who was obliged to resign. Matters concerning the social side of the society's operations received attention, and a successful meeting then terminated.

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Valedictory

MR. AND MRS. J. D. WOODS. DUNEDIN.

Members of St. Joseph's Cathedral Choir, together with their friends, assembled in full force at St. Joseph's Hall, Rattray Street, on Thursday evening to entertain Mr. and Mrs. J. D. Woods and wish them *bon voyage* prior to leaving Dunedin on a visit to the Homeland and Continental countries *via* America. A "500" card tournament was first played, the prize-winners being Mrs. F. Woods (ladies) and Mr. A. Vallis (gents). A choice musical programme was then presented, those contributing being Mrs. J. D. Woods and Mr. A. Vallis (piano-forte duet); Mrs. Sandys, Miss C. Dillon, Messrs. M. Coughlan, D. Fogarty, and F. Rodgers (songs); Mr. and Mrs. F. Woods (vocal duet); and Miss M. Eagar (recitation).

Mr. H. Poppelwell (as chairman), after apologising for the absence of Mr. P. Carolin

(an old choir member), voiced the sentiments of the choir in regard to the guests of the evening. For many years (he said) Mr. Woods as a member of the choir had set an example of constancy, diligence, and devotion that merited (as it had received) the admiration and appreciation of all who had been associated with him. To Mrs. Woods, whose valued services as an accomplished musician, services ever willingly and cheerfully given, the choir was deeply indebted, and all joined in wishing both herself and Mr. Woods the pleasantest of voyages, a happy and interesting tour of the various countries they intended visiting, and a safe return to their own homeland. Cordial as all their friends' good wishes on their departure were, this was but a reminder of the welcome that would be accorded them on their return. On behalf of the choir members he asked Mr. and Mrs. Woods to accept each a parting gift which it was hoped would remind them of the sincere friends they were leaving for a brief period. The gifts consisted of a case of pipes for Mr. Woods and a handsome Spanish lace scarf for Mrs. Woods.

Mr. T. J. Hussey, in wishing Mr. and Mrs. Woods *bon voyage*, also referred to their many excellent qualities and well-deserved popularity. While abroad their guests, he felt sure, would lose no opportunity of hearing everything worth while in the musical world, and that the choir would profit by their experience could be taken for granted. Concluding a happy and entertaining speech in reminiscent vein, Mr. Hussey added his meed of appreciation of the fine services rendered in numerous ways by Mr. and Mrs. Woods.

Mr. A. Vallis, in the course of some very appropriate remarks, added his tribute of appreciation and goodwill.

Mr. Woods, on his own behalf and on that of Mrs. Woods, returned sincere thanks for the delightful manner in which they had been entertained and for the beautiful gifts presented to them. Speaking of his lengthy association of thirty years with the choir, he said he had enjoyed every hour of it. The happiest possible relations had always existed among the members, and whatever merit the choir had achieved could, in a great measure, be attributed to Mr. Vallis, who, in his varied musical activities, filled a place all his own. He (the speaker) greatly appreciated the courtesy extended to and kindly reference made to Mr. Brown, who was a fellow-guest and later would be a fellow-passenger to the Homeland.

Mr. Brown in turn also expressed his thanks.

After a dainty supper had been served, a dance was held, and a most pleasurable gathering terminated with the singing of "Auld Lang Syne" and the National Anthem.

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A Page for Little People

Conducted by
ANNE



My dear Little People,
I've had such a big mail-bag this week that I hardly know where to start answering you all. Where shall I begin? Suppose we make it Badges.

You will be delighted to hear that our lovely badges will be ready by the end of this month, I think. I was really pleased to get so many enquiries for them from our members, and when you see the list it will make you all hurry up and send in your sixpences in case you're too late. Little People can be too late you know, same as Grown-ups, and it would be a very sad thing to be a member without a badge. All the following have paid for theirs and will have them posted to their own address, as soon as I get them:—

Jim and Marie Searle, Agnes Emerson, Zoe Howarth, Mollie and Pat Campbell, Yvonne Londrigan, Annie Hannifin, Doreen Haddock, Trephena and Terence Quinn, Len McMahon, Pearl McNeill, Frances and Jack Scott, Ida Archer, Mollie and Irene Hanrahan, Alice Mundy, Mary and Kathleen Byrne. This is the first batch, and I know the second is pretty close behind it.

You will see by our letters this week that the L.P.L. Club members are writing to each other regularly now, and they are all enjoying the business. You will also notice that some members are asking for someone to write to them. Please someone write to every other someone who wants a letter. And be sure you answer what letters you get.

As we have so many letters we'll read and answer them now, and we'll have the birthdays next week instead.

L.P.L.C BUSINESS.

Dear Anne,

I would like to be a member of your Little People's page. Mother reads the page for us each week. I was seven years old on 13th January. Have you any other little boys or girls with birthdays on that day. I will be in Std. 1 when school opens again. I have one sister and one brother. My sister's name is Mary Kathleen. She will be six years old on 24th May, and she is starting school this year. My brother's name is Bernard Edward and he will be four on 22nd of April. I live six miles from Te Awamutu on a farm. We milk over 50 cows with machines and an electric motor. I bring the cows in for dad at night and put them out in the morning. I have a dog his name is Darkie. He helps me bring the cows. Dear Anne, I hope you will not mind lead pencil this time, as mummy says I am too small to use ink. We have a lot of hens and ducks, and we have four horses their names are Captain, Major, Jim, and Bluey. We have four little kittens. Well, Anne, this is a long letter for a start, so I must stop now, with love and best wishes. Good-bye, dear Anne. Yours with lots of love, Jack McVerry, Pokuru, via Te Awamutu.

P.S.—Anne, I think I am the first little boy from up this way to write to you.

P.P.S.—Dear Anne it finished up a bit

dirty but hope you will forgive that this time, as Jack is very keen to send it. Wishing you and your Little People's page every success. I remain, with best wishes, Jackie's mother—L. McVerry.

(Welcome Jack, you are indeed my first little boy from your part of the world. I wish I had a birthday mate for you, but although I have four they are all girls. I'm sure some boy will write to you. Thank your mother for her good wishes to us and you'll soon be able to write with a pen and ink. —Anne.)

Dear Anne,

I am writing to you for the first time, as I wish to join the L.P.L.C. I have just passed into Std. 2, and I am ten, my birthday is on the 21st October. I live three miles from school, sometimes walk and sometimes I ride. I have only been in New Zealand five years but I like it very much. I have four sisters and two brothers, but they are all older than me. I have many pets, one of them is a little grey kitten, and I would like you to tell me a name for it. From your loving friend, Theresa Healy, Pukeatu.

(Welcome Theresa, and you're not a New Zealand Little Person either. Where did you come from dear? Write and tell me and get yourself a badge as soon as you can. Soon you'll be able to write in ink.—Anne.)

Dear Anne,

As I have been reading the Little People's Page for some time, I thought I would write to you. I am fifteen and my birthday is on 14th of August. As the nearest convent is seven miles away, I go to the State school. I have two brothers, two sisters, all of them being older than myself. My two sisters are married. Being nice and hot these days, I go up to my friend's place for a swim. This being my first letter to you I shall make it short, but before I close, I want you to ask some girl of my own age to correspond with me. Now Anne I will close with much love from your new friend, Kath Smith, Cronadun.

(Welcome Kath, I'm sure someone will write to you. Your birthday mate is "Molly McGrath, Lime Hills." Hurry up and get a badge.—Anne.)

Dear Anne,

I saw my letter in the *Tablet* a fortnight ago. I was pleased to know that you thought my puzzle was nearly correct. Well dear Anne I am writing you this letter specially to thank you for asking some girl to write to me. I have received two letters—one from Joy Brocherie, Akaroa, and the other from Mollie McCormack, The Valley, Hastings. My birthday is on the 20th September. I forgot to tell you in my first letter. Anne I think it is a very good idea of yours to let your "little people" to write to each other. Your page is getting very full now Anne, and you must have a busy time answering all the letters. Well, dear Anne, I will close with best love and many thanks for asking the girls to write to me. From your true friend, Kathleen McCormack, Cronadun.

(So glad Kathleen that you have some little mates. Have you decided to join the club and get a badge?—Anne.)

Dear Anne,

This is my first letter to you. I go to the Masterton Convent to school. I hope you enjoyed your holidays; I enjoyed mine very much and would have been going back again to school to-day if there had not been so much sickness about. My brothers and I have a dear little pony which we ride about a lot. His name is Charley. My birthday is on the 25th April. From your loving friend, Winnie Agnes, Martinborough.

(Welcome Winnie dear, do you want to join our L.P.L.C. and get a badge? Let me know your full name when you write again. —Anne.)

Dear Anne,

I am just writing to let you know I have not forgotten you. We do not go back to school till February 19. On October 7 Mary and I were confirmed. For our names Mary took Magdalene and I took Teresa. We had a bazaar here on 23rd January in aid of the church funds which was a great success. I think the idea of badges was very good. I have three sisters and one brother. Their names are Mary, Joan, Sheelagh, and Patrick. As this is all the news I will conclude with love to all. I remain your little friend, Kathleen Byrne, Kotinga, Takaka.

(Glad to hear from you again Kathleen. Mind you take care of yourselves during these long holidays and see how useful you can be.—Anne.)

Dear Anne,

May I be one of your little friends? I wish you and all the little people a happy New Year. I think the idea of having a badge is lovely. I have three sisters and four brothers. I am the eldest of the family. I am going in for the Escaped Circus. My birthday is on the 17th March. I am thirteen years old. I go to the Convent School, which is three miles from our place. I will write again. Your new friend, Eileen O'Donnell, Palmerston North.

(Thank you Eileen dear for good wishes. You did well with the circus, but we had put it together before your letter came. Yours is a good birthday, but you haven't a girl mate yet. Would you like to join our Letter Club?—Anne.)

Dear Anne,

This is my second letter to L.P. Page. I live on a farm in Woodlands, which is a great dairying centre. We milk 70 cows and have milking machines driven by electricity. We have also a sheep farm. Have you ever been on a farm? We go to Rakahouka Church and I serve Mass. I will send you the answers of that circus that is in 28 parts. Good-bye. Your loving friend, Pat Concannon, Woodlands.

(Hullo Pat, thought you'd forgotten us. The circus was pretty badly smashed up, wasn't it, but we got it put together all right. Write again and join the L.P.L.C.—Anne.)

"Kruskits"

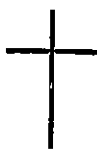
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AUCKLAND

DEATHS

McKENZIE.—Of your charity pray for the repose of the soul of Margaret, relict of Daniel McKenzie, who died at the Home of the Aged Poor, Anderson's Bay, Dunedin, on February 13, 1925.—Rest in Peace.

LEDDY.—Of your charity pray for the repose of the soul of Margaret, relict of Daniel Leddy, who died at her residence, "Ashgrove," Wakarua, on February 14, 1925; aged 80 years.—Sweet Jesus, have mercy on her soul.

GUINANE.—Of your charity pray for the repose of the soul of Margaret Guinane (mother of Rev. Father Guinane, Dunnevirke), who died recently in Ireland.—Most Sacred Heart of Jesus, have mercy on her soul.

HUDD.—Of your charity pray for the repose of the soul of Anne Hudd, who died at her residence, Alexander Street, Greymouth, in February, 1925.—Sweet Jesus, have mercy on her soul. Immaculate Heart of Mary, pray for her.—Inserted by her loving daughter, M. Chapman, Invercargill.

IN MEMORIAM

SHERIFFS.—Of your charity pray for the repose of the soul of Julia Sheriffs, who died on March 1, 1912.—R.I.P.

CARTWRIGHT.—Of your charity pray for the repose of the soul of Thomas Cartwright, who died February 12, 1915.—On his soul, sweet Jesus, have mercy.

WANTED

WANTED.—A MAN for Presbytery work. Apply, The Administrator, Basilica, Hill Street, Wellington.

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WANTED.—Housekeeper (disengaged early in March) seeks **RE-ENGAGEMENT**. Write K. W., c/o *Tablet*.

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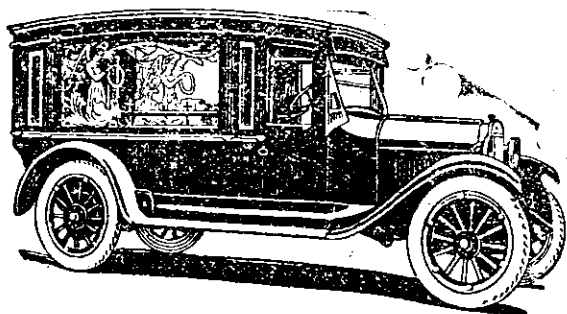
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Dear Anne,

I have been reading your Little People's letters in the *Tablet*, and I enjoy reading about their pets. I have no pets, but I am fond of them. I will be in Sad. five when school starts. I will be twelve on the twentieth of June. I went to Waikaka for a month of my holidays, but I am back home again. I learn music and I am interested in it, have you any Little People interested in music. Do you like reading Anne? I do. Well Anne, I have told you all the news. Your new friend, Anne Francis, Nightcaps. (Welcome dear Ann, we're glad to hear from you. Never mind if you have no pets, you'll have all the more time to read our page and write to us. Yes, I'm very fond of reading.—Anne.)

Dear Anne,

I thought I would like to write to you as many others are writing. My sister Kathleen wrote to you some time ago. I have three sisters whose names are Kathleen, Joan, and Sheelagh, one brother whose name is Patrick. My birthday is on the second of March, then I will be 12. Kathleen's birthday is on the 16th of March. She will be 11, and Patrick's on St. Patrick's Day. He will be 10. We live on a farm and milk 46 cows by machine. It is very interesting to watch the machines milking the cows. We have not many sheep or horses, mostly cows. Now I will tell you about this little valley of Takaka. it is situated in Golden Bay, not far from Cape Farewell. It is a pretty place, but very quiet. Marble used to be sent from here to build churches, but the quarry has stopped work. The Tarakohe Cement Works send cement to Wellington and other North Island places. Have you ever seen a photo of Pohara Anne? It is a most beautiful beach. There is a road that runs between the rocks and the beach and that makes it look prettier. The rocks are very big, covered with ferns, lilies, passion fruit, and many other things. Two services run be-

tween here and Nelson. There is no convent here so we go to the public school. I think the idea of badges a very good one. Can we get them now or any time? I will send my sixpence for one. This is my address—Mary Byrne, Kotinga, Takaka. I must close now as I have written a long letter. Would you ask some girl of my own age to write to me. I am a new friend of yours. I remain, your sincere friend, Mary Byrne. P.S.—I forgot to ask may I enter your L.P.L.C.? Please send me another badge for Kathleen.

(So very glad to hear from you Mary dear. And your letter is so interesting too. I'm sure some one will write to you.—Anne.)
Dear Anne,

Just a few lines to ask you if I may become a member of the L.P.L.C. My birthday is on the 17th of July, and I will be fourteen then. I did not go anywhere for my holidays this year but hope to go next time. I received a nice prize this year and I have just finished reading it. Our fruit is getting ripe and the birds are eating it. We reared two calves this year, one is a red one and the other a red and white one. We have a hen with four little chickens and they are all brown ones. I have a little grey kitten and would you please give me a name for it. The weather here has been very dry and the grass is all burnt up. I will close now. Yours truly, Vera Crowe, Winton.

(Have put you down as a club member, Vera dear, and you and Kathleen must get badges as soon as you can. Call your grey puss "Silvery," don't you think that's a pretty name.—Anne. P.S.—You have a birthday mate—Mollie McCormack, The Valley, Maraekakaho.)

Dear Anne,

This is the second time I have written to your page. I will be in Std. V when I go back to school. There are about 48 children going to our school, and there are two teachers. It won't be long until we have to go back to school now. I never went away for

any holidays this year but enjoyed myself at home. The weather down this way has been very dry lately, but it is raining to-day. The grass is all burnt up. Most of the farmers are cutting and stooking their crops now and some have got it stacked. We did not have many chickens this year; all our hens have stopped laying just now. I think they are laying away in the bush, and we cannot find the eggs. The flower gardens are looking well at present, as most of the flowers are in bloom. Our fruit trees have not half the fruit on them this year as they had last year. The name of the prize I got at school this year was the *Plucky Patrol*. I would like to join the Little People's Letter Club. I will close now wishing you and all the Little People a happy New Year. Kathleen Crowe, Winton.

(Nice to hear from old friends Kathleen, and such a lot of news too. Glad you want to join the club. Someone is sure to read your letter and write to you. What is your birthday?—Anne.)

Dear Anne,

Just a few lines to let you know I am getting on alright. Have I a birthday mate --5th of November? We've on our farm 24 cows, a pig, 8 calves, a lot of sheep, and 2 pet lambs, Dot and Mick. My mamma and my big sister Eva set a hen with 15 eggs and she brought out 14 chickens, but 3 died and she only had 11 left and then another hen set herself and brought out six. Good-bye Anne. I hope you good luck Anne. From your loving friend, Annie Thornton, Waimatuku.

(Glad to hear all about your farm Annie dear, but am sorry I have no birthday mate for you yet. Very likely one will come through some day. Would you like to join the L.P.L.C. as have a letter-mate just the same.—Anne.)

Good-night dear Little People, don't forget to see about your badges bright and early.
—ANNE.

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Celtic Football and Cricket Clubs, Timaru

A MEMBER HONORED.

(From our own correspondent.)

There was a large attendance of members and supporters of the Celtic Football Club, and representatives of other clubs, at St. Patrick's Hall, Browne Street, on the 10th inst., to mark the occasion of the approaching marriage and departure from Timaru of Mr. L. Kane. Mr. M. Houlihan, presided, and in calling upon Mr. W. A. Cumming to make a presentation, on behalf of those present, referred to the years that Mr. Kane had been actively associated with the club, and to the popularity of the departing member, as evidenced by the large attendance that evening. In handing Mr. Kane a handsome silver entree dish as a token of the place he had gained for himself in the regard of all footballers, Mr. W. Cumming representing the Referees' Association) wished Mr. Kane every happiness and success in his new sphere of life. Similar sentiments were expressed by club members, Messrs. C. Laurence (Cricket Umpires' Association), and Mr. F. McKenzie (Zingari Football Club). Mr. Kane suitably replied, and thanked the speakers for their kind remarks, and all present for the very valuable token of their good-will.

CELTIC CRICKET CLUB

Mr. L. Kane, for a number of years a member of the Celtic cricket and football senior teams, was the guest of the members

and supporters of the Celtic Cricket Club at a social gathering held in St. Patrick's Hall, Browne Street, the other Saturday evening.

Mr. M. Houlihan, who presided over a large attendance, said that the popularity enjoyed by their departing member was evidenced by the full attendance that evening of his team-mates, who, although regretting that the time had arrived when Mr. Kane was severing his connection with the club, congratulated him upon the step he was taking, and wished him every success and happiness in his new sphere of life.

In presenting Mr. Kane with a handsome solid leather suit case, as a memento of his connection with the Celtic Cricket Club, and also as a token of the general esteem and regard in which he was held, Mr. M. Angland (club captain), paid a tribute to the fine sporting qualities of their guest, who, he stated, had always derived the utmost pleasure from the game, and winning or losing, had always played the game for the game's sake.

Numerous other speakers also testified to many pleasant associations with their guest, both on and off the field, and best wishes for his future happiness and that of the future Mrs. Kane, were freely expressed.

In thanking the members for their very handsome and suitable gift, and the kind

expressions of good-will, Mr. Kane said that he had spent a number of very happy years with the club, years that he would look back to with very pleasant memories. He had contracted many friendships during his association with the club, and he could assure them that he would always look forward with keen anticipation to any opportunity of renewing them.

A very enjoyable evening, interspersed with song and story was spent.

PRESENTATION AT HERALD OFFICE.

Prior to severing his connection with the Timaru *Herald* Office, in which he held the position of sub-manager; Mr. Kane was the recipient of a presentation from the company. Mr. M. J. Doyle (manager), on behalf of the directors and staff, extended the best wishes to Mr. Kane on the occasion of his approaching marriage. He had been fourteen years with the *Herald*, starting as a boy, and working up to the position of sub-manager. Mr. Kane had always done his duty, both in the office and at the front. As recognition of appreciation of his services Mr. Doyle handed Mr. Kane a cheque from the company. Then he asked him to accept a cheque as a token of the esteem in which he was held by the staff. In conclusion Mr. Doyle wished Mr. Kane every happiness in his future life. Mr. A. E. Lawrence (editor), Mr. C. E. Hassall (sub-editor), Messrs. J. McKeefry, and J. Davey also spoke, and Mr. Kane suitably replied.

ST. VINCENT DE PAUL SOCIETY, HAWERA

(Contributed.)

The half-yearly meeting of St. Agnes' branch of the St. Vincent de Paul Society (Ladies' Auxiliary), was held in St. Joseph's Schoolroom, Hawera, on February 3, the following members being present: Mesdames Ferguson (president), O'Connor (vice-president), Morrissey, Plank, Walsh, Hooker, Misses Plank, Joyce (treasurer), and Bartlett (secretary).

The report and balance sheet was read and unanimously adopted, and remarks made on the very successful work done by the society in the last six months. The report stated that members would be grateful if the parishioners would take more interest in their work and send donations of money, left-off clothing, etc., so as to enable the work of the society to be more extended. During the last six months 108 articles of clothing have been distributed to local cases and Catholic orphanages, and 64 visits to the sick in hospital and their homes have been made, and one musical evening was given to the inmates of the Old Men's Home at Christmas time.

The total amount of receipts for this period was only £3 15s 6d, which, with an amount of £4 7s 0d in hand made £8 2s 6d. Expenditure amounted to £6 2s 10d, leaving a balance of £1 19s 8d to begin the new year's work. The society intends to make an appeal to the parishioners very shortly, and the members sincerely hope that they will be treated generously, as without funds the work of the society is much hampered and made arduous.

CHURCH MUSIC

It is gratifying to see the growing tendency and seeking of our choirs to be liturgical (says the *Catholic Bulletin*, St. Paul, U.S.A.). It will be a hallowing consummation, indeed, when a parish at High Mass will sense its music as prayer. But how can that be unless the choir sings prayerfully?

From the Rev. Francis Missia's pamphlet on Church music we quote the following apt words which every choir singer ought to know by heart. Others, too, at seasons of special programmes, may profitably make them the theme of some meditations:—

"A style of music distinguished by real artistic worth and beauty, by simplicity, by serene gravity, a style which insures that music shall keep its place in worship, and obscure neither sacred rite nor words of prayer and praise, will be best calculated to supply that aid to devotion which, while we are in the flesh, we can not do without, and to lift up our minds and hearts by its revelation of God in the natural order to the more devout reception of supernatural truths.

"Unfortunately, there are still some persons who labor under the delusion that the object of the Catholic choir is 'to entertain the congregation at one end of the church while the priest offers the sacrifice of the Mass at the other.' Nothing could be further from the truth. As a matter of fact, the duties of the choir are so essential that no priest is allowed to celebrate High Mass or give Benediction without the co-operation of the choir. It is the exalted function of the

choir to sing the praises of God in the church, as the angels sing His praises in heaven. It is the office of the choir to represent the people and give voice to the priest at the altar who is especially ordained for the purpose. The first requisite of a truly Catholic choir is a spirit of docility to the laws of the Church. Her chants, her music, like her vestments and her ceremonies, are the subject of strict ecclesiastical laws. It is not a question of personal likes and dislikes, but the propriety of divine worship.

"The venerable bards of the Old Testament often inscribed their Psalms: 'According to the lilies.' This obscure expression has a very deep meaning. The lily does not shine with the glowing colors of tropic flowers. Her garment is simple, yet of wondrous grace and charm. From the green sepals of the stem rises, harmonious in its proportions, and as white and dazzling as if it were woven of snow, the magnificent calyx, upon which the sun pours out its fragrant enamel. Its anthers reach out in longing to the light, and the golden ray sprinkles them with the saffron-yellow pollen. till they seem to be a case of glittering jewels. No wonder that in the depths of this chalice the dew of heaven gleams and sparkles with more than crystal clearness.

"True Church music, too, spurns the sensuous coloring of passion. Her melodic texture is woven from the lily tones of chaste love, of blissful hope, of true and fiery faith. This it is that makes it a symbol of the favor of heaven, the chalice which holds the dew drops of Benediction."

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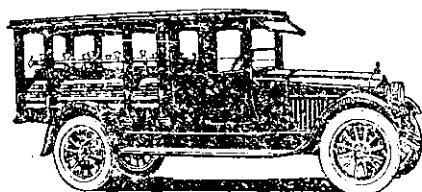
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Commonwealth Notes

NEW SOUTH WALES.

His Lordship Dr. Carroll, of Lismore, leaves on his *ad limina* visit to Rome, towards the end of the month.

Rev. Brother George takes the place of the Very Rev. Dr. M. J. O'Reilly (Rector of St. John's College) on the Bursary Endowment Board (says the *Freeman's Journal*). He is one of the best-known educational experts in the State. He is an M.A. of the New Zealand University, and holds the Diploma of Education of the Sydney University. For many years, Catholic students in the Marist colleges have benefited by his tuition. For over ten years Brother George was attached to the staff of the Sacred Heart College, Auckland, and for three years was director of St. Ildephonsus' College, New Norcia (W.A.); while for a similar period he was director of St. Joseph's College, Hunter's Hill; and is to-day director of the Marist Brothers' College, Darlinghurst.

Rev. Mother Provincial Xavier, of the Nursing Sisters of the Little Company of Mary, Lewisham Hospital, is a passenger on the s.s. Ormonde, expected to reach Sydney on February 12. Rev. Mother Provincial is returning from Rome, where a General Chapter of the Congregation was held last November for the purpose of electing a new Mother-General.

VICTORIA.

In moving a vote of thanks to his Grace the Archbishop of Melbourne at Yarraville at a function the other Sunday, Mr. J. Lemon, M.L.A., said that no ecclesiastical head in Australia had ever won the people's affection to such a degree as Archbishop Mannix. The Australian democracy could never forget the courageous and self-sacrificing service rendered by his Grace in a time of national crisis. It won for his Grace the esteem of the Catholic people and many thousands outside the Catholic body. His Grace was also to be warmly commended for encouraging an Australian sentiment in the community. As an Australian native, I wish to express appreciation of the motto given to the citizens of the Commonwealth by his Grace of "Australia first." By the practical adoption of the motto we can do much to advance the interests of this country. We have every reason to value our democratic franchise, and we should see that none of our privileges are filched from us.

His Excellency the Apostolic Delegate, accompanied by the Rev. Dr. Gilroy (private secretary to the Apostolic Delegation), arrived in Melbourne on Tuesday, 3rd inst. His Excellency presided at the Month's Mind for the repose of the soul of the late Bishop of Sale, which took place on Wednesday following at St. Patrick's Cathedral. During his stay in Melbourne his Excellency was the guest of his Grace the Archbishop of Melbourne at "Raheen."

The Sisters of the Presentation Order, Windsor, have recently purchased two splendid properties in Grey Street, St. Kilda, adjacent to the Church of the Sacred Heart, consisting of two fine two-storey residences, surrounded by nearly two acres of land. The

estate was the property of Mrs. Goodall, and is most conveniently situated, being within a few minutes' walk of the St. Kilda station, with trams passing the door. One of the houses will be used as a convent, and the other for a college. Up to the present, the Sisters of the Presentation Order from Windsor Convent, have supplied the teaching staff for the primary school, and the additional advantages of a college and convent being established in the parish will be a boon to the Catholic people of the popular seaside resort.

His Lordship Right Rev. Dr. Coppo, S.C., of the Kimberley Vicariate, is at present in Melbourne as the guest of his Grace Archbishop Mannix. His Lordship has come from Broome to be present at the opening of the new Agricultural College near Melbourne, which will be conducted by the Salesian Fathers. He will also assist at the coming jubilee celebrations of St. Mary's, West Melbourne, and will preach the occasional sermon. Quite recently Dr. Coppe established a branch of the Holy Name Society in Broome. This admirable religious society is not as yet established elsewhere in Australia, the Broome branch being the first. It is very popular and very successful in America. In the parish where he worked in New York prior to his coming to Australia, Dr. Coppe had a flourishing branch of the society. His Lordship has also established in his Vicariate the Church Unity Octave, and had the consolation of receiving into the faith a number of Japanese divers. Before his setting out for Melbourne, a cyclone destroyed one of the mission churches at Roebourne. The loss is felt severely by the Salesian Fathers, who, in very hard circumstances and with very poor financial resources, work this vast vicariate.

Among the Victorian priests who will take part in the Holy Year Pilgrimage are the Rev. T. Quinn (Oakleigh), the Rev. J. Scanlon, O.C.C. (Port Melbourne), the Rev. J. Gleeson (Flemington), the Rev. H. Bakker (Ascot Vale), the Rev. P. A. Vaughan (Werribee), and the Rev. P. Kavanagh (Nagambie).

The Month's Mind for the late Right Rev. Dr. Phelan, Bishop of Sale, was celebrated in St. Patrick's Cathedral on Wednesday, 4th inst. His Excellency the Apostolic Delegate (the Most Rev. Archbishop Cattaneo) presided. There was a distinguished assemblage of prelates and priests, including his Grace the Archbishop of Melbourne (the Most Rev. Dr. Mannix), the Bishop of Sandhurst (the Right Rev. Dr. McCarthy), the Bishop of Goulburn (the Right Rev. Dr. Barry), his Grace the Archbishop of Brisbane (the Most Rev. Dr. Dubig), the Vicar-Capitular of the diocese of Sale (the Very Rev. Dean Coyne). There were some 150 priests, parochial and regular, and a large congregation. The Right Rev. Dr. John Barry (Bishop of Goulburn) delivered the panegyric.

SOUTH AUSTRALIA.

Memories of Mother Mary of the Cross, the distinguished foundress of the Australian Sisters of St. Joseph, were revived last week (says the *Catholic Press* for February

12), when it was learned that her brother, Father Donald McKillop, S.J., had passed to his reward in the private hospital of the Blue Nuns, at North Adelaide, on Monday, the 2nd inst. Apart from the reflected light shed upon him by his historic sister, Father McKillop, during his 50 odd years in religion, saw more of Australia than most priests, or even most missionaries, and knew the charms and difficulties of his native land, from the loneliness of Daly Waters, in the Never-Never country to the busy centres of the south and east. Donald McKillop was born 72 years ago, in Portland, the western seaport, where the Hentys founded the first white settlement in the State afterwards called Victoria. His father was a fine old Scotch Highlander of good Catholic stock, who, in his youth, thought of entering the priesthood, and studied for a time at the Scots' College, Rome, with that object in view. But Providence decided otherwise, and Alexander McKillop became a migrant to early Melbourne. He was there when Father Geoghegan, the pioneer priest, began his mission by building the first church in Melbourne, dedicated to St. Francis of Assisi, and the first trustees of the property were the then Bishop Polding, Father Geoghegan, and Alexander McKillop. Young Donald McKillop spent his boyhood in Portland, and at the age of 19 entered the Jesuit Novitiate at Seven Hills, South Australia. This first Jesuit Mission in Australia was founded by members of the Austrian Province, in 1849, and they remained in charge of it for upwards of 50 years, when it was transferred to the Irish Province, which had established a house in Melbourne in 1865, spreading thence to other States. Donald McKillop made his preliminary studies at Seven Hills, and at the end of about five years he was sent to Innsbruck, in the Austrian Tyrol, for his three years in philosophy. He then studied theology for five years in the French House at Mold, North Wales, and later with English Jesuits, at St. Beuno's, Wales, and Rochampton, England. In the early eighties, after his ordination, he returned to his native land, and was sent by his superiors to the Austrian Mission, on the Daly River, Northern Australia. The work on this mission entailed great hardships, and in Father McKillop's case, especially, left its mark on the health of his subsequent years. But his apostolic zeal was equal to the test. He remained at that arduous post for ten years, during the most part of which period he held the position of Superior of the Daly River Mission. Those who knew him in that region, both his religious brethren and the various settlers, spoke of him in the highest terms. When recalled from the Northern Territory, Father McKillop did much distinguished work in the Jesuit churches and schools of Adelaide, Melbourne, and Sydney. A man of gifted attainments and of exceptional knowledge in scientific matters, he was much admired as an eloquent preacher, and revered as a zealous and devoted priest. In addition to Mother Mary of the Cross, another of his Sisters entered religion, and was for many years a member of the Good Shepherd community at Abbotsford, Melbourne. A third sister, Miss Annie McKillop, survives him.

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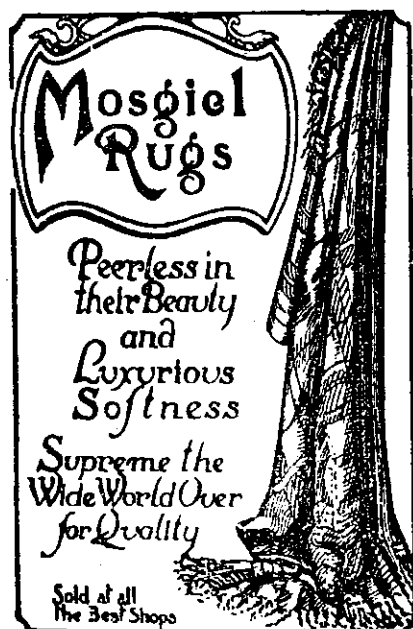
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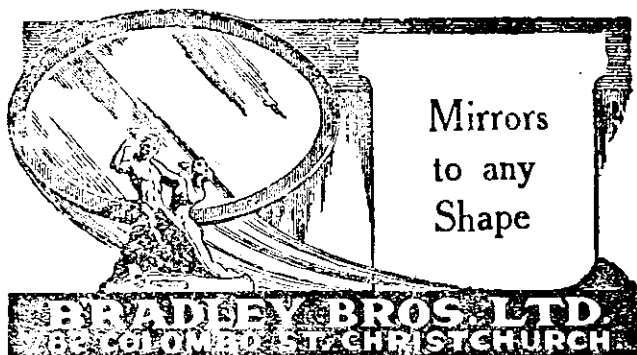
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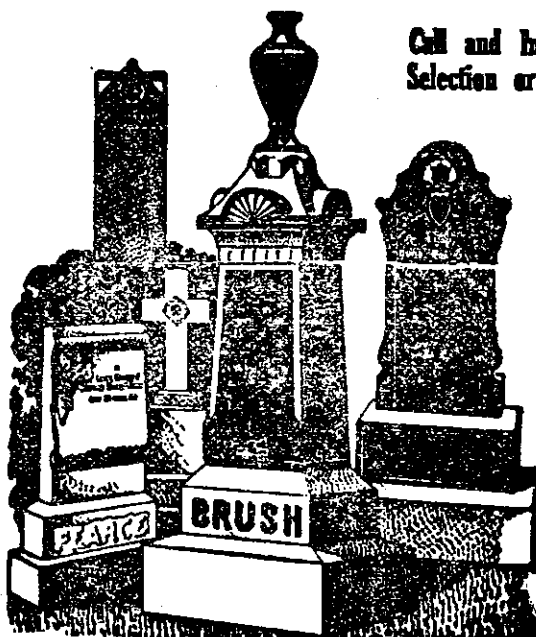
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Here and There

Death of English Priests.—Monsignor John Barry, Provost and Vicar-General of the Diocese of Shrewsbury, died a few days ago at Birkenhead (says *Catholic News Service*, London, for January 12). It is only a few weeks ago that Mgr. Barry celebrated the golden jubilee of his ordination to the priesthood. Mgr. Barry was a Lancashire man, and an alumnus of Ushaw. His connection with Birkenhead dated from 1895, when he was appointed to the parish of St. Mary. The next year he was made a Canon, the appointment as Vicar-General came in 1913, and two years later he became Provost of the diocese.

Death has claimed another Lancashire priest in the person of Father P. J. Chandlery, S.J., who died at the Craighead Retreat House in Scotland. A successful missionary and administrator, Father Chandlery was more widely known by his writings, perhaps the best known of them all being his *Pilgrim Walks in Rome*, which was considered by some to be the best pilgrim guide to Rome ever written in the English language. Another very interesting book of Father Chandlery, on very much the same lines, was his *The Tower to Tyburn*, published only a few months ago. For some years Father Chandlery served on the staff of the General of the Jesuits at Fiesole, and when the staff was transferred to Rome he went also; one result of the change being his pilgrim guide to Rome.

* * *

Don Sturzo in London.—Don Sturzo, the famous Sicilian priest who founded the Italian Popular Party, is taking a political holiday in England, where he is understood to be studying British institutions. The Catholic Social Guild in London recently had the pleasure of entertaining this well-known Italian priest-politician, when Don Sturzo gave an interesting account of the aims of his party. The Popular Party—so Don Sturzo said—is fighting for the maintenance of the principles of justice in public life. At its beginning it had to fight the Bolshevik menace, which was then threatening in all the towns and villages in Italy. Its next fight, which is still being waged, was with the evils and dangers of extreme reactionism. Don Sturzo asserts that his party attaches great importance to the promotion of international understanding, and that it is striving to create an international movement inspired by Christian principles, in opposition to the prevailing tendency of selfish nationalism. The English Liberals, who hate Mussolini anyway, are inclined to take Don Sturzo to their bosom; but Don Sturzo is not in England to gather political bouquets, though his entire withdrawal from the counsels of his party is believed to have a political significance of its own.

* * *

Death of a Notable Irishman.—The death of Mr. Jeremiah Joseph MacSweeney occurred recently at his residence, Barren Hill

House, Baily, Howth, Co. Dublin, in his 88th year. An eminent litterateur and linguist, the late Mr. MacSweeney was a native of Cork, and was educated at St. Colman's College, Fermoy, where he studied with great distinction. For 44 years he held office as Assistant Librarian of the Royal Irish Academy. A charming personality, coupled with his widely-recognised attainments, rendered him a popular and distinguished figure. He relinquished the Assistant Librarianship fifteen years ago. He was one of the founders of the Feis Ceoil along with among others, Dr. Annie Patterson and O'Neill Russell. It is of interest to record that the first meeting of the Feis Ceoil was held in the Moore Library, Royal Irish Academy. The late Mr. MacSweeney married Miss O'Longan, daughter of the eminent Irish scholar. Five of his family have devoted their lives to the service of the Church. One of his sons is Professor Joseph MacSweeney, N.U.I.; and those in the priesthood are Rev. Patrick MacSweeney, M.A., Professor, Maynooth College; Rev. Michael MacSweeney, C.C., Sanylmount; and the Rev. Eugene MacSweeney, C.C., Arklow. Two of the late Mr. MacSweeney's daughters are nuns.

* * *

Memories of Two Risings.—The death the other week of Right Hon. W. D. Andrews, late Judge of the King's Bench, which occurred at his residence, 51 Lower Leeson Street, Dublin, curiously links two of Ireland's greatest risings (says an exchange). Judge Andrews' mother was the daughter of Dr. William Drennan, who wrote the first prospectus of the United Irishmen in 1791. In 1916 the Judge's house, which commanded Leeson Street Bridge, was occupied by Irish Volunteers, and many a bloody fight was fought around it before the British captured the bridge. The Judge was 93 years of age. Another death of one connected with the Irish revolutionary movement occurred lately, when the Hon. Mary Spring Rice, daughter of Lord Monteagle, died at Foynes, Co. Limerick. Mary Spring Rice was one of the crew of the *Asgard*, in which Erskine Childers ran the guns to Howth in 1914. Ever since that incident Miss Spring Rice played a noble part in the struggle for Ireland's liberation. A remarkable tribute was paid to her at the funeral, when both the Free State Party and the Republican Party joined in mourning her loss to the nation.

* * *

Passing of a Great American Prelate.—A Cincinnati message to the *Irish World* (New York) under date January 6, says:—The Most Rev. Henry Moeller, Archbishop of Cincinnati, died here last night. He was seventy-five years old and had been Archbishop of Cincinnati since 1904. He was the fourth Ordinary of the Cincinnati diocese and the third Archbishop to rule over it since it was raised to the dignity of an archiepiscopal see. The late Archbishop was

a native of Cincinnati and practically all of his life, which included forty-nine years in the priesthood, was spent within the limits of the archdiocese over which he later ruled. After being graduated from St. Xavier's College here in 1869 the then young Henry Moeller was sent to Rome as one of the first students at the American College there. In that institution he won the highest scholastic honors in competitive examination with students from other colleges in the Eternal City. On June 10, 1876, the future Archbishop was ordained to the Catholic priesthood in the Archbasilica of St. John Lateran in Rome. Returning to the United States, he was appointed by Archbishop Purcell as pastor of St. Patrick's Church, Bellefontaine, Ohio, and a few months later was made a member of the faculty of St. Mary's Seminary, Cincinnati, where he remained for two years. For a short time in 1880 he was secretary to the late Bishop Chatard of Indianapolis, and was then named secretary to the Archbishop of Cincinnati and Chancellor of the archdiocese. In August, 1900, came his elevation to the ranks of the Episcopate, as Bishop of Columbus. Three years later he was made titular Archbishop of Areopolis and Coadjutor *cum successione* to Archbishop Elder of Cincinnati. On October 31, 1904, when Archbishop Elder died, Archbishop Moeller succeeded to the see. Under the rule of Archbishop Moeller the Cincinnati archdiocese grew steadily in numbers and prosperity. When Archbishop Elder died there were 312 priests in the archdiocese; to-day there are 450. Twenty years ago there were 184 churches under the jurisdiction of the Archbishop of Cincinnati; to-day there are 221. Schools and colleges, asylums and charitable institutions have increased in proportion and in efficient service adapted to changing needs. Three great projects for which the late Archbishop had a particular devotion have all been realised during his lifetime. They were the establishment of a Grand Seminary, now realised in the new Mount St. Mary Seminary of the West; a club for young men, which has become a reality in the famous Fenwick Club; and a school for the deaf which has also been realised in the Rita School for the Deaf. In Catholic activities outside of his own archdiocese the late Archbishop took a prominent part. He was closely identified with Catholic missionary activities and was President of the Executive Board of the Catholic Students' Mission Crusade. Archbishop Moeller and Bishop Schrembs of Cleveland were chosen by their fellow members of the hierarchy in 1922 to go to Rome and lay before the Pope the attitude of the American Bishops concerning the National Catholic Welfare Council. In this mission they were eminently successful. Pope Pius XI honored Archbishop Moeller last year with an appointment as Assistant to the Pontifical Throne. Catholic organisations always found a warm friend in Archbishop Moeller as was illustrated by his hearty support for the National Council of Catholic Men. Through his encouragement the Cincinnati Council of this organisation has become one of the most efficient diocesan bodies in the United States.

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Irish News

REDEMPTORISTS FOR THE PHILIPPINES.—TRAIN DISASTER IN DONEGAL.—A NEW IRISH CONGREGATION.—THE RESULT OF PROTECTION.—IRISH IN THE SCHOOLS.—ARCHBISHOP MANNIX AND THE IRISH TREATY: INTERESTING STATEMENT.—THE FREE STATE RAILWAYS.

Five members of the Redemptorist Order in Ireland leave early in the new year for the Philippine Islands. Amongst the number is the Rev. Father Jones, who has been attached to the parent house at Mount St. Alphonsus, Limerick, for some years past. Father Jones, who is a gifted missionary preacher and musician, has been Sub-Director of the Arch-Confraternity of the Holy Family and at the meetings of that great sodality on Monday night and last night (says the *Limerick Leader* for December 10) the director, Rev. Father Cleary, asked for the prayers of the members for Father Jones and those who were accompanying him in his mission to the Far East. Amongst the worshippers at the Redemptorist Church Father Jones is very popular, and his departure will be regretted by all who knew him.

Four passengers were killed and 10 were injured through a gale blowing a tram over an embankment on a recent night near Creeslough, Donegal. The engine remained on the rails, but both coaches caught the force of the gale and crashed down an embankment 40ft high. Only one passenger was uninjured. The dead included a magistrate and his wife, who had been to fetch their son from a hospital, whence they moved him despite the matron's appeal to let him remain on such a stormy night. The son is in hospital severely wounded.

The latest details shows that a gale blew off the roof and sides of one of the coaches, the occupants of which were hurled into a ravine. Mr. Cosgrave sent a sympathetic message to the survivors.

An interesting article appeared in the *Irish Independent* during December, showing the effects of the tariff imposed last summer on boots, soap, candles, sweets, and bottles. In all branches of industry it is claimed that trade developed and employment increased. A typical boot-factory increased its output from 61,000 pairs in 1923 to 120,000 pairs in 1924. The most remarkable effect has been shown in candles and soap. The imports of these for the three months prior to the imposition of the tariffs were 15,239cwts of candles and 30,869cwts of soap. Since the tariffs were imposed the imports have fallen to 2136cwts of candles and 6497cwts of soap for a similar period of three months.

The new rules for Secondary schools published on December 11, give a great fillip to the teaching of Irish. The schools are to be divided into three classes, named A, B, C. Into Class A are to be put all schools in which all subjects are taught through the medium of Irish. To B will belong all schools

in which Irish is taught to all students or in which all subjects are taught through the Irish. Class C will comprise all remaining schools. Class A will receive 25 per cent. bonus on the capitation grant, and Class B 10 per cent. From 1927-28 forward, all secondary schools must teach Irish.

In the course of a very interesting lecture at the Irish Club, Limerick, dealing with the Irish at the Antipodes, Rev. James O'Neill, a Limerick priest now home on holidays from New Zealand, made an interesting statement as to the attitude of Archbishop Mannix on the Irish Treaty. "I had the pleasure," he said, "of hearing from his own lips an account of the manner in which he was arrested on the high seas by order of Lloyd George—a proceeding which made the whole world wonder at the tactlessness of the Welsh statesman. On that occasion, too, I heard from Dr. Mannix's lips a statement of his views on the situation in Ireland. He would not, he said, have signed that Treaty, but as the people of Ireland had, through their representatives, ratified the agreement it should be the duty of friends of Ireland to do or say nothing that would prevent the authority set up in the twenty-six counties from functioning. Give them a chance to see if they can make a success of the government of Ireland with the heavy handicaps that press on them. And if Ireland is satisfied their friends abroad will all follow suit."

Since the starting of the Congregation of the Missionary Sisters of Our Lady of the Holy Rosary in March, 1924, the generosity of our Irish Catholics, and particularly of those who are not richly endowed with this world's goods, has been of a kind to make us feel confident that as long as our new congregation keeps before it the one object of God's glory it will not fail through want of material sources (says a Home paper). It is remarkable that almost all our donations have come from those who are not well-to-do. In their hearts God's interests seem to always claim their share. For those who have helped and those who may help in the future, the following short account of the work may be of interest.

When the European War ended in 1919 his Lordship, Dr. Shanahan, Bishop of Nigeria, found himself without Sisters to train the women and children of his vast vicariate. As a temporary expedient he availed himself of the services of a few Irish girls, some trained as teachers, others as nurses. This method of meeting the difficulty could not, and was never meant to be permanent. The Bishop was compelled to return to Europe in 1922, and as soon as his health allowed he devoted himself wholeheartedly to the question of providing Sisters.

In June, 1923, his Lordship saw the Holy Father, and it was decided to found a new congregation whose sole work would be the conversion of the natives. A congregation with a definite and exclusive end will provide better trained instruments and a more adequate supply than one which has various objects and houses to staff in many centres in home countries. The new congregation then was to be for Africa, and especially for the conversion of the women and children of Nigeria.

The next difficulty was—who was to train the aspirants. God solved this difficulty also. The Dominican Sisters of Cabra, Dublin, in addition to their educational work, had for years been training candidates for entrance to congregations in South Africa and Australia. Having been in touch with his Lordship Dr. Shanahan's work for a few years, they generously accepted his request, and offered to supply a staff of Sisters to take charge of the new novitiate until such time as the congregation was able to provide its own superiors and to maintain itself on its own resources. Thus a great difficulty was solved.

There remained the question of a house and land. According to the modern Canon Law, the Bishop of each diocese is the authority who alone can allow new congregations or houses of an old congregation to be erected. Where was a Bishop to be found willing to open his diocese to a congregation whose work lay out in the foreign Missions. With Apostolic zeal, his Lordship Dr. Finigan, Bishop of Kilmore, gave the new congregation a welcome which could not have been warmer had it been established to meet a pressing need of his own diocese.

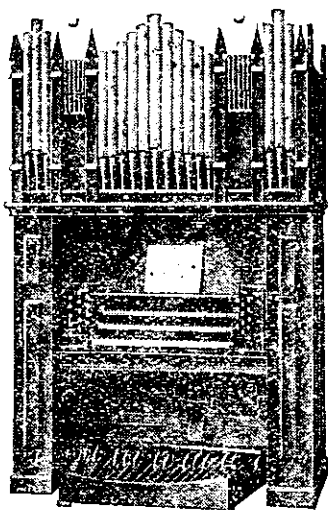
A house with about 200 acres of land was taken outside Killeshandra about 12 miles from the town of Cavan. There on March 7 seven postulants entered. On October 7 the Novitiate was opened and the seven postulants received the white habit. At present (December 8) there are seven novices and eight postulants in the convent, and with God's help the numbers will increase, so that in a couple of years our Sisters will be actually on the Mission Field.

In accordance with the provisions of a recent Act, the railway companies whose lines lay wholly in the Free State were amalgamated at the beginning of the year. The new combine, known as the "Great Southern Railway Company of Ireland," ought to be able to effect numerous economies, especially in the West, where a number of the former lines were run in an inefficient, antiquated manner. Though an early improvement in the ordinary services (which leave much to be desired) is not expected by the public, reduced fares and freights console them for the present. The reductions, averaging, roughly, 12 per cent., may not seem substantial to the British mind; but in this country, owing to the agricultural depression which still, to some extent, prevails, they are regarded as a boon, particularly by farmers, shop-keepers, and workers in Connaught and the remoter districts of the South.

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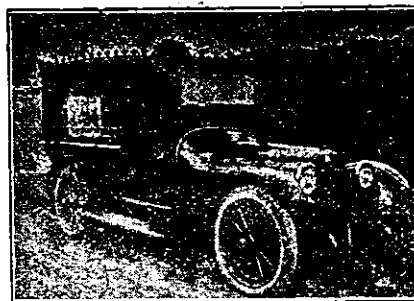
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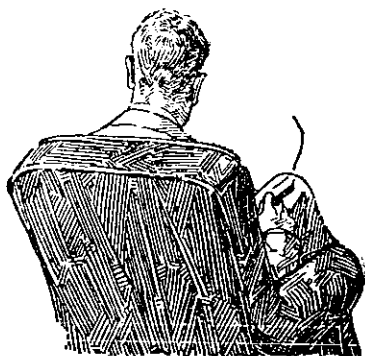
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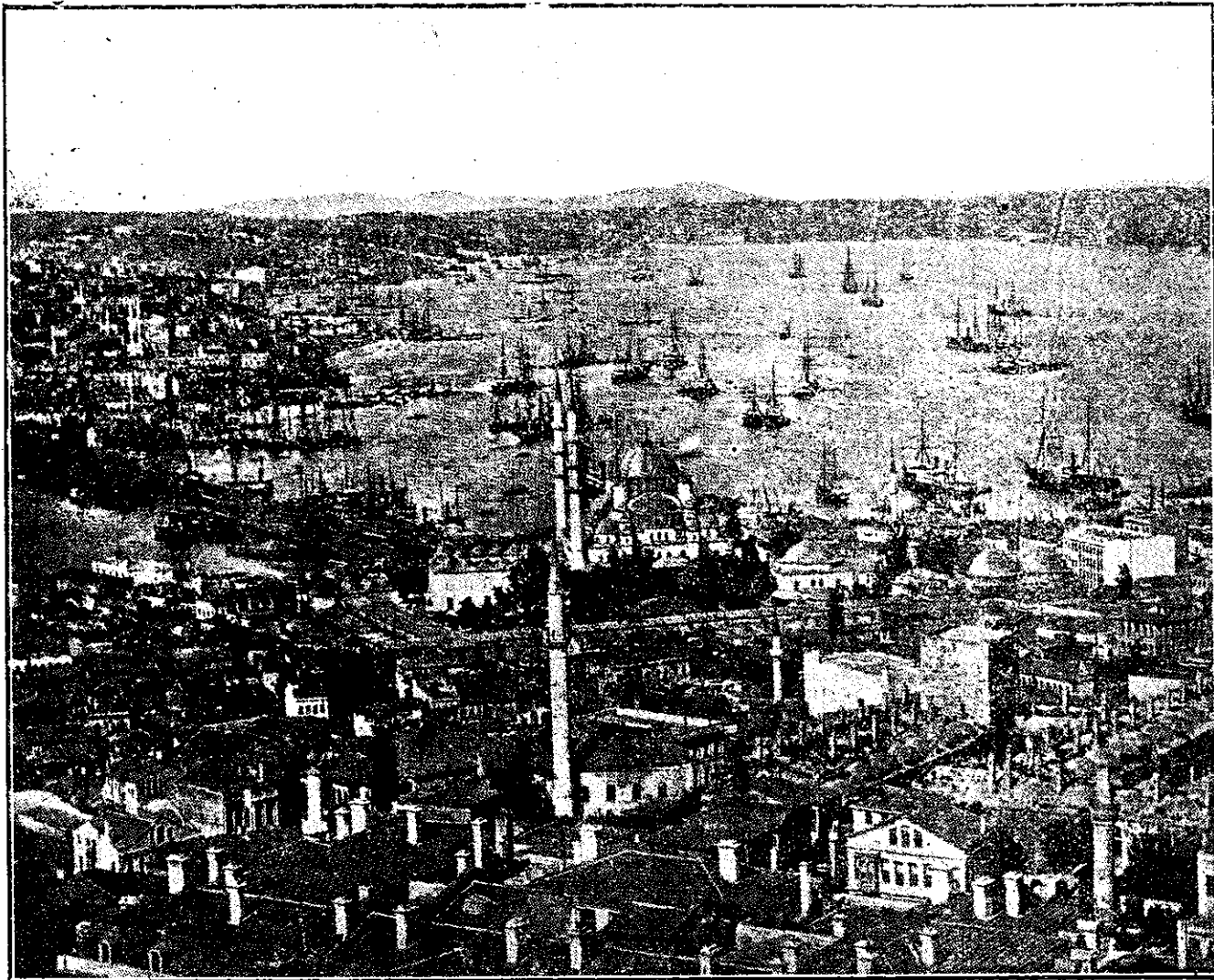
The following should be of interest at the present time in view of the strained relations (as indicated in cable messages to the daily press) existing between the Governments of Turkey and Greece:—

"The selection of Angora as the capital of the Turkish Republic has already meant,

"Constantinople, in spite of the evil days through which it is passing, is still a considerable port. Straddling two continents, and so situated that it can be regarded almost as a port either of the Mediterranean or of the Black Sea, Constantinople has a constantly fluid population of cosmopolitan

recent changes both inside and outside Turkey have combined to make Constantinople less distinctively the supreme meeting place between East and West. Of all the changes, then, due to external affairs, the most striking has been the altered position of Constantinople due to the territorial losses incurred in the Great War, and in the preceding Balkan wars.

"As long as Turkey stretched out along the northern shores of the Mediterranean and, through Albania, touched the Adriatic,



CONSTANTINOPLE AND THE BOSPHORUS—WHERE EUROPE AND ASIA GAZE INTO EACH OTHER'S EYES

and will increasingly mean, the growing neglect of Constantinople by many important foreign factors," says the London *Times* correspondent in Turkey.

"The stark fact remains that, however corrupt and incompetent the old regime may have been, many of those in high places were at least educated and courtly men of the world. Whatever the benefit to the country at large, the social life of Constantinople is at least much poorer for the gradual disappearance of this class.

"If ever there was a city marked out by nature and by the course of historical events to be a bridgehead between two civilisations, that city is Constantinople.

sailors and business men. Nor is that all. Just as the scanty railway system of the Balkans comes to its terminus in Stambul under the grey walls of the Old Palace of the Sultan, so, too, Haidar Pasha, a mile or so away across the waters, is a starting point for a no less meagre ribbon of line that threads its tortuous way through the Anatolian uplands. Whether, in short, you travel by land or by sea, on pleasure or on business, no comprehensive tour can be made in this part of the Near East without a visit to Constantinople.

"But, although these are the merest truisms, and must in all probability long remain so, there is equally no doubt that the

Constantinople was comparatively easy of access to many nations. The redrawing of the political map, the still inflamed chauvinism and suspiciousness of the different States, and the eventual completion of the exchange of populations, must all combine to discourage a large influx of Balkan visitors."

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Sunday Afternoon Readings

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

XVI.—THE PASSION.

By imitating the life of Christ our lives become enlightened, ennobled, perfected; it is the mission of the Church, therefore, to stamp His figure upon the hearts of her children. There is a terrible passage in the first chapter of the Epistle to the Romans, which stands as a warning to parents, heads of States, and educational systems that would keep this Model of life and conduct from the eyes of youth. Thanks to our good Catholic parents, to our Catholic schools, and to the ministrations of Holy Church, we have been saved from this fatal form of ignorance. In us have been fulfilled the words of St. Paul to Titus: "The grace of God, our Saviour, hath appeared to all men, instructing us that denying ungodliness and worldly desires, we should live soberly and justly, and godly in this world, looking for the blessed hope and the coming of the glory of the great God and our Saviour Jesus Christ." To live soberly and justly and godly, is to walk in the footsteps of Christ Who is our Model.

Having followed Him in our last two meditations through the Hidden Life of Nazareth and through the Public Life by the Lake, let us now follow Him through His Passion and learn the lessons it would teach us. Why does He suffer, for whom does He suffer? Many saints and learned men have tried to solve the mystery of pain. Whatever they individually hold, all are agreed that acts done under the stress of pain are more intense for good or evil. A service that costs us little is not of much consequence, but if to do it we undergo much suffering, then it is highly prized. To His much suffering for us Christ appeals: "Greater love than this no man hath, that a man should lay down his life for his friend." And in regard to this suffering St. Peter writes: "You have been bought with a great price . . . with the precious blood of the Immaculate Lamb." Again, the suffering of a good man softens his heart and brings it more easily to the feet of Christ. No man has been really great who has not suffered, and many have just failed to attain greatness only because the ennobling touch of the sword of suffering was wanting to them:

"Sorrow gives the accolade
With the sharp edge of the blade,
By which noblest knights are made."

Let us return to Jesus. See how the anticipation of His crucifixion bows Him down in agony. A great temptation comes to assail Him, and under its assault blood flows from His sacred body: Why go through with the crucifixion, since many will refuse to profit by it. Moreover, one prayer from Me will be enough to redeem mankind: "My Father, all things are possible to Thee, let this chalice pass!" Three terrible hours this temptation with its agony lasts, but He finally overcomes it: "O MY Father, if

this cup may not pass from Me, except I drink it, Thy will be done." He arises refreshed, and rouses His sleeping disciples: "Rise up, let us go, behold he is at hand who betrayeth Me." Do you groan under the pressure of temptation? Now you know how to do battle with it—how to pray, how to struggle bravely, and come off with a victor's crown.

Judas has come, the traitor kiss is given, and Jesus is dragged into Jerusalem. He uses no force, nor will He permit His friends to use it; He is a willing Victim, freely offering Himself. His disciples cannot understand this, but they will understand it later. And if we keep our gaze upon Him, we shall understand it too, and will in our turn go out to die, if necessary, for Him leaving in His hands our justification and our reward.

He is on His trial before Pilate. This weak character knows that Jesus is innocent, but consents to deliver Him to death, lest he lose his own chance of political advancement. Pilate has many imitators to-day; men not radically bad, but weak; wishing well, anxious to do good provided it cost them nothing in the way of personal sacrifice, or kept back from right by an unwholesome fear of human respect. Friends of Caesar, they do more harm in the long run than the radically bad. Their efforts at cowardly compromise create situations of difficulty that would be guarded against did they come from the manifestly wicked. Beware of human respect! When for sake of it we forego principle, we are led on to ruin. A desire to make a creditable figure in society, to gain prestige, to be held respectable as the world understands the word, what a mean ambition for a Catholic, and with what terrible penalty weighted! "Thanks be to God," said an American judge a short time ago, "we have at last a Governor of New York who is not ashamed to make the sign of the cross in public."

Jesus is scourged. The saints tell us that sensuality damns more souls than any other sin. It is a great sin against Him Who created the human body to be a temple of the Holy Ghost. Early in His passion, Christ would make atonement for our sins of the flesh by His awful sufferings under the lash. If we would only think of this, how much a sweeter fragrance would go up to Heaven from our poor bodies! But sensuality does not stand alone: it has a companion sin, as every virtue has its companion virtue. You never meet sensuality without intellectual pride accompanying it. Father Thomas Gerard has noted this:

"The companion sin of sensuality is intellectual pride. Although on the surface they appear to be so different in their nature, yet there is an organic connection between them. And the mutual bond is selfishness. The sensual man is selfish even unto cruelty. The intellectually proud

man is not the man with a delicate conscience who follows the truth for truth's sake and for life's sake. He is not the man with a wide outlook and brilliant talents. He is the man with mediocre talents and all these, such as they are, centered on himself. Because, therefore, pride and sensuality have their common root in the vice of selfishness they may naturally be expected to flourish together."

But Christ would atone for intellectual pride, and so His head, the seat of the intellect, is crowned with thorns. Beware of pride, learn to discipline the intellect, crown it with thorns if necessary to keep it in due subjection. "Let that mind be in you which was also in Christ Jesus."

And now He takes the cross and walks along the *Via Dolorosa*, falling but rising again, to teach us that though we fall we must not lose confidence. He is nailed to the cross and our sins are nailed with Him: "He took the handwriting of sin that was against us and nailed it to the cross." For three hours He hangs in agony, lifted up on high. "I, if I be lifted up, will draw all things to Myself." A shout of triumphant derision goes up from His enemies, but what of that? Millions upon millions in every age gather round the cross and cry to Him Who hangs upon it: "Jesus, teach us how to die, Jesus receive our souls."

Thus, then, is Jesus our Model, in the privacy of the home, in the midst of public duties and affairs, on the bed of death. Keep your gaze ever fixed upon Him and make your lives according to His pattern; let the cross occupy a large share in them, for "This sign of the cross will be in heaven when the Lord shall come to judge. Then all the servants of the cross, who in their lifetime have conformed themselves to Him that was crucified, shall come to Christ their Judge with great confidence." Let us live in Christ that we may die in Christ; if life has its possibilities and probabilities, so has death. We know not when, where, or in what circumstances we shall die, but if we live as animals we shall probably die as animals, if as worldlings we shall probably die as worldlings. Let us repeat daily: "Father, into Thy hands I commend my spirit." The force of a daily good habit will put these same words on our dying lips and open to us the gates of Paradise.

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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.

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On the Land

MARKET REPORTS.

282 head of fat cattle were yarded at Burnside last week, being in excess of requirements, and as a consequence the bidding was very slow at the commencement of the sale, and this continued right to the end, when a considerable quantity were passed. A lot of good well-bred steers, primely finished, commanded keen competition, but for the rest the trade evidenced a very indifferent attitude in securing their supplies. The market showed a drop of £1 on prime finished cattle and up to 30s for medium sorts. Prices: Heavy prime steers up to £15 5s, prime to £11 15s, medium to £9. Fat Sheep.—1916 head were yarded, comprising a big proportion of wethers, some of which showed a decided lack of finish; the yarding generally being of very mediocre quality. The demand being limited, the bidding was very slow at the opening of the sale, and the tendency in this direction was more marked towards the end. Indeed, had the freezing buyers not steadied the market the easing off would have been more noticeable. As it was, several pens were passed and turned out unsold. On the whole, prices were down 2s on the last sale. Prime heavy-weight wethers brought up to 50s, prime to 45s 6d, medium to 37s 6d, ewes—extra prime to 39s 6d, prime to 36s, medium to 30s. Fat Lambs.—1099 yarded. Medium to very good quality. Competition was practically confined to freezing buyers, who operated keenly, graziers taking anything not suited for freezing requirements. Prices: Extra good to 46s 3d, good to 40s, medium to 35s. Pigs.—The entry was somewhat larger than that of the previous week. Porkers sold at about the same rates, while baconers were probably a trifle easier.

The entry of store sheep at Addington last week considerably exceeded 30,000, the bulk coming from Poverty Bay and various South Island provinces. The market slipped back in all classes of stores. Fat lambs sold at practically schedule values, but fat cattle dropped substantially and fat sheep slightly. Fat Lambs.—There was a small yarding of 2900, and prices were a shade easier than those of the preceding week, but still well up to export values, prime lambs making a full 12½d a head extra. Prime lambs made up to 47s 10d, prime 40s to 43s 6d, medium 37s to 39s 6d, light 34s to 36s 9d, store lambs 29s to 32s 6d. Fat Sheep.—There was an increased yarding, with a slacker demand in the earlier part of 1s 6d a head, but firming up later, the values being as good as on the previous week. Exporters bought freely at the lower export price of 1d per lb. Prime wethers made 41s to 47s 10d, medium 37s to 40s, light wethers 33s to 36s, prime ewes 35s 6d to 40s, medium 32s 6d to 35s, light 28s 6d to 32s, aged 24s to 27s 6d.

SEASONAL FARM NOTES.

Vacant Land and Catch-Crops.—An all-too-common feature of many farms in the latter part of the season is the large area of stubble and other land that has grown a crop—such as early turnips, tares, etc.—and which is left idle to grow weeds and accumulate rubbish for several months, or at least till autumn grass-sowing. This is sheer waste, for February, March, and April are all good growing months in which much may be achieved. Unless the land is excessively foul—in which case a fallow is indicated—the best plan is to run the cultivator or disks through the ground once or twice to germinate weeds. In the case of twitchy land the disks should not be used, but the twitch should be worked to the surface with the cultivator and harrows. After an interval of a couple of weeks the land may be ploughed and sown as soon as the weather conditions permit.

The utilisation of such vacant land depends upon the district, the requirements of the farm, and the length of time available. When grass is to be sown in March, white mustard makes cheap and easily-grown material for ploughing in: 15lb of seed and 2cwt of super should give a good crop. It is as well to remember that though mustard rots down quickly the land should be given a week or two's fallow before the grass is sown. If autumn feed is the main consideration there is still time to sow turnips—Imperial Green Globe, Hardy Green Globe, and Green-top Scotch (Aberdeen) being all suitable generally. In some northern districts swedes have been sown as late as March with success, but swedes are less adaptable than soft turnips, and less satisfactory for late sowing. Black skinless barley is another quick-growing catch-crop that will give good grazing for cows or sheep in eight weeks from sowing. In districts free from early frosts Japanese millet may be sown up to the end of January for March feeding, but not later, as it does not thrive in the shorter days and cooler nights of autumn. For later sowing and later use Algerian oats and rye-corn are both good winter grazing crops, while Western Wethers or Italian rye-grass can be sown in February for autumn or spring feed. A good mixture for average-quality land for grazing in May, and again in August and September, is—Western Wethers, 15lb; Italian rye-grass, 15lb; crimson clover, 5lb; red clover, 3lb; with super (or super and blood-and-bone), 3cwt. This mixture is purely temporary, but will yield double the feed of permanent pasture, and that at difficult seasons of the year. For South Otago and Southland a mixture of Scotch vetches or golden tares with oats, at the rate of 1 bushel of the former and 2 bushels of the latter, is recommended for early spring feed. In Central Otago rye-corn sown at the rate of 2½ bushels will prove very useful for either lambing ewes or early calvers.

Preparation for Grass-Sowing.—Many farmers will now be thinking of grass-sowing. In making up mixtures local conditions of

soil and climate must be taken into consideration; a mixture suitable to one district often does not give satisfactory results in another. In the preparation of land (where ploughable) an early start is invaluable, as it enables the killing of weeds that would otherwise harass and weaken the young grass. Consolidation of the seed-bed is highly important; clover in particular does not strike well on loose ground. When a crop has been fed off with sheep and the land is clean it is often better to disk rather than plough, so that the treading and the manure may not be lost.

Lucerne.—Provided the weather is seasonable, February is generally a favorable period for sowing lucerne. Compared with spring sowing, more time is available for destroying weeds, and there is less likelihood of a cold wet spell of weather following closely on the germination of the lucerne-seed and so checking the growth of the young plants. A frequent mistake in lucerne-culture is that of sowing too deeply. Sometimes one sees the ordinary fine harrows being used for this purpose, with the result that a large proportion of the seed is buried. A light brush harrow, or one made from strips of wire netting laced together and weighted at the end with bolts, will be found more satisfactory for covering the seed.

The coming month is also a good time for destroying weeds and grass which may be infesting stands of lucerne. As the lucerne is cut the land should be cultivated. If clean, a stroke of the fine harrows to keep the soil free is all that is required; but if dirty, stronger methods must be adopted. Young lucerne crops sown in November and December should be ready for cutting about the end of February, and will greatly benefit by a cultivation to keep the land free and destroy weeds. Under normal Canterbury conditions it is generally found economical to graze the last growth of established stands of lucerne. The cut is usually so light that it does not pay for working-expenses for haying. As soon as growth ceases, the land should be stirred with the grubber.

Root Crops.—The intercultivation of root crops should be continued as long as possible. This operation not only keeps down weeds, but conserves moisture and aerates the soil, greatly promoting growth of the crop. Thinning of the later-sown turnip and swede crops will also call for attention at this time.

Potatoes.—In the coming month the later potato crops will be given their last cultivation. Potatoes being essentially a cleaning crop, it pays to keep the cultivator going as long as possible. Preparations may be made for saving seed. Only those tubers free from disease should be selected, and although the storage of immature seed is not always easily accomplished the latter usually gives the best results. Medium-sized seed about the size of a hen's egg will be found the most suitable generally.—Fields Division, N.Z. Journal of Agriculture.

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Catholic World

A VENERABLE SANCTUARY.

Most English visitors to the Eternal City know the very beautiful church of St. Cecilia, which is one of the most venerable of the sanctuaries of Rome. It contains the tomb of Cardinal Adam of Hertford, Administrator of the Diocese of London, who died in 1398. It was the titular church of Cardinal Rampolla, who a quarter of a century ago spent his private fortune in restoring it. The dead Cardinal was always held in the greatest esteem by the late Pope Benedict XV, who had been his friend and pupil; and it was the wish of the late Pontiff to erect a monument to his old chief in the Trastevere basilica which he had loved and beautified. In the last few days of the past year the statues which form part of this great monument have been brought to St. Cecilia's from the Vatican workshops, where they have been designed and executed under the care of the sculptor Quatrini. This year the work will be finished and the monument will be unveiled in St. Cecilia's with appropriate ceremonies.

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NEW SEMINARY AT PRAGUE.

The new Seminary of Prague was recently blessed by the Archbishop, Mgr. Francesco Kordac. The structure will accommodate 250 students and is built and furnished as a model institute of its kind.

The achievement is due in large measure to the initiative of the Archbishop, who for some time has recognised the need of a minor seminary in order that ecclesiastical vocations might be cultivated assiduously and carefully in the country. In the new seminary aspirants for the sacred priesthood, before entering on their theology course will be prepared for the higher courses. Heretofore it was necessary for them to enter the institutes of the State in which the teachings are for the most part indifferent to religion or actively hostile to it. Naturally the professors care nothing about priestly formation, therefore the evident need of previous training for those who aspire to the most holy state in life.

Now aspirants to the priesthood may carry on their classical studies in the same seminary where they will later study theology. Their direction has been entrusted to the Fathers of the Society of Jesus.

During the exercises, conducted at the opening of the new institute, Mgr. Francesco Marmaggi, Apostolic Nuncio, read a letter sent by the Holy Father, in which his Holiness bestowed his blessing upon the new institute and reverted to its great importance.

Mgr. Podlaha, Auxiliary Bishop, pronounced an inspiring discourse on the work of the seminary, "one of the most important monuments of the century for our country."

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OPPOSITION TO BAVARIAN CONCORDAT.

An unexpected opposition to the Concordat, which the Bavarian Government proposes to enter into with the Catholics and the Evangelicals, gives every sign of bring-

ing about a political crisis, as the obstruction has arisen in the ranks of the parliamentary opposition (says *Catholic News Service*, London, for December 29).

In the event of Parliament rejecting the Concordat, it is understood that the Bavarian People's Party, which is the Catholic party, will insist on its Ministers resigning from the Government. As the Government cannot possibly carry on without the co-operation of the People's Party, a dissolution of Parliament seems inevitable.

The proposed Concordat takes in both the Catholics and the Evangelical Churches. With the Protestants the regulations are simple, as they are concerned only with national affairs. But with the Catholics there is not only the internal national regulations, but also the wider question of certain relations with the Holy See, with which the Bavarian Government is in full diplomatic relation.

The opposition, such as it is, appears to be purely sectarian and political. A dissolution would most likely result in the return of a Government with a mandate to carry through the Concordat; so that the opposition has nothing whatever to gain by its tactics.

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COMPLETION OF WESTMINSTER CATHEDRAL.

Since the end of the war a great deal has been done in the direction of completing the interior of Westminster Cathedral, and many thousands of pounds have been spent. This is all the more remarkable when it is remembered that the English Catholics, though far from being wealthy, have also gone in for a great deal of church building.

One of the first tasks undertaken in the metropolitan Cathedral was lining the walls of the apsidal choir, behind the high altar, with slabs of marble. This necessitated the removal of the small choir organ, and to-day the whole sweep of the apse is revealed, its semi-circle of marble providing a fitting background for the majestic baldachino of the high altar.

A more ambitious undertaking has been the erection of a great gallery across the width of the nave at the west end of the Cathedral, and just inside the great ceremonial west doors. This beautiful gallery is just nearing completion. Graceful columns of polished marble support it. Above is a wonderful pierced grill of fretted marble, and on the gallery itself is the new organ, costing about £8000, and reputed to be the finest cathedral organ in the whole of Great Britain.

Some of the side chapels of the Cathedral have received further beautification, though others still wait the gifts of generous benefactors. It is hardly likely, however, that the present generation will see the complete decoration of the interior. There are huge walls, mighty pillars of brick, hazy and misty domes high up in the vaulting of the roof, which await their coverings of rare marbles and glittering mosaics, which will

convert the brick core of the Cathedral into the most glorious Byzantine cathedral of Europe.

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FRANCE AND THE VATICAN.

Everything points to the fact that the Government is not at all clear as to the success of its religious policy, so-called. The idea, at first, seems to have been that the Catholics would meekly submit to whatever plans the Government proposed to carry out: events have shown that the Catholics do not propose to submit, meekly or not, to any interference with their religious rights.

The religious issue has therefore become a vital one, and it may result in a crisis. On this account there is some talk of a compromise. What direction that compromise would take is more or less a matter of speculation; but as it would arise over the Vatican Embassy, it is believed that the compromise would be over this matter. M. Herriot is said to have had a conversation with the Cardinal Archbishop of Paris, and more than one messenger has gone back and forth between the Prime Minister's office and the archêvêche. So that it would cause no great surprise were a compromise arrived at on the question of the Vatican Embassy. There is, of course, the point of view of the Holy See to be considered.

But as far as the Government is concerned the critical moment is expected to arrive when the estimates for the Foreign Office are discussed. The abolition of the Vatican Embassy has been decided on as a matter of policy, and it has got past the Finance Commission. But the Chamber has next to pass on it, and that is where the difficulty will arise.

However, the Vatican Embassy is a matter of foreign policy, and it does not interfere with what is being done in an anti-clerical direction at home. It appears that a circular has been sent out from headquarters ordering the local prefects not to choose as cantonal delegates any Catholic fathers of families who send their children to the church schools. M. Francois Albert is understood to be behind this. And the end sought appears to be either to keep out of office those Catholic parents who refuse to use the State schools or else to put pressure on them to withdraw their children from the church schools. In any case the effect is the same—to penalise Catholic parents on account of their religion.

The Confederation of Catholic Intellectuals is taking up the matter of protest, and a very emphatically worded resolution has been sent along by this organisation against the petty dealings of the officials. The draft of the protest was forwarded to the Cardinal Archbishop of Paris, and Cardinal Dubois not only approved of the resolution of protest, but wrote a letter which has given considerable encouragement to this Confederation.

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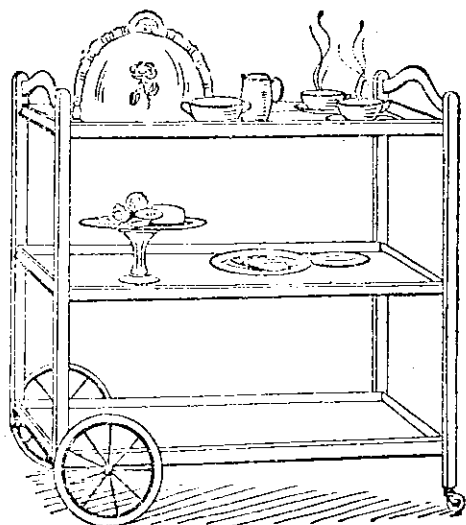
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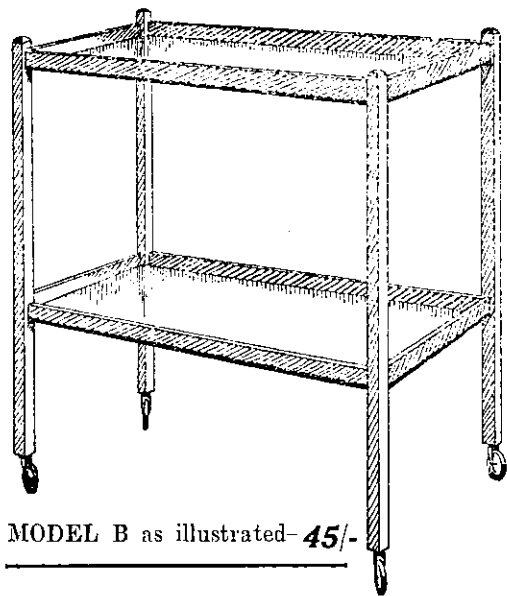
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Nordics, Mediterraneans, and Human Achievement

(By JAMES J. WALSH, M.D., Ph.D., Sc. D., in America.)

For many people in recent years the division of Europeans into three great races—Nordic, Alpine, and Mediterranean—has introduced an element of scientific theory somewhat difficult to grasp. Here in America, as Hilaire Belloc has suggested so strikingly in an article in the April number of the *Atlantic Monthly*, men are prone to take scientific theories quite seriously. The cave-man myth, in so far as he was supposed to be just a little bit higher than the beasts though he proved to have been an artist, is a typical instance. "Natural selection," the "survival of the fittest," the great "Nordic race" are other striking examples amongst many. Superficially educated people who have no background of philosophic thought are prone to accept such scientific formulas as truths long before they are definitely proved and sometimes just about the time that they are being disproved, and then go on to apply them to many phases of practical life and to legislation and even to religion. For this reason a discussion of the three great races of Europe would seem timely.

The Nordic Race.

The Nordics or northern Europeans whose centre of population is the Scandinavian countries are tall blonde human beings, blue eyed, long headed, a sea-loving people. The Alpines, so named because their centre of population is the Alps, are of medium stature, have round heads, dark eyes, and brown or slightly reddish hair. The Mediterranean peoples dwell along the shores of that sea, are long headed like the Nordics, but of much smaller size on the average, have dark eyes and are deeply pigmented in the skin and hair, evidently influenced by the climate in which they have lived so long. It has been said that if you draw a line along the Rhine in Europe the people who dwell near it will be found to be about evenly divided between blondes and brunettes. Every five degrees south of that line there is a greater percentage of brunettes, every five degrees north of it a definite percentage more of blondes, until at Hammerfest, the most northerly and well inhabited city in Europe, there are well above ninety per cent. of blondes while in the lower part of Italy and in Sicily there are more than ninety per cent. of brunettes, while on the other side of the Mediterranean in Africa you have the extreme brunettes. There are exceptions in these regions, some of them rather striking. There has been a mixture of peoples and some "inwandering" on the part of progressive individuals and families, but in general the distinctions indicated hold rather well.

The Nordics are the Northmen, who under the name of the Danes in England and Ireland, and somewhat later the Normans in northern France and Sicily, as well as in Russia, proved such disturbing factors for the culture that had developed in the early medieval times. They were warriors in quest of adventure, ever ready to fight, making incursions on peaceful territory, often settling and settling up their rule over the conquered people. After contact with the culture of the conquered nations they often

adopted some of the cultured developments, and, as patrons, encouraged the building of monuments that would create traditions in support of their rulership. This is the only sense in which the term Norman architecture for the Gothic of the north of France has a meaning that is at all historical. It was created by the native population though with the encouragement of their rulers, so many of whom belonged to the northern invaders who had come in and foisted themselves on the country. There is very little evidence for any original work in connection with art or esthetics and very few contributions to literature that can be tracked to pure Norman stock.

The Alpine race, so called, representing the peoples of eastern France and of Switzerland, of most of Holland, practically all of southern Germany and the Flemish part at least of Belgium, as well as a good part of central Europe, were the thrifty tillers of the soil satisfied with a life of good hard work that gave them a reasonable competency. They were a solid, patient, persistent people over whose territories the men from the north and from the south fought their battles dragging the country people into the conflict.

The Mediterraneans.

The Mediterranean race is the one that is of supreme interest to human history. It embraces the Greeks in the older time, the southern Italians inhabiting three-fourths of the Peninsula and including such outposts of the southerners as Bologna, Florence, Siena, and Venice. Sicily and Sardinia where Greek culture maintained itself for so long, southern France with so many Greek elements, and most of Spain and Portugal are also included among the territories of the Mediterranean race, though the Portuguese have by admixture of racial elements from Africa become more of a mixed race than any of the others. The Mediterraneans do not end with the pillars of Hercules and the great middle sea. Lothrop Stoddard, the son of Stoddard the lecturer, who has been recently writing on the subject in the *Saturday Evening Post*, as well as Madison Grant, insists that the people of the southwestern part of England as well as of Wales, and the bulk of the population of Ireland except at the extreme north, and the inhabitants of the western part of Scotland, all belong to the Mediterranean race.

To most people whose notions of race relationships have been derived from older viewpoints this may seem a very heterogeneous collection of people without close relationship. There have been, however, some suggestions of affinities between these peoples, that were discussed long ago. Anyone who will turn to Canon Taylor's erudite volume on *Words and Places* (Everyman's Library) will find that their place-names had brought some of these scattered people together in a very interesting way. The learned Canon of York pointed out that the syllable *gal* which occurs in many regional names probably signifies that there was something in common among all these people. Celt is, of course, he says, only the Greek form of

Gael or Gallus. G and w are often interchangeable. The French call the Prince of Wales, *le prince de Galles*. Cornwall in England used to be Cornwales. Calais used to be written either Galeys or Waleys indifferently. Caledonia may well have been Galedonia. Gaul, *Galway*, *Donnegal*, *Gal-loway* and *Argyle* are all strongly Gaelic districts. Goello is one of the most Celtic portions of Brittany. The inhabitants of Galicia (Spain) and Portugal possess more Celtic blood than those who inhabit any other portion of the peninsula. There was a tribe of these Gauls or Gaels, which in the third century before Christ, pillaged Rome and Delphi and finally crossing into Asia settled there and gave a name to that district of Galatia whose inhabitants, even in the time of St. Paul, retained so many characteristic features of their Celtic origin. All this is condensed from Taylor. It was these Mediterranean people widely scattered who accomplished great artistic and literary achievements.

The Greeks Following the Cretans, a Mediterranean people who had been inspired by the old Egyptians, another Mediterranean people, gave the greatest of all developments to culture. Rome captured Greece but captive Greece took its captor captive and Greek culture spread in the Italian peninsula. When the Roman Empire fell before northern races another branch of these Mediterraneans in the distant west saved civilisation and for four centuries Ireland was the schoolmaster of Europe. In recent years it has been the custom to deny this, but as pointed out in *Studies* (Dublin) Laistner in the *Bulletin of the John Rylands' Library* (August, 1923) rehabilitates the evidence for the old opinion and vindicates the traditional teaching of the wonderful influence exercised by the Irish in many parts of the Continent. They were undoubtedly the students and teachers of Greek for some four centuries after the fall of Rome. Spain, another branch of the Mediterraneans, supplied the Spanish Caesars who nearly saved Rome from decay and provided all the great writers of the silver age of Latin literature. When the reawakening came at the beginning of the second millennium of Christian times *Language* and *Provençe* were the great centres of literary and artistic efforts and from them the Troubadours and Dante received their inspiration. Later Spain's golden age at the end of the Renaissance gave Europe supremely great literature and some of its greatest painters in Velasquez, Murillo, Ribera, and El Greco whose pictures now command so much attention.

While we hear so much of the great Nordic race then let us not forget that the world's debt to civilisation is due mainly to the Mediterranean peoples. The Nordics have been conquerors but not intellectual geniuses. They may have contributed something in the political sphere but Europe has been such a mess in that regard all down the centuries that little definite can be said to have been accomplished. We in this country need above all the Mediterranean elements in our population. It is not the force of their struggle for existence but the intellectual and artistic quality of a people that makes them worthy of consideration.

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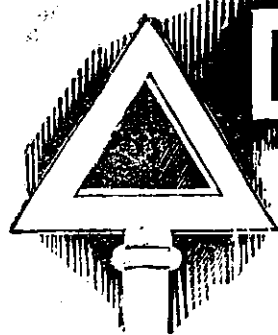
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By Maureen

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In order to secure satisfactory results, cream should also be 24 hours old, as for this purpose cream improves up to the point when acidity develops, but it must not become acid or over-ripe. In addition, cream should bear as low a temperature as possible, and it is on this account that cream will often whip better when exposed to a current of cold air.

Care should also be taken to see that the vessel intended for the cream should be thoroughly cooled, otherwise this will often cause considerable delay.

Scotch Cake.

Soften 1lb of butter; stir into it 1lb of sugar, and beat together until very light. Add one tablespoonful each of ground cinnamon and allspice, mix well with the butter and sugar, and let stand for fifteen minutes, or while preparing and measuring the other ingredients. Separate the yolks from the whites of five eggs, beat the yolks, and mix with 4oz each of candied citron, candied orange peel, candied lemon rind, and candied cherries or apricots. All of these should be shaved into very thin, transparent strips. Mix this gradually with the butter and sugar, beat the whites of the eggs until stiff, but not dry, and beat these into the mixture of other ingredients. Add ½lb of chopped sweet almonds, and lastly, add 20oz of sifted flour, and ¼ cupful of any very rich fruit syrup. On a large baking sheet place twelve thicknesses of thin paper; on these set one of the baking rings or hoops used by confectioners; line this with oiled paper, put in the cake mixture, cover the top with two thicknesses of paper, and set in a moderate oven. Remove the paper from the top at the end of two hours, and bake for another hour or until firm in the centre. Or the recipe may be halved, and baked in a tube pan set on six thicknesses of paper.

Fasting.

Fasting is abstaining from food and may be either voluntary or involuntary. Voluntary fasting is often beneficial and can be prolonged for a considerable period; involuntary fasting, on the other hand, is almost always harmful if long continued. But in the case of involuntary fasting other things than mere deprivation of food are present, such as anger, fear, anxiety, and in the case of shipwrecked persons exposure and lack of water to drink. That man can exist without food for several weeks is an undoubted fact that has been proved by professional fasters, by hunger strikers, and

by those who have abstained for the purpose of treating disease. In order to endure a protracted fast, however, a person must have water in sufficient quantity, for without water death will almost certainly occur in a few days. Moreover, lack of food can be endured much longer if the body is kept warm and the faster abstains from exercising, for maintaining body heat and producing energy are among the chief uses of food.

Fasting is often of extreme value in treating and in preventing disease. Most of us eat more than we need; the result is that the vital functions are overtaxed in getting rid of the surplus, and often the surplus accumulates and, fermenting and decomposing, becomes a source of auto-intoxication that causes much ill-health. An occasional fast of a day or two is therefore often beneficial, for it gives the system time to catch up with its task of disposing of refuse. Better than fasting, of course, would be greater moderation in eating, for that would make fasting unnecessary.

The thirty-day fasts that some sensational writers have described and recommended are not only undesirable but dangerous. One serious effect of prolonged fasting is a condition of acidosis that may increase to such a degree as to cause death in coma even before the nutritive reserves in the body are consumed. A day or two or even a longer period of absolute fasting many physicians regard as most useful at the beginning of any of the infectious fevers; the loss of appetite at such times is an expression of Nature's approval of such treatment.

A prolonged fast leaves the digestive organs weak, and food should therefore be given cautiously to a person who is on the verge of starvation; it should begin with warm soup, diluted milk, and other liquid foods in small quantities at short intervals of time. No solid foods should be given for the first few days.

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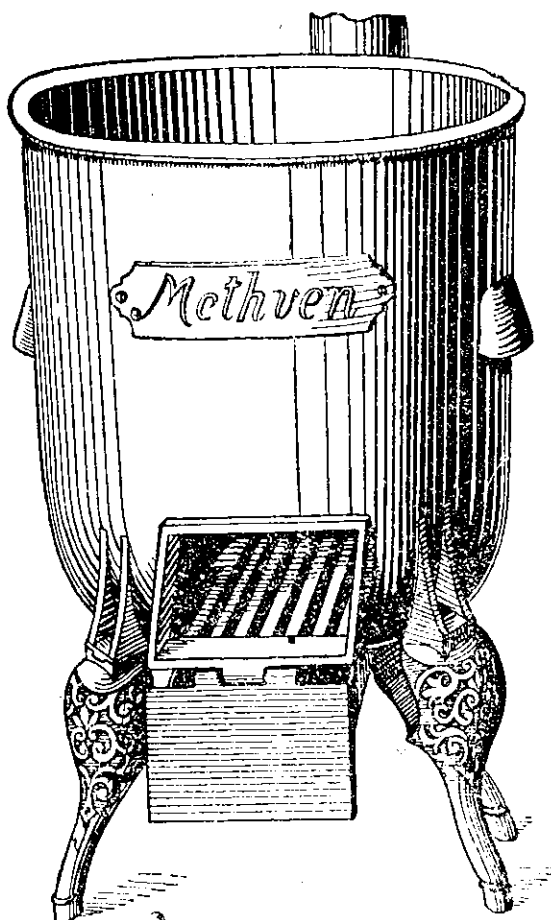


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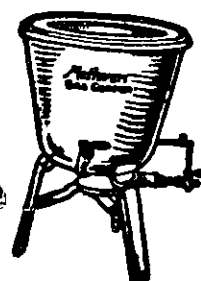


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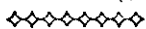
SHOW ROOMS: GEORGE STREET

The Family Circle

A PICTURE.

Green hills and a lovely valley,
A sky of softest blue;
A long, white road goes winding
The fields and meadows through.
Pleasant little homesteads
Are dotted o'er the hill;
And a leaping, rippling streamlet
Runs to the old flax mill.
The fragrance of the hawthorn
Don't you feel it in the air
With the woodbine in the hedges?
Wild roses, too are there.
There's cowslips and there's daisies,
And the pretty primrose too,
And bluebells all a-glist'ning
In the early morning dew.
'Tis a place in dear old Ireland
I have tried to paint for you,
Where Irish lips smile kindly
And where Irish hearts are true.

—Margaret T. Tubman.



THE CATHOLIC PRAYER.

The Rosary is the Catholic prayer in a remarkable way.

It is a prayer for every person. The Pope in his prison in the Vatican, and the Breton fisherwoman, the proverbial example of utter simplicity; Windthorst facing Bismarck in the German Reichstag, the great Daniel O'Connell under the colonades of the English Parliament; the dear old granny that can no longer read even her heavy-print prayer-book; the innocent child going up to her First Holy Communion; the soldier boys in the trenches in the face of war's hell; priests and religious and lay-people; learned and unlettered;—all pray and prize their rosary.

It is a prayer for every season. Christmas blends with the joyous mysteries; Lent with the sorrowful mysteries; Easter with the glorious mysteries. As the ecclesiastical year unrolls before our eyes the scenes of Our Lord's life, so the rosary also takes you to Nazareth and Bethlehem, down through the gloom of Maundy Thursday and Good Friday, into the glory of Easter and Heaven.



HONOR THY FATHER AND THY MOTHER.

Among the great precepts Our Lord inculcated, 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 honoring them. To the fulfilment of this Commandment 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 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 Scripture says: "Cursed is he that honoreth not his father and mother." (Deut. xxvii., 16.)



A GREAT CHARITY.

It is a holy and a wholesome thought to pray for the dead, for the reason given in holy Scripture, and which is that they may be released from their sins. It is surely a work of great charity to do for those souls what they cannot do for themselves, and to hasten the time when they shall have accomplished the period of their purification and shall be enabled to enjoy the beatific vision of God.

It is wholesome for us to practice charity on all occasions, because the practice of charity is the very life-blood and soul of our religion. But it is wholesome for us in another sense, to pray for the souls of the faithful departed, because when we pray for them we are keeping our minds for a time from the things and interests of this life, and putting them on something that is not immediately concerned with our own direct benefit.

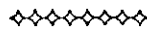
Worldly Things.

Our minds are all too worldly and are too likely to dwell on the things of this life as the only realities; the things that we can see and hear and touch and taste and smell and hold and possess. To keep our minds occupied with these things is the essence of worldliness, and it is almost impossible to keep our minds from them, both because they are necessary to our life here below, and because, as it were, they force themselves on our senses in such a way that we cannot avoid them.

It is not thus with the things of the soul. They have not the same ways of acting on our souls, because they belong to the unseen and the intangible; they do not belong to the things of sight, but to the things of faith. The things of faith are the deeper things of life, and the more important, but we must actually exert our minds in order to see them.

We must in a way get beyond our senses and the immediate demands of our animal body, before we can perceive them at all. It is, therefore, very wholesome for us to keep before our own minds, a thing that

requires us to exercise our faith in the unseen and get away from guiding ourselves solely by sight. It is so much easier to be charitable to a person whom we see with our eyes to be suffering, because mere human pity helps us to be charitable. But we can only see the souls in Purgatory suffer by the eyes of faith, and to be charitable to them is a pure act of supernatural charity.



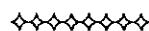
LOVE OF SOULS.

Is modern Catholic woman looking for fields of activity and for worlds to conquer? Here is at least one world laid open for her enterprise, and nobly has she already acquitted herself of the great task set before her.

The missionary activities of the Church still show us that women are superior to men in the zeal and numbers which they give to the advancement of God's cause. At home, there are many more Sisters than priests, and in the foreign mission fields there are about three times more women engaged in missionary work than men. Woman's love of souls makes her rise above her natural timidity. She faces the cold of the Arctic North, and the heat of Equatorial Africa. She lives among the Eskimos, the Tartars, the Zulus, and the Kaffirs, with this one object in view, "to win all to Christ." In the most remote corners of the earth, the missionary Sister may be found, busy in works of charity, in school, or orphanage, or leper asylum.

At home, too, the women can teach men a lesson in mission co-operation. In almost every parish and diocese the majority of promoters of the Propagation of the Faith are women. But for their zeal the society could not exist. The sacrifices they make enable many a missionary to live.

If all Catholic women sensed what a happiness it is to work for the missions, to help in gathering in the harvest white for the reaping, "a new era would dawn for Christianity."—*The Pilot* (Boston).



"JOE."

There were plans of mischief brewing,

I saw, but gave no sign,

For I wanted to test the mettle

Of this little knight of mine.

"Of course, you must come and help us,

For we all depend on Joe,"

The boys said; and I waited

For his answer—"Yes" or "No."

He stood and thought for a moment,

I read his heart like a book,

For that the battle that he was fighting

Was told in his earnest look.

Then to his waiting playmates

Outspoke my loyal knight—

"No, boys, I cannot go with you,

For I know it wouldn't be right."

How proud was I of my hero,

As I knelt by his little bed,

And gave him the bedtime kisses,

And the good-night words were said!

True to his Lord and manhood,

May he stand in the world's fierce fight,

And shun each unworthy action,

Because it "wouldn't be right."

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ONE FOR THE MAYOR.

The Mayor of Mumpsville, who had taken it upon himself to examine the Mumpsville Seminary for Maidens, was also owner of the principal Mumpsville drapery establishment. At the conclusion of the visit he gave the girls a little lecture on the importance of Mumpsville in the world's history, and the necessity of patriotism in Mumpsvillans. "Before I go," he concluded, "has anyone a question to ask?"

Slowly and timidly one little girl raised her hand.

"What is the question, Sally? Don't be afraid. Speak out!"

The little girl fidgeted in her seat. Finally, in a desperate outburst, she put the question: "Mr. Mayor, please how much are those yellow gloves for girls you have in your window?"

♦♦♦♦♦♦♦♦

A CRUEL "CHEST."

There was a solemn hush in the big, panelled dining-room, for the last will and testament of the old lady who had owned the place was being read.

"And I will and bequeath to Dr. Bolus, to whose care (and the use I have made of all his medicines) I attribute my long life, all that is contained in the old oaken chest in my boudoir," read the lawyer.

The faces of the heirs fell, for they foresaw a diminution of their shares; but Dr. Bolus's face was a pleasure to look upon.

The reading finished, a key was obtained, and the old oaken chest was opened. But the smile faded from Dr. Bolus's face when he perceived that the old lady had carefully stored away every bottle of medicine he had sent her.

♦♦♦♦♦♦♦♦

SMILE RAISERS.

Vegetarian's Husband (timidly): "Do you know, my dear, I really think we ought to have a bit of meat once in a while. Three times last night I caught myself whinnying."

❧

City Boarder: "I suppose you hatch all these chickens yourself?"

Farmer: "No. We keep hens for that purpose."

❧

Harry: "Until this evening my life has been a desert."

Carrie: "Oh, that accounts for it—ever since we started dancing I've been thinking of camels and things."

❧

Husband: "You accuse me of reckless extravagance. When did I ever make a useless purchase?"

Wife: "Why, there's that fire extinguisher you bought a year ago. We haven't used it once."

❧

"Why, dad, this is roast beef!" exclaimed Willie at dinner one evening, when a guest of honor was present.

"Of course," said his father. "What of that?"

"Why, you told mother this morning that you were going to bring an old mutton-head for dinner this evening!"

Science Siftings

(By Volt)

Science and Nature.

Science is gradually leading us more and more back to Nature. We now open our windows wide, day and night, fine or dull, and believe in the value of unstinted air for infancy, old age, or any age, in a way our Victorian grandmothers never did. Even railway travelling is scarcely the penance it used to be, owing to our fellow-travellers' superstition in regard to draughts. Perhaps the motor-car and a practical experience of the stimulation of cold moving air has done as much to convince us of its value as Professor Leonard Hill's experimental work.

The value of sunlight to health has been strikingly demonstrated in such Nature Cure Stations as Prof. Rollier's Clinic at Leysin, in Switzerland, and the Treloar Homes, at Alton, in England. Tuberculous disease of skin and joints in particular are found to heal completely under no other treatment than exposure to sunlight and hygienic living in the open air. Even hopeless cases recover completely.

Science has come forward with an explanation of these "miracles," showing us that the ultra-violet rays of light kill the germs of tuberculosis at the same time that they stimulate the tissues to healthiness and healing.

Science explains how rickets also loses its depressing and deforming power under the influence of these same rays of sunlight. So little patients of city hospitals are no longer found in wards, but on the roofs, and the toddlers attending Infant Welfare Centres take sunbaths in the back yards of their city homes—when there is any sun to shine upon them—and many of us submit more willingly to the inconveniences of the Day-light Saving Bill, knowing that light and health are one.

Far more frequently than before do we see salads and fresh fruit and unfired food of every kind on our breakfast and dinner tables, for science has shown us—as a result of one of her most romantic discoveries—that in such foods Nature supplies us at first hand with those vitamins that are the very food of life.

In much else we are discovering "the Entente" that exists between Nature and Science.

Lighthouses Without Lights.

On an island in the Firth of Forth there stands a queer-looking structure of steel lattice work. It is the latest thing in lighthouses, but in appearance it is far removed from the conventional pattern.

It is a wireless lighthouse; instead of flashing out beams of light, it sends forth "flashes" of sound beams by means of a system of wireless transmission. To profit by these signals a ship must, of course, be fitted with special receivers, which will also indicate the direction from which the signals are coming.

This new sort of lighthouse is going to

provide captains of ships with something they have hitherto sighed for in vain—a means of keeping exact track of the position of their ships when near a coast in fog. The great want of such help was demonstrated by the recent stranding in fog of a cross-Channel steamer near Dieppe.

Mariners will now look for an extension of these lighthouses without lights. In the thick and foggy weather so common on our coasts, and so impervious to the most powerful old-fashioned lighthouses, the new "beams" will be welcome and of incalculable value.

But in clear weather the oil lighthouses will still be popular. For, after all, seeing is believing, and there is something very reassuring in the strong, confident wink of a lighthouse which you know as an old friend.

Perhaps the new application of wireless against fog will not stop short of lighthouses and lightships. Ships themselves carry strong lights, but something that can penetrate fog has been wanted ever since Noah's Ark went a-drifting.

In thick weather at sea ships have to make use of foghorns and steam whistles to—they hope—keep clear of each other. An apparatus with a restricted range which would enable ship to locate ship at a distance of a mile or two would be a boon beyond estimation to fog-bound mariners.

At present you take blind chances at sea in fog; with directional wireless at your command chance would cease to be blind.—Jay Pollock in the *Daily Mail*.

Flying Boats with Sails.

At a lecture on all-metal seaplanes, given by Dr. Rohrbach at the Royal Aeronautical Society (the *Morning Post* states), a film was shown of a flying boat that can sail. After landing on the water the crew step two masts, one close to the nose of the machine and one abaft of the main plane. "Leg of mutton" sails are hoisted, and a speed of four or five knots can be made. The value of this ingenious device is very great, for, after engine failure, the flying boat would always have a chance of sailing home. This flying boat possesses many unique features. It is a monoplane with two engines mounted above the plane and very close together. The wings are constructed on the cantilever principle, and the leading edges and trailing edges, or extreme front and rear portions of the wings, are detachable. The strength of the wings was well illustrated when, during trials at Copenhagen, 16 men walked on them without damaging them. The boat is certainly one of the most interesting machines that has been produced since the war. Exact performance figures are not available, but with two Rolls-Royce Eagle engines, the maximum speed is about 120 miles per hour, and the landing speed between 65 and 68 miles per hour. In still air the machine takes off from the water in 27 seconds.

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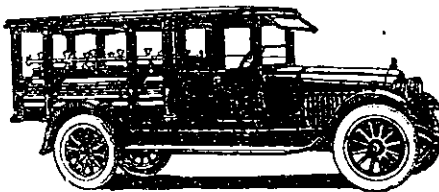
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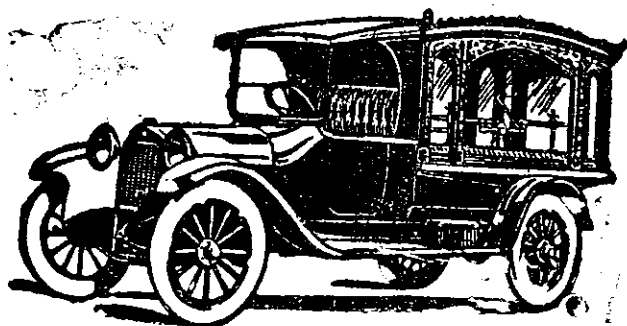
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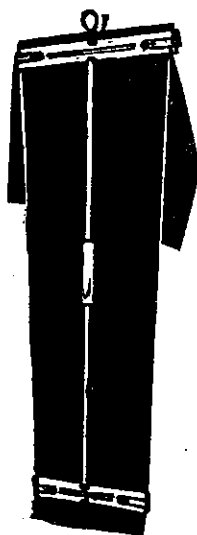
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