

attended when opportunity offered. During the long intervals when no priest was available, it became customary for many church members to attend at 11 a.m. on Sundays when my father was in the habit of reading aloud the prayers for Mass while those present joined in spirit with the more fortunate gatherings of Catholics elsewhere who were hearing Mass at that hour. At certain seasons such as Lent, Bishop Viard would send down a pastoral letter which my father would at the first opportunity read to the faithful of the district. One such document, hand engrossed in fine copperplate writing, was destroyed among my other papers. It was expressly devoted to the subject of devotion to the Blessed Virgin. I well remember being impressed when reading it, with the strong piety and zeal underlying its eloquent language and its earnest exhortations to all the faithful never to forget the duty of prayer to the Mother of God. Among other papers which were destroyed was the original subscription list for the purchase of the site of old St. Joseph's Church in Dunedin. I cannot recall all the names upon the list, but those of Messrs. N. J. B. McGregor, C. Burke, my father, and others occupied a prominent place upon it.

This short sketch of some incidents of an almost forgotten time will I hope have proved of interest to you.

The finding of gold in 1861 at Gabriel's Gully soon changed the whole position of the original settlement of Otago. From that time on, new conditions arose and the large influx of a mixed population gave a general fillip to church matters. Soon there were resident priests in Otago and churches were built to accommodate the increased number of Catholics. The progress of the Church since then has been marvellous. The progress of the new era is manifest, and able pens have written of the work of Fathers Euyer, Williams, Martin, Belliard, Moreau and other good and faithful old-time "laborers in the vineyard."

Mr. Poppelwell concluded amidst loud and prolonged applause. Very Rev. Father O'Donnell then held the interest of those present with an explanation of several humorous incidents he had met with in the earlier days of the Church.

Mr. W. McGoldrick moved a hearty vote of thanks (which was carried by acclamation) to Mr. Poppelwell for the very fine address given in connection with the club.

Mr. Poppelwell, in reply, said if the address had met with the approval of those present he was more than satisfied. He stated it had been a great pleasure to deliver it and he would always be willing to do what he could for the furtherance of the Gore Catholic Club.

The chairman then congratulated Mr. Poppelwell, stating the lecture was worthy of the man and also that those of the congregation who were not present could not realise the treat they had missed.

A few songs and recitations contributed by the afore-mentioned persons brought the most pleasant and interesting evening yet held by the club to a close.

The Ideas of Sir Arthur Conan Doyle

Sir Arthur Conan Doyle may be "above the average in intelligence," as the *Times of India* assures us, but the account he has been giving that paper of his apostasy shows nevertheless a greater familiarity with the Protestant legends about the Church than with the essential doctrines of the Faith he abandoned (comments the *Bombay Examiner*). Assuredly he was never taught at Stonyhurst "that the Creator of all things was compelled to make a blood sacrifice of His own innocent Son in order to neutralise that mysterious curse"—original sin. God, Who alone is offended by sin as such, could obviously have pardoned the offence without requiring any reparation at all. In fact, He did not choose this way, and sacrifice and suffering became the conditions of Salvation—the sacrifice and suffering of Jesus Christ in the first place, and after Him to a greater or less degree of all His followers. The presence of sacrifice and of suffering in the world are plain facts enough. The Christian doctrine of the Redemption gives them meaning and dignity. Sir Arthur would deprive the world's sufferers of this consolation, but we have yet to learn what comfort he offers them in its place.

A question one would naturally like to put to one who has abandoned the Faith for another belief is, "What have you gained? What are these *great new truths* you have learned?" Invariably, the answer is either a garbled version of some truth already to be found in Christianity or it is simply a false doctrine, an error. Well, Sir Arthur gives us a brief—a very brief—summary of the "good tidings" of Spiritualism. He has learned from it that death has no terrors, that there is a life beyond the grave, that God is merciful and His reward immense—nothing very novel so far to Christian ears. But he has learned further that "God's judgments are mild"—ah yes! exactly! In other words, there is no Hell in the hereafter of Spiritualism. Here is indeed consolation—for the wicked, for us all. To invent an up-to-date, popular religion, the first rule is: do away with Hell. So far your success is assured. But unfortunately, "things are what they are, and their consequences will be what they will be." Why then should we delude ourselves?—even with the false promises of a popular novelist?

And, finally, Sir Arthur tells us that his Heaven is very like earth—if that is any comfort. But strange indeed that the creator of Sherlock Holmes should not have smelt a rat when this revelation "came through." If the life beyond as pictured by those who describe it in the spiritualistic seances is so like life on earth, is it not at least a very plausible explanation that the actual authors of these "revelations" simply do not know any other life, that they are not disembodied spirits at all. We do not question Sir Arthur's sincerity; we only think him rather too credulous. The alternative of course, is the devil, and it is true he has a taste for persons "above the average in intelligence."

Charity is the bond of brotherhood, the foundation of peace, the link and strength of unity: it is greater than both hope and faith.—St Cyprian.

The Black Friars of Ancient London

INTERESTING CITY DISCOVERY.

The recent discovery of the remains of the thirteenth century London Priory of the Dominicans or Black Friars by workmen who are excavating in the rectangle of ground surrounded by Church-entry, Carter Lane Friar Street and Ireland Yard, between Queen Victoria Street and Ludgate Hill, E.C., has excited the keenest interest among archaeologists in the Metropolis. It is believed that the find is one of the most remarkable discoveries for some time. Owing to the fact that the remains were found deep below the foundations, they are in a remarkable state of preservation. The site of the ancient Priory has been visited among others by several of the Dominican Fathers from St. Dominic's Priory, Haverstock Hill, London, N.W., the successors of the Black Friars who ministered to the Catholics of London seven hundred years ago. The remains are being translated to the Haverstock Hill Priory, where they will be re-assembled under expert direction in the gardens attached to this fine church. It is interesting to note that in the Priory Church itself there is already a relic of the ancient city priory.

In conversation with a press representative Father Dunstan Sargent, O.P., of Haverstock Hill, pointed to portions of pillars deeply embedded in rubble and flanked by large dark-colored stones which archaeologists state originally belonged to the old Wall of London. In addition to these remains, the excavators have also found a considerable number of Roman red tiles and Tudor bricks, the blood-red color of which is almost as bright as when the bricks were made.

"There is no doubt," said Father Sargent, "that, having found the Roman tiles when they were making the foundations of their Priory in 1279, the Black Friars decided to use them. There is plain evidence, too, that they used for their foundations rubble which the Romans brought to this country as ballast in their ships."

"A good deal of it has been unearthed on the site here, and it is so hard that even the pickaxes make very little impression on it."

"It is very different rubble from that used in the piers of St. Paul's. If Wren had used material like it there would have been nothing wrong with St. Paul's to-day." The Dominican Father added that the Tudor bricks were apparently the remains of buildings erected on the ruins of the old priory.

On some of the stones which have been recovered there are clearly to be seen the marks made by the chisels of the Friars of old.

Since, O my Jesus! You willed not to taste repose on earth I wish to follow your example.—St. Teresa of the Child Jesus (the Little Flower).



Kiddies laugh at
cuts and bruises
as soon as

Q.TOL

is applied.

W. Walsh

Men's Mercer & Irish Linen Warehouse, OXFORD BLDGS., STAFFORD STREET
In Quoting Our Low Prices—Quality is Never Sacrificed.

Timaru