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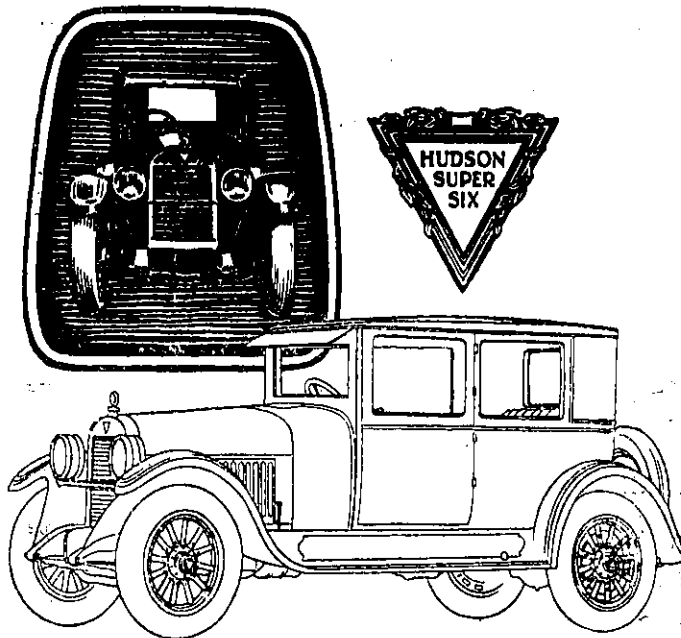
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- Dec. 20, Sun.—Fourth Sunday of Advent.  
 „ 21, Mon.—St. Thomas, Apostle.  
 „ 22, Tues.—Of the Feria.  
 „ 23, Wed.—Of the Feria.  
 „ 24, Thurs.—Vigil of the Nativity.  
 „ 25, Frid.—Feast of the Nativity. Holy day of Obligation.  
 „ 26, Sat.—St. Stephen, Proto-Martyr.

#### Feast of the Nativity of Our Lord.

To-day the Church rejoices over the birthday of her Divine Founder—the Redeemer of mankind. The time appointed for the entrance of the Son of God into the world having arrived, Mary and Joseph were led by Divine Providence into Bethlehem. Failing to obtain admittance into the inns, they were compelled to take refuge in a grotto which served as a shelter for cattle. There Our Blessed Saviour was born to a life of poverty, humiliation, and suffering. He came to redeem the world, and to draw to Himself the affections of men, and, therefore, He presented Himself in the most amiable form that can be imagined—that of an innocent, helpless babe.

#### St. Stephen, First Martyr.

St. Stephen was one of the seven who were chosen to assist the Apostles in the daily distribution of alms, and who, by the imposition of the Apostles' hands, were raised to the Order of Deacons, and qualified to discharge some of the inferior duties of the sacerdotal office. By his zealous efforts for the propagation of the Gospel he stirred up the hatred of some of the Jews, who stoned him to death. He thus had the honor of being the first among Christ's disciples to seal his faith with his blood.

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What heart hath loved thy Son, O Mother blest,

And hath not felt a tender love for thee,  
 Who brought the Saviour to humanity,  
 Who held our God a babe upon thy breast  
 In love the strongest, purest, tenderest?

What pow'r can hush the waves' wild harmony,

Restrain the sunset splendor from the sea,  
 Keep back the stars from heaven's azure crest.

And who shall part the Mother and her Son  
 In that blest union, mightiest of all?

What sweet uplifting for the souls that fall,

This mother-love and Christ-love blent in one!  
 Oh, love of Bethlehem and Calvary,  
 The joy and promise of eternity!

Man never rose to greater power and honor, never "lifted his daring to the stars" in such a sublime hope as when through Christ he turned the defeat of suffering into victory and dared to creep up to the knees of God and call Him Father. To our Brother Christ be the honor and praise!

## The Storyteller

## For the Old Land

A TALE OF FIFTY YEARS AGO.

(By CHARLES J. KICKHAM.)

### CHAPTER VI—(Continued.)

The cooper's workshop, you must know, was the favorite resort of the wise and the witty of Shannaclough, who might be seen wending their way thither of an evening to smoke their pipes and discuss political and other topics—generally in an amicable spirit; except when Tom McMahon ventured to assert certain claims of direct descent from the victor of Clontarf, which was sure to raise the anger of Stephen O'Brien to such a pitch that Davy Lacy, whose disposition was pacific, was often seen to turn from his contemplation of the poplar tree in Mr. Armstrong's garden, and quietly put the adze and all other dangerous weapons out of the reach of the disputants; and "Dicky Sheil" would sidle close to the wires of his cage, and look down in perplexity and fear. To be sure, religious discussions were not unknown at one time in Rody Flynn's workshop. But happily that time was past and gone. Poor old Hammy Cosgrove, the sexton, stoutly carried on the war, though his supporters had dropped off one by one, till he was left to fight the battle of the Church, as by law established, alone amid a host of foes—not shrinking to meet even the formidable Paddy Shannahan, who had *Ward's Cantos* and *Cobbet's History of the Reformation* at the tips of his fingers. But one day the old sexton, taking the "authorised version" from the tail pocket of his rusty black coat, was nervously opening it with a view to utterly demolishing his opponents with a text, when Paddy Shannahan, laying his finger upon the page, said in a severe tone—"Read that."

"St. Paul to the Romans." Hammy Cosgrove read, turning his eyes from the book, and fixing them in surprise upon Paddy Shannahan's face, in every lineament of which "victory" complete and decisive was as clearly legible as were the words to which his index finger continued to point.

"St. Paul to the Romans," Hammy Cosgrove repeated in a more subdued tone, still wondering what Paddy Shannahan could make of the words, but with a vague presentiment of disaster.

"St. Paul to the Romans," rejoined Paddy Shannahan, slowly and impressively. "And will you show me St. Paul to the Protestants?" And Paddy Shannahan, drawing himself up to his full height, and folding his arms across his chest, paused for a reply.

There was no reply. Hammy Cosgrove closed his Bible with trembling hands, and retreated backwards into the street. He took to his bed for a month, and was "never the same after," his wife used to say. After this, arguing religion" was a thing of the past in Shannaclough; and Paddy Shannahan, who at one time was perhaps the most important person in the parish, would have fallen into comparative obscurity, had he not become the possessor of a certain book which treated of the identity of Antichrist, the

knowledge derived from which made him, if not a more popular, certainly a more feared and revered character even than he was when the sight of his red-brown wig made scripture readers hide their diminished heads.

Yet the attendance in Rody Flynn's workshop was sure to be unusually numerous whenever Mr. Sweeny, the schoolmaster, was observed to walk straight over the bridge, without taking note of the crowd of unruly urchins in the waste space known as "Bully's Acre" (with a view to "hoistings" on the morrow), and forgetting to enquire how old Mrs. Ryan's "pains were that evening." When this happened, and Mr. Sweeny hurried on, looking straight before him, with his hands under his coat tails, which jerked up and down curiously as he descended the incline of the bridge, forgetting in his eagerness that he was going down a hill; then it was known that there was "something in the paper"—which paper the bobbing up and down of the coat tails revealed to all beholders, and forthwith there was a general movement towards Rody Flynn's. Rody's pretty daughter, Julia, hurried out from the kitchen on these occasions with a chair for the schoolmaster—a compliment paid to no other visitor except to Mr. Ambrose Armstrong—and Mr. Sweeny, in order to give the audience time to assemble, would repress his eagerness, even to the extent of taking a few whiffs from Rody Flynn's pipe, specially lit for him, before putting on his brass-rimmed spectacles and unfolding the newspaper.

Leading articles, and didactic utterances in general, were very trying to Rody Flynn, who after conscientiously listening to them from beginning to end, and allowing reasonable time for comment or criticism, would tell the reader to "come to the news of the week." And Rody's round face was not the only face that brightened with awakened interest and relaxation, from strained mental effort, when Mr. Sweeny did come to the "news of the week," in which there was always sure to be an item that reminded Rody Flynn of something he had seen "in the Queen's County." Indeed the experience in the Queen's County was looked upon quite as much as a matter of course after the "news of the week," as was Mr. Sweeny's taking off his brass-rimmed spectacles, and wiping his eyes with his blue pocket-handkerchief. But we have not yet told the story about Councillor Doheny's speech. It was when the Old and Young Ireland controversy was at its highest and angriest. Mr. Sweeny had just commenced the reading of a speech, when Davy Lacy was interrupted in his contemplation of the top of the poplar tree—only about the size of his hand of which had at that time appeared above the tiles, and that "lad of his" still got over the threshold on all-fours—by the half-door being rudely

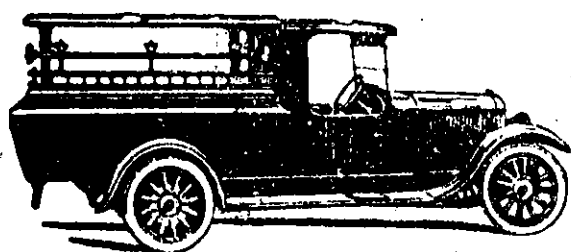
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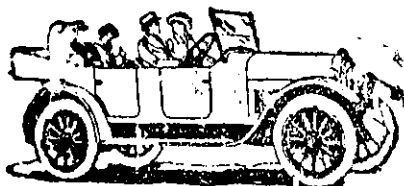
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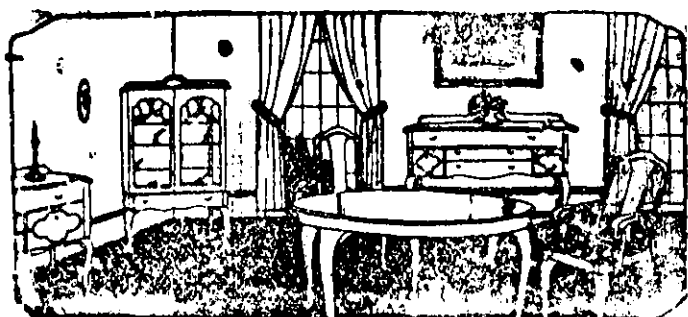
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pushed in. It was the ultra O'Connellite, John Nowlan, who, as became a "Repeal Warden" and an apostle of "moral force," was aggressive, and scowled, as he pushed his way in, at Mick Conway, the slater, who was an open supporter of the "advanced" party. Mr. Sweeny went on reading the speech as if nothing had happened, and John Nowlan was soon caught and carried away by the vigor and beauty of its eloquence.

"Who made that speech?" John Nowlan asked when Mr. Sweeny had come to "loud and long-continued applause," and laid the newspaper upon his knees, glancing upwards over the rims of his spectacles at Dicky Sheil, who seemed to have waited for the right moment to pour out a little cataract of ear-piercing melody.

"Who made that speech?" the Repeal Warden repeated.

"Counsellor Doo-hee-ny," Mick Conway answered, winking at the schoolmaster, who replied with another wink, and turned his attention again to Dicky Sheil, who had his ear cocked to catch any note of despair that Terry Hanrahan's thrush or Tom Doherty's blackbird might dare to send back to his challenge.

"Counsellor Doo-hee-ny," mused John Nowlan. "Who is Counsellor Dee-hee-ny? I never heard of Counsellor Doo-hee-ny. Read that speech again."

Mr. Sweeny complied.

"That's the best speech I ever heard," exclaimed John Nowlan the Repeal Warden. "But how is it I never heard of this Counsellor Doo-hee-ny before? Read that passage again, where he speaks of 'the ruined homesteads of Tipperary.'"

Mr. Sweeny read the passage.

"O'Connell never made such a speech," exclaimed the Repeal Warden. "But who is this Counsellor Doo-hee-ny? Whoever he is he is the greatest orator in Ireland."

Mr. Sweeny raised the newspaper to his nose, and laughed behind it, while Roddy Flynn had to lay down the razor with which he was shaving one of the neighbors, and hold his sides.

"Who can this Doo-hee-ny be?" muttered the Repeal Warden, unconscious of their mirth, and not even observing that David Lacy had turned round and fixed a glance of intensely sorrowful and wounding reproach upon him.

"Don't you know your old friend Counsellor Dogh-eny?" Mick Conway, the Young Irelander asked.

"Curse him, he never made a speech!" shouted John Nowlan savagely, pulling open the door and upsetting Davy Lacy's son and heir upon the pavement, and viciously kicking Roddy Flynn's dog, Tip, whose very placidity as he sat dozingly watching a cluster of busy gnats that whirled and danced not many inches above his nose, seemed to aggravate the anger of the exasperated Repeal Warden, who for eighteen months afterwards was never seen to cross Roddy Flynn's threshold. But John Nowlan soon after got his anger converted into a pike-head, and did other inconsistent things, for which he was "in the black books" with Father Feehan till the day of his death.

But these things happened several years

before this breezy morning in May, when Roddy Flynn pronounced Mr Robert O'Keeffe, as he rode by upon his handsome bay horse, the "purtiest" man he ever "seen," with the inevitable exception of the one "gentleman" in the Queen's County, and Mr. O'Keeffe, as he stroked his horse's neck with his gloved hand, did not fail to observe that the little white curtain of the window next the workshop was drawn aside, and that Julia Flynn's violet eyes peeped at him from behind the great scarlet geranium—a slip from the magnificent one in the glass porch of Rockview House, presented to Julia by her friend, Miss Alice Cormack. When the handsome horseman had passed, Julia ran out to the workshop, and, standing at the door, gazed after him with her soft eyes—so different from her father's small round black ones—and said in a pensive sort of way, as if she could envy the winner of such a prize—

"Well, they'll be the handsomest couple in all Ireland, if there was fifty Queen's Counties in it."

Mr. O'Keeffe reined in his horse at the steps of the priest's hall door and dismounted. This seemed to surprise the bailiff, who gave over admiring his stout little calves, comfortably encased in ribbed woollen stockings, and raised himself upon his elbow to listen.

"I thought he'd ride to the stable," he muttered, in a purring whisper, "and that I could slip away without being seen."

"Take him to the forge," he heard Mr. O'Keeffe say, "and get this shoe fastened. Don't be long, Joe, as I have no time to lose."

"All right, sir," the priest's boy, Joe Cooney, replied. "I'll just run to the coach-house for the harness winkers, as I want to get a stitch in it."

"I'm afraid," mused Mr. Sammy Sloane, "they might get up a row at the forge, and I always like to do things quiet. I'll run off, and maybe I could get Joe to come into Nick Martin's and have a tumbler of porter, and I might be able to give him the slip."

Sammy Sloane trotted across the enclosure, which we have described as half field and half shrubbery, till he came to the avenue gate, when he paused suddenly, with the forefinger of his left hand laid along the side of his nose.

"There's no harm in trying it," said he in his purring whisper, with a twinkle in his greenish-grey eye. He took the padlock from the bar, and turning the hasp, locked the gate in the usual way, and put the key into his waistcoat pocket. He had only time to get over the stile, and stoop down near the wall outside, under pretence of tying the string of his boot, when Joe Cooney came down the avenue leading Mr. O'Keeffe's horse, and whistling "The Unfortunate Rake," to the concluding bars of which melody—suddenly changing the whistle to a song—he sang, in a not unmusical voice, and with a suggestive tenderness of look and intonation of the words—

"Arise, bonnie lassie, we'll bundle and go."

"Who the devil locked the gate?" Joe exclaimed, giving a pull to the lock. "I sup-

pose it must be Mrs. Slattery to vex Father Clancy. 'Tis surprising what plans women have when they want to vex a man. None of us could stand her if we didn't praise her. She'd stand on her head for you if you praised her. But Father Clancy never praises any wan. I must tell her that he said she was the best woman in Ireland—or some other lie—or she'll set the poor man out of his senses." And Joe Cooney hung the rein on the gate, and hurried back to get the key from the housekeeper, and pay her compliments, we are sorry to say, equally extravagant and insincere.

(To be continued.)

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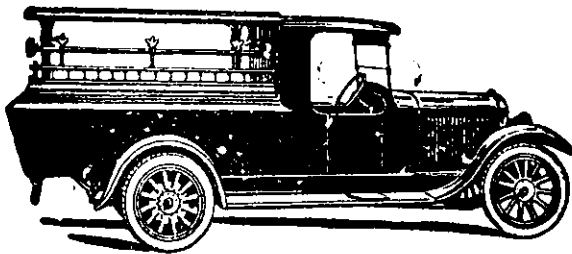
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From *The Confiscations of Ulster.*

(By Thomas Macnevin.)

If we were to judge by the modern historians, the Irish people at the accession of James—nay, some have said from the earliest periods—were buried in the most profound barbarism, even though from the fifth century they had enjoyed the light of Christianity, and though the priests and missionaries of the country had preserved, through mediæval gloom, both Faith and learning, and propagated them through the world. In the tenth century, ere the history of England had well begun, and when the greatest part of Europe was involved in darkness, a steady light of piety and learning continued to shine in this island, and shed its rays over the neighboring countries. In the schools of the continent the Irish scholars continued "to retain their former superiority, and amongst the dwarf intellects of that time towered as giants." In France and Germany the monasteries of the Irish, the only retirements for piety and learning in an ungodly age, were flourishing, and the fame of Irish scholars was joyfully recognised. Irish monks founded a school at Glastonbury, England, where St. Dunstan imbibed under their teaching "the very marrow of Scriptural learning." There that distinguished ornament of the English Church was learnedly accomplished, according to the acquisitions of the time, in astronomy, arithmetic, and geometry; and there too he cultivated that sweet taste for music in which he indulged through all his life.

And so did piety and learning continue to flourish in Ireland, until by the constant intercourse, both peaceable and warlike, with the Danes, and by their employment as mercenaries of those barbarians in local feuds, the Irish had become familiar with rapine and all turbulent crimes, and a national degeneracy had been thereby produced, which continued increasing up to the time of the English invasion. Then it may, without disparagement to our country, be admitted that the Irish were matched against a people possessing at that time superior civilisation, greater refinement, and a more compact and better system of government. A nation governed by innumerable princes and chiefs, was to meet in battle, and struggle with, in policy, a country having but one centre of power, one head, one recognised source of government. It is no shame that with such unequal odds they were worsted in the long contest of ages, and it is a matter of national pride that so noble and unceasing a resistance could have been made with such discordant materials.

But much as Ireland had degenerated since the English invasion, she still enjoyed at the accession of James a great degree of civilisation, when compared with other countries at the same period. Under the rule of her native chieftains religion had been protected, and the country was covered with the noblest architectural monuments of princely piety, of many of which, subsequently, she

was stripped by the sacrilegious fury of the English. Laws had been propounded with solemn sanctions—laws repugnant to later notions and to the refinement of modern ages, but suited to the wants, the genius, and the feelings of the people. Amongst the chieftains had been men, and still were men, of high accomplishment, courtesy, and valor. The Scotie chronicle of Fordun supplies us with a letter written in the reign of Edward the Third, by O'Neill, King of Ulster, and, as he proudly says, "rightful heir to the monarchy of all Ireland," and addressed to the Pope John the Twenty-second, and a more impressive and eloquent document will scarcely be found in the pages of history, indicating a degree of high refined feeling that could not be surpassed, if it could be equalled, in the Court of Edward. It is a history of English rule in Ireland from the beginning, told with grave and earnest simplicity, but in language the most eloquent and graceful. There is little evidence in it of that perennial barbarism which Hume attributes to the chiefs and people of ancient Ireland.

The deterioration which took place has been attributed to many causes; to the Danish invasions, to the Brehon laws—yet in days of acknowledged splendor and civilisation these Brehon laws formed the national code; but, however that degeneracy was produced, it was signally accelerated by the arrival of the Anglo-Normans. They came "like ravening wolves, and more cunning than foxes"; they drove the inhabitants from their houses and their lands, "to seek shelter like wild beasts in woods, marshes, and caves; they sought out the miserable natives even in those dreary abodes"; they seized on the noble endowments of the Church, and destroyed the buildings devoted to piety and education. O'Neill pathetically laments that by the intercourse of the Irish with the English his countrymen had lost the fine features of the national character, "for, instead of being like our ancestors, simple and candid, we have become as artful and designing as themselves."

Moryson, in writing the time of Elizabeth, says that an Irish chieftain sat round the fire with his family in a state of nakedness. But, not to dwell upon the requisitions of a climate not tropical, this will appear a mere gratuitous misrepresentation, when we consider that sumptuary laws to prevent extravagance in dress were very frequent from an early period in Ireland, and that even English writers have minutely described the gorgeous garments of the chiefs and clansmen—the ornamented vest, the trowse, the flowing mantle, the vast sleeves of finest linen dyed in saffron—and that the ornaments of the women were of gold, and are duly recorded in bardic rhymes and soberer annals. A people so well supplied with, and so fond of using, a costly wardrobe, would scarcely

be reduced to a barbarous nakedness even in the recesses of their dwellings.

It must be confessed, however, that the residences of the Irish, contrasting strangely with the splendor of their ecclesiastical architecture, were in most instances mean and temporary, and suited only for a loose pastoral people. They were slight, and composed of hurdles. But this is not to be taken to support the charges of barbarism made against the nation, which are completely belied by the course of education in the management of cattle, in husbandry, in navigation, and in letters, which was administered to their youth, the early commercial dealings with foreign nations, and the long possession of letters. But the social habits in almost every country in Europe were of a low nature, and their standard of social comfort was mean. Great contrasts—noble castles, splendid edifices of piety, looking down upon mean structures of hurdles—were not unusual in England at the time of the first Anglo-Norman monarchs.

Hume sums up the character of the Anglo-Saxon race—and doubtless they were at the time of Henry the Second not much ameliorated by the Norman invasion—in this manner: "They were in general a rude, uncultivated people, ignorant of letters, unskilled in the mechanic arts, untamed to submission under law and government, addicted to intemperance, riot, and disorder. Their best quality was their military courage, which yet was not supported by discipline or conduct. Their want of fidelity to the prince, or any trust reposed in them, appears strongly in the history of their later period. Even the Norman historians, notwithstanding the low state of arts in their own country, speak of them as barbarians when they speak of the invasion made upon them by the Duke of Normandy. The conquest put the people in the way of receiving slowly from abroad the rudiments of science and cultivation, and of correcting their rough and licentious manners." The Normans brought with them their habits and their tastes, and some refinement—which was, as Hume says, slowly imparted to the Saxons; and the composite nation, when its adventurers first invaded the shores of Ireland, had achieved a certain degree of civilisation. Settled there, however, they made no exertion to extend this to the natives; they acted merely as needy adventurers, seeking to make easy fortunes, and reckless of the ruin they wrought in the pursuit of wealth and power.

In every other recorded case the disasters of conquest have been followed by social amelioration to the conquered people. But the Anglo-Norman invasion was an unrelieved and unatoned-for calamity to the Irish people; the conquest up to the reign of James never having been completed, the policy of division, and the practices of petty and incessant warfare, were adopted from the first. Whatever superior civilisation was enjoyed by the invader was never imparted to the invaded people; he gave nothing but his vices to his new country. Entrenched within the stunted boundaries of the Pale, his only security was in the weakness of the "enemy"; and this was effectually secured by the divisions which the institutions of tanistry and chieftainship enabled him to

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create amongst their numerous kings and princes. The social amelioration of the Irish nation was never thought of by the English adventurers; the country was looked upon merely as so many estates, and the people as so many enemies. The legislation of the conqueror, the most remarkably cruel, ignorant, and selfish of any of which there is a remaining record, was carefully framed to obstruct the improvement of the nation. Statutes were passed to prevent intermarriages, and all those other social connections which the humanity of Irish customs taught, and which would have gradually led to a perfect union of the two nations. Laws were made preventing the exercise of any of the arts and pursuits of peace. It was impossible for the Irish either to improve their own institutions, or, assuming them to be superior, to adopt those of the Anglo-Nor-

mans. Their expulsion and extermination continued to be for centuries the objects of Government, which it sought to effect by remorseless cruelty, and by a policy even more cruel and relentless. The wars of the Pale—the Statute of Kilkenny—the Plantations of Munster and Ulster, were the varying indications of that settled policy. The resistance of the Irish was noble and continuous, but it was without plan, without unity, without any principle of concert, and it finally yielded to the warlike and politic genius of Lord Mountjoy. The submission of Hugh and Roderick removed the last obstacle to English dominion; and if the English did not succeed in the total annihilation of the natives, it was not that they had changed their policy, but that it had become impossible.

boy—just his bills paid, his wants supplied; no tuck boxes, no one to be pleased when he did well in his examinations; no holidays except those spent in the charge of masters.

Sometimes he would come back and wander about the churchyard; the broken grave was covered in ivy now; over his mother's grave was a shining white angel. He hated it; he knew that his mother would not have liked it; but there was a little place where he could plant lilies of the valley, her favorite fragrant flower. Sometimes to walk beneath the limes was a comfort, for he seemed, for an instant, to be a little boy again, carrying sheaves of white stock and scarlet gladioli; but he could never climb the tree.

Many years passed, morbid, tragic years, haunted by that spectre of death always stalking humanity; he lived in a grave of his own making; his mother's sweet faith never spoke to him; she had seen only the empty tomb, and those in shining raiment sitting within when lovers brought the useless sweet spices to lay in the grave. He thought of death and corruption; and why labor for death to overtake one's speeding hands and feet?

At last his father died, and he, shivering with apprehension, came to the village one evening for the funeral next day. Just the same, that village; the same shouts from the green as the lads played the same croon of doves in the rectory garden, the same fairy flight of little airships as the seed pods of the limes fell in the church avenue. His father's body was being brought from miles away and would not arrive till to-morrow. Drawn irresistibly, he went to his mother's grave.

The white angel had gone and was leaning against the church wall forlornly. The old, old sexton had been at work under the beech tree, and was sitting now eating bread and cheese and drinking beer from a bottle, with his back against the wall, looking out over the green where the lads played. He did not see the lonely man who crept silently towards the beech tree, walking carefully so as not to tread on graves. He did not see him reach the side of an open grave, where the rich dark loam was piled and boards laid to tread upon. For minutes that seemed hours the man hung back, afraid; at last, drawn by some morbid fascination, he reached the side of the great dark hole and looked down, shivering. If only he could feel the touch of his mother's hand, guiding, so safe, so secure! If only he could hear that guiding voice of hers, so gentle, so wise. And all that was left was this dark hole. Kneeling down, while the soft soil sunk a little beneath his weight, he gazed in and stared and stared.

In the dark was a glimmer of light as something bright focussed the sunshine—the name-plate on his mother's coffin! Bright and shining; the old sexton had swept it clean. He was able to read it: "R—B—M— May 3rd, 1867—June 10th, 1900." Twenty-five years! A lifetime! Then, as his eyes became accustomed to the darkness, he saw strange shapes in the grave—great twining roots and tendrils wrapped right round the coffin. He became aware of the old sexton behind him.

## A Complete Story

### TREE OF RESURRECTION

#### THE STORY OF A MOTHER AND SON.

(By LEONORA EXLES, in *T.P.'s and Cassell's Weekly*.)

All his life he had been frightened of death; in the churchyard, when he went clinging tightly to his mother's hand on Saturday afternoons with great armfuls of white flowers for the altar, he used to see the old, old graves. Like great stone boxes, they were covered with moss. One of them was actually broken across the top by the strength of the ivy that had burst out of the ground underneath it, after travelling in the darkness for yards, away from its parent stem. That broken grave terrified him.

"I'm frightened that you'll die and be put in a big box, mummy," he used to say; and then his mother would talk to him of the mystery of the resurrection. "Very early in the morning they came to the grave to bring flowers and spices, and they found the grave empty. Their Lord had risen, darling, and because He rose from the grave, everyone else will some day."

"But these poor people can't see the sunshine!" the little boy would protest, and read on the stones "In affectionate remembrance of Mary Barnes, who entered into rest January 3, 1854," and think of Mary Barnes there, hidden under the heavy stone boxes. Then his mother would take him into the fields and make cowslip balls, and they would listen to the village lads playing on the green, shouting and bawling just as though death never crept up to the edge of life at all. And sometimes, when he talked of the poor dead people, his mother would hold his hand very tightly, and they would walk together underneath the great lime trees thatavenued the church path; and the sweetness of the limes, and the fairy-like spin of their little winged seed pods would make him laugh sometimes.

The best thing of all was when they went into the church field, and he climbed the great beech tree. He loved that beech tree—an old, old great-grandfather of a tree, so old and so sturdy that it had pushed down the churchyard wall with its great trunk,

and formed part of the wall itself. There, on the smooth bark was his mother's initial cut—"R. B." "But it isn't B now, mummy. 'It's M,'" he would say, looking with something like awe at the work her mischievous childish fingers had done. And one day, after the B she cut M, and then his initials—R. M.

"I used to climb this tree when I was a little girl," she would say, with a dreamy look in her soft eyes. "Sometimes I used to hide in it, like King Charles hid in the oak tree. I made myself a little house up there. I was always a shy, lonely little thing, Robbie. You take after me. . . . When visitors came I used to climb the tree and hide. I took some boards up and made a little platform. I wonder if it's there now!"

She couldn't climb up herself, in her long, Victorian skirts, so Robbie reached up with her help to the lower branches, and presently he was hidden in the sheen of the fluttering leaves.

"Yes, yes! Mummy, it's there! Your little house!"

From that day he made his mother's cubby house his own. "I can hear you talking to me when I'm up there, mummy! I can hear you saying poetry." That was because one day, she had told him she had learnt "A dear little girl sat under a tree" while she was sitting in her little house one day.

A sad life they had, mother and son; they made each other's horizon, each other's refuge, and each other's life. So that, when she died it seemed as though his life had ceased, his horizon become clouded. She was buried under the churchyard wall in a new grave, and the little boy, not more than half alive, was sent away to school while his father, after a very little while, married again a woman much more suited to him than the fragrant poem of a woman who had been Robbie's mother. No letters for the little

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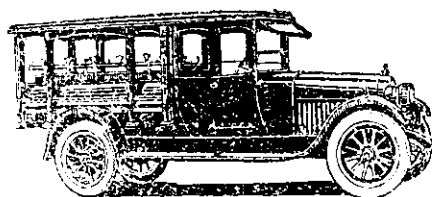
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"This is my mother's grave," he said simply.

"Your mother, sir? Oh, yes. I remember burying her. I remember her when she was a merry little maid in a white pinafore. She used to make daisy chains and put them in the graves for the poor dead people, she said, while I was digging. She made a great friend of me—I was only a young fellow at the time. She always used to say she wanted to be buried under this beech tree. 'Then I shall come up and sit among the leaves, in the lovely sunshine. And all the birds will be beside me, just like the doves from the rectory come when I hold out corn in my hands for them.' A nice little maid she was, sir."

"Look at the roots!" said the man in a whisper. "Wrapped right round the coffin."

"Yes, sir. They always do that here. These great old trees—I never cut them if I can help it when I dig a new grave. Seems to me, sometimes, as if they're a ladder."

The old sexton took off his two earthy boots, put on others, and hobbled towards the church, and still the man stood there. At last the twitter of birds made him look up into the great dome of greenery above him.

"Mother's little house! I wonder if it's still there?" he thought, and, leaving the dark hole and the disturbed earth, climbed the tree, not so easily now, for his limbs had set and stiffened. He was growing older.

Yes, it was still there; the boards were rotting and had grown right into the wood of the ever-growing tree. He sat down in a fork of the branches and closed his eyes. A church bell stopped, the flutter of leaves whispered to him, and the distant shout of playing children. Peace was stealing about him, quietness wrapping him round.

"Oh, mother! If only you hadn't died I shouldn't have made such a mess of things!" he whispered, and as he leaned, the hard branches of the tree became soft and peaceable as her breast when he was a little boy. "I've thought of you dead all these years . . ."

The still, small voice ceased to flutter, became articulate.

"And they found the stone rolled away from the mouth of the sepulchre. And they entered in and found not the body of the Lord. And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining raiment and said unto them, 'Why seek ye the living among the dead? He is not here but is risen. . .'"

The leaves whispered and fluttered; presently he fell asleep, comforted. Later, when the moon came up and cast long, inky shadows about the churchyard, he came down from the tree. But he did not look again into the empty grave. He went out into the land of the living, the land of sun and moon and flowers and tears and laughter, and thought no more of death as an enemy dogging him.

It is great folly not to part with your own faults, which is possible, but to try instead to escape other people's faults which is impossible. Marcus Aurelius.

## THE LILY OF THE MOHAWKS

(By MARY C. MAGNELL, in America.)

The beatification of Father Isaac Jogues and his associates in the Society of Jesus, who won their crown of martyrdom at the hands of the Mohawk Indians during the colonial period of American history, was a comparatively recent occurrence in Rome, and an auspicious occasion of the Holy Year. Two and three-quarter centuries have elapsed since these men sacrificed their lives in bringing Christianity to the original Americans.

And now the Holy Father has authorised the institution of a process through which canonisation may be declared for the first truly American saint, Catherine Tekakwitha, a North American Indian maid. Rome will pursue with its accustomed care its investigation of the life of the Lily of the Mohawks. The original action initiating steps for the ultimate canonisation of Catherine was solicited by the Fathers of the Church in America, meeting in the Third Plenary Council at Baltimore.

Pope Pius X recently designated Rev. Aurelian Fajella, S.J., to institute the process looking to the beatification of Catherine Tekakwitha. Although in this instance about 250 years have passed, documentary evidences of the saintliness of the Indian maiden will be sought. These will embody records of miraculous power attributed to her.

Catherine Tekakwitha is even now the subject of veneration in places far distant from the diocese of Quebec where she lived and died. Her intercession has been effective to a most startling degree.

Catherine received Baptism at the hands of Father Jean de Lamberville, and her earlier desire to be received into the Catholic Faith came by natural inheritance from her mother, a convert to Christianity, it may possibly be, through Father Jogues.

Bishop Laval called her the Genevieve of New France and recorded that "the French who are in the colonies, as well as the Indians, hold her in singular veneration. They come from a great distance to pray at the tomb, and many, by her intercession, have been immediately cured of their maladies and have received from Heaven other extraordinary favors." The testimony is not that of hearsay or tradition, but, as the biographer wrote, "is nothing that I have not myself seen during the time she was under my care, or which I have not learned of the missionary who conferred on her the rite of Holy Baptism."

Catherine was born at Gandaougue, a settlement in the lower Iroquois country, in 1656. Her father was an Iroquois of the Turtle clan; her mother an Algonquin who had been baptised a Catholic at Three Rivers. Smallpox carried off the parents and a brother, leaving Catherine orphaned at the age of four to be cared for by an uncle, a powerful native of his village, and aunts. The dreadful disease which had robbed Catherine of parents left another mark on her, a weakness of eyesight which she accepted as a means of preserving her innocence of life

as she grew to girlhood in scenes of corruption common among the Iroquois.

Then came the missionaries. The Iroquois, fearing the power of the French army, agreed to a treaty of peace. The missionaries by chance were granted shelter under the roof where Catherine lived, and she, as it were, became their handmaid. The modesty with which she performed these services touched the priest guests.

When Catherine became of marriageable age her guardians announced that they would find her a husband. Suggestions of this nature were rejected by Catherine, but that only strengthened them in their decision that she should wed. A husband was agreed on, the match arranged, and the time appointed for the simple native ceremony. But they reckoned without Catherine.

The prospective groom came to Catherine's wigwam on marriage bent one evening, and seated himself beside her, according to the custom, an action which, to the Indians, was sufficient to give her a husband, being the equivalent of a ceremony. The action was met by Catherine's immediate abandonment of the wigwam, nor would she re-enter while he remained. Her indignation only served to make her relatives angry and more determined that she should wed. They resorted to strategy for the accomplishment of their purpose, but this, like their previous blandishments, was unavailing. Not even the fact that Catherine was subjected to what equalled slavery caused her to waver. She persevered in her purpose, preserving the equanimity of mind and natural sweetness of disposition, remarked by the earlier missionary visitors to the Indian village.

Then came Father Jean de Lamberville to prosecute his missionary efforts in the village. Catherine heard the missionary's message and lingered over his words. Seizing her opportunity she unburdened herself to him, disclosing the bitter opposition of her guardians to Christians, and her own courage and convictions. Impressed by Catherine's goodness, simplicity, and candor, Father de Lamberville believed she would some day make great progress in virtue. He devoted the entire winter to her instruction in the Catholic Faith and to investigation of this most unusual Indian girl. Despite common practice among the Indians to slander, Father de Lamberville heard only the highest praises of good qualities in Catherine, and so on Easter, 1676, she was baptised a Catholic. She was twenty years old.

Catherine's adoption of Christianity made her an object of derision among the Indians and her most unusual fervor ultimately caused annoyance from her guardians. On one occasion a hunter came into her wigwam while she was engaged in prayer, and with upraised tomahawk threatened her life. Catherine's action was merely a bowing of her head in submission, as if inviting him to strike his blow. This action caused the hunter to retire in confusion.

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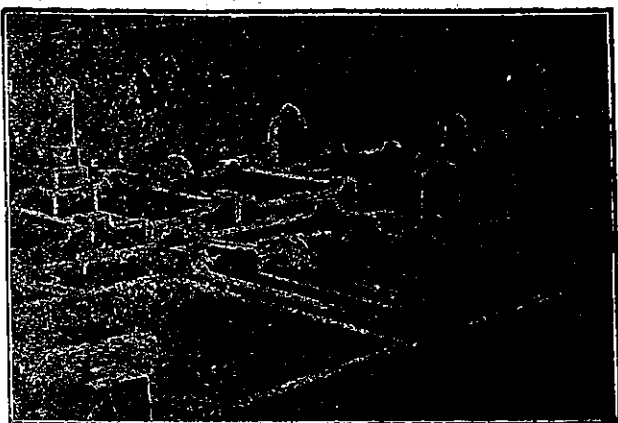
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prairies of the Madeleine, the Indian converts had gathered themselves into a sizeable village, living happily in the exercise of their religious practices. Catherine hoped to go there to live, but repressed this desire because of the grief it would cause her uncle to see his village further depopulated. Already many had gone to St. Francis, because of the activity of the zealous neophytes who knew the sweetness of life there. An adopted sister who was married urged Catherine to join the community but it was more than a year before she could escape the bondage in which she was held. Catherine's brother-in-law came to the village and made plans to aid the escape, which, when undertaken, was followed with pursuit and ultimately marvellous escape. Her new life in the village, now Caughnawauqua, was an inspiration for all.

When the season of the hunt returned, Catherine was urged by her confessor to go along in order that she might regain the strength lost through rigorous penances, but she would not. "It is true, father, that my body is served most luxuriously in the forests, but my soul languishes there and is not able to satisfy its hunger. On the contrary, in the village the body suffers. I am content that it should be so, but the soul finds its delight in being near to Jesus Christ. I will willingly endure hunger and suffering, provided that my soul may have its ordinary nourishment." Catherine accordingly remained in the village, subsisting only on corn and offering the sacrifice as self-mortification.

Up to now Catherine had never seen a nun, and visiting Montreal for the first time, met Sisters engaged in missionary work. Returning to her confessor she besought of him the right to consecrate herself to God by a vow of perpetual chastity. Well remembering Catherine's vow of virginity the Father required further proof of her holy purpose and became convinced that the spirit of God was acting within her. This established, Catherine selected the Feast of the Annunciation for the making of her vows, and although lacking in the full requirements of canon law, this might be regarded as the founding of the first Sisterhood in America.

And now, added austerities undermined Catherine's health, but she persisted. Her example at Communion was an inspiration to all who observed her. She branded her feet, enslaving herself to the Lord, just as the tribesmen branded the feet of their captives as a means of identification. In imitation of St. Aloysius, she made her bed for three nights in succession on a pallet of thorns. It was only when her confessor remonstrated and commanded her to stop that she desisted from these terrible austerities.

Eternity began to dawn for Catherine, and realising this, she increased her prayers and devotion. On Tuesday of Holy Week she received Communion and on Wednesday the Sacrament of Extreme Unction, with resignation to the will of God. With the names of Jesus and Mary on her lips, after a half-hour of agony, she peacefully expired, as if falling into a sweet sleep. This was in 1680. Onlookers were amazed at the change in

expression coming over the lifeless face. A beam of the glory that she had gone to possess, was reflected in her body. Frenchmen passing by, saw the remains stretched out and remarked how calmly she slept, but later learning that she was dead, returned and knelt at her feet and besought her intercession. To further attest their public veneration they assisted in the making of a coffin for her body.

God did not delay to honor the memory of this virtuous girl by an infinite number of miraculous cures which took place after her death and which continue to take place daily through her intercession," wrote her biographer, adding: "This is a fact well known, not only to the Indians, but also to the French at Quebec and Montreal, who often make pilgrimages to the tomb to fulfil their vows, or to return thanks for favors which she obtained for them in heaven."

Those who long since held Catherine as worthy of the designation, Saint, have passed away, and another group of churchmen will now review her life and decide whether she suffered to a heroic degree. They will examine her virtues and determine if she is worthy of a place in the communion of saints. The "devil's advocate" will scrutinise the evidence of her sanctity and the cures attributed to her. The process of canonisation goes on with great precaution and it may even now be years before Catherine, the Lily of the Mohawks, will be enrolled among the elect as St. Catherine Tekakwitha.

## BOOK NOTICES

*Masterpieces of Wit and Humor.* Six volumes. Price 27/6 post free. (From Johnston Sons & Co., Box 60, Dunedin).

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*The Falstaff Plays of William Shakespeare,* edited by William Donovan. Price 12/6. Angus and Robertson, Sydney.

Mr. Donovan is a Shaksperian scholar of repute whose work has had gracious recognition from leading critics before now. His two volumes containing historical plays by Shakspeare and his famous contemporaries were welcomed by the leading British reviewers with unanimous praise. He has now collected and edited in one volume the four plays in which we meet Falstaff:—*The Merry Wives of Windsor*; *King Henry IV, Part I*; *King Henry IV, Part II*; and *King Henry V*. He has made some emendations and restora-

tions in the text, suggested by his studies of the oldest editions of the poet's works. The four great dramatic pieces are combined in a single volume of two hundred and fifty pages, beautifully printed on excellent paper and well bound in red cloth. There are several full-page illustrations which illustrate the plays. The idea of grouping the plays in this way, according to their natural connection is a very good one, and ought to find favor with lovers of the immortal poet.

*Defenders of the Ford,* by Mrs. Concannon. Tablet Office.

Readers who know Mrs. Concannon from her earlier works: *St. Columbanus*, *Women of 'Ninety-Eight*, and *Daughters of Banba*, will welcome this volume which gives us beautiful and vivid pictures of the boy heroes of Ireland. Her knowledge of Irish History is deep and she has the true Celtic magic in her pen, so that whatever she touches, at least in her own province of learning, she not only adorns but quickens. An excellent Christmas book for any boy or girl is this.

*The Irish Monthly.* Price 8/- yearly. Per Linehan, Melbourne.

As usual this fine old Irish periodical contains a number of interesting articles on more or less important topics. Father Corcoran writes on the Catholic tradition of free education. There is a sympathetic memorial poem on George Sigerson by Agnes O'Farrelly.

*Eastward Ho!* Stories of Young Crusaders, by Miriam Agatha. From St. Columban's, Essendon, Victoria.

Here is a handsome volume of delightful stories by a well-known Catholic writer. They have appeared already in the *Far East*; and it is good that they have now been collected and published in book form. Wholesome and entertaining reading of this kind is a commodity of which we can hardly have too much. These stories are Catholic in tone, and they are edifying as well as exhilarating reading. The volume is beautifully illustrated, and it is a credit to the *Advocate Press*, the imprint of which, we notice, it bears. It contains ten short stories and one long one—which is not long enough. The price is not indicated.

*Truly a Lover,* by Rev. J. Carr, C.S.S.R., Galong, N.S.W. Dwyer, Sydney.—3/6.

One of her companions, a sister in the same community, once said of St. Teresa, or "The Little Flower," "I know not what will be told of her after her death: she seems to have done nothing at all!" Yet, this young saint, whose life was thus summed up by one who saw her every day, has inspired the whole Catholic world with admiration and wonder. Not only children, and young girls, but even old people are taken with the spirit of devotion to her, and her clients are countless in every clime.

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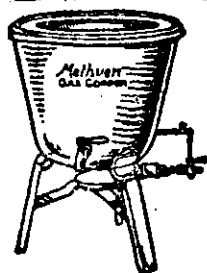
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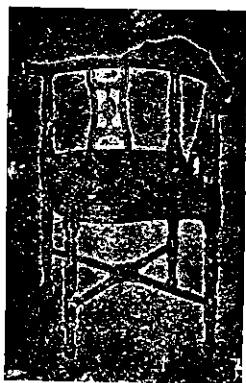
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Sometimes we say that this young French girl got to heaven very easily, sheltered in as she was by her convent cloister. But the heights of love to which she attained were not easy, and it was they that made her a saint. Read this charming study quietly and you will understand "The Little Flower" better than ever.

### ANSWERS TO CORRESPONDENTS

**SACERDOS.**—(1) A person is not bound to use a privilege unless, *per accidens*, for some extrinsic reason. For instance, he might be bound by charity or for the sake of the common good.

(2) An act of Faith is necessary for all who have come to the use of reason. For all such the minimum is belief in God, our Creator and Remunerator. It is probable also that belief in the mysteries of the Trinity and the Incarnation is necessary.

(3) A person who is ignorant of these truths which are necessary to be believed, *necessitate medii*, cannot be absolved either lawfully or validly. A person ignorant of the Mysteries of the Trinity and Incarnation may not be absolved lawfully except in case of necessity.

**READER.**—It is not a sacrilege to use for profane purposes holy water or blessed candles. A sacrilege is the abuse of a sacred thing, but *sacred* must be taken in a restricted sense, as defining something dedicated to divine worship by public ceremony, or by divine or ecclesiastical institution, or by the authority of the Church. A simple blessing does not make a thing sacred in this sense.

**H.C.**—Vain observation is a form of superstition. It consists in using means, which have no proportion with the effect intended, to obtain certain effects. It is very common. Some of its forms are: wearing charms to avoid diseases or to bring luck; refusing to sit at table with twelve others; having recourse to spells and superstitious forms of prayer to obtain cures of animals or to stop bleeding. Superstition of this kind may very easily creep into devotions, e.g. carrying certain prayers to St. Brigit and attributing to the custom infallible results; also to attach too much importance and to expect certain results from the number of prayers said, or from the time when they are said.

**INQUIRER.**—The Statute of Limitations does not extinguish the obligation in conscience to pay a debt. It is a legal device which has its uses. The old theory about usury does not apply strictly in modern times. Hence it is lawful to seek a reasonable interest on money lent, because money is now productive itself.

**CELT.**—There might be several answers to your question. America is probably the most Catholic country in the world if we take the total number of Catholics there, north and south. For one State, Italy has the largest Catholic population. But if you want to know what people are the most Catholic we should say the Irish, for in Ireland it is rare that a Catholic misses Mass or fails to go to the Sacraments.

### Statistics that Every Catholic Should Study

FROM THE ANNUAL REPORT OF THE WELLINGTON CATHOLIC EDUCATION BOARD.

Catholics should know what the State system of education in New Zealand costs, and the quota they are contributing towards its upkeep.

It is true that the payment is not made direct and, consequently, some people are inclined to overlook the fact that they are supporting the State system. Through taxation on the necessities of life, each man, woman, and child in the Dominion is contributing the sum of £2 12s 9d per annum. In addition to this, Catholics are supporting, at considerable sacrifice and cost, their own system of education, because they cannot conscientiously avail themselves of the Godless system which they are unjustly compelled to support financially.

The following figures are extracted from the annual report of the Government Education Department (E. 1) presented to Parliament during the past Session. As primary education is the present concern of this board, we will quote figures referring to State primary education. The cost of educating a child in the State primary schools works out at £11 8s per pupil per annum. This is ascertained by dividing the number of children, 213,290, attending the State primary schools into the amount expended, £2,432,880.

The number of children attending registered Catholic primary schools is recorded in the same report as 20,598. If this number is multiplied by the cost of educating a child in the State primary schools (£11 8s) it will be found that the amount totals £234,817. This sum represents the amount which the State would be required to pay if the number of children attending Catholic schools were taught in State schools; or this amount represents what Catholics are saving the Government through providing their own system of Christian education. The Catholic population is estimated at 164,133, and the cost per head per annum for primary education is £1 15s 3d. If these figures are multiplied, the result, £289,283, gives the amount which Catholics are compelled to contribute, through taxation, to the State primary system of education. If the cost per head for both State primary and secondary education, £2 12s 9d, is taken into consideration, Catholics are contributing the enormous sum of £432,909 to a system from which they receive practically nothing in return.

Summarised, the position is as follows:—

1. Cost of State primary education £2,432,880 per annum.
2. Number of children attending State primary schools, 213,290.
3. Cost of educating a child in the State primary schools, £11 8s.
4. Number of children attending Catholic primary schools, 20,598.
5. The Catholics of New Zealand save the Government, on primary education alone, the sum of £234,817.
6. The amount contributed by Catholics through taxation to State primary education, £289,283—this in addition to saving the Government the amount mentioned in (5.) £234,817.
7. The Catholic population of New Zealand is, according to the 1921 Census, 164,133.
8. Cost per head of the population per annum for State primary education, £1 15s 3d.
9. Cost per head of the population for education in all its branches, £2 12s 9d.
10. The amount contributed by Catholics to the total cost of State education, including all branches, at £2 12s 9d. per head, £432,909.
11. If the Government allowed Catholics the sum of £11 8s per annum for each child educated in Catholic primary schools—£234,817—there would still be left in the Treasury of the amount contributed by Catholics the sum of £198,092.
12. Number of teachers engaged in Catholic schools—Nuns, 581; Brothers, 48—Total, 629.
13. Number of Catholic schools, 187.
14. Average of salary of State school teachers, £276 per annum.
15. Amount of salaries which the Government would be required to pay the Nuns and Brothers if they were State employees, £174,604.

Few take care to live well, but many to live long, though it is in every man's power to do the former, but in no man's power to do the latter.

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## PROTESTANT TESTIMONY.

(By W. F. P. STOCKLEY, M.A., in the London *Catholic Times*.)

The German Huber was presented in an English dress by the not less anti-Catholic Francis Newman. Some extracts may interest your readers. First, under the heading "University Reform of 1549, the year of the first Protestant Prayer Book," after stating the theory that "the Reformation had indeed a positive and excellent element," he goes on to state its practice; that "on this occasion it manifested itself chiefly in a negative form; intemperate, greedy, destroying, overturning. . . Documents of the vanquished Church"—the same Church, say our dreamy dreamers—"missals, writings strictly theological, relics, pictures or images of saints, monuments, were broken or degraded to the vilest uses. In the common ruin was inevitably involved all the literature of the Middle Ages, including both the poetry and the scholastic philosophy; for the limits between the latter and theology could not be defined; and the poetry was so impregnated with Popery as to seem to carry 'the mark of the beast' on its face. . . The loss of outward monuments is to us small, compared to that which history and literature have to deplore. Not only the scholastic writers, poets, and theologians of the Middle Ages, but very many valuable manuscripts of the ancient classics, and numerous other treasures which can never be replaced, were ruthlessly destroyed at this period, both in the universities and elsewhere throughout England. Nay, from a petition of John Dee, the mathematician, to Queen Mary, we find the spirit of indiscriminate devastation to have gone so far that the mob did not spare his collections in mathematics, chemistry, physics and natural history; perhaps, indeed, because he was a Catholic." (Page 273, vol. i.)

### The Truth of the Matter.

Huber goes on to speak of this brutal, dangerous, smothered barbarism, boiling up against the self-satisfied, and embittered by neglect. But it is strange to find men suggest that when barbarism boiled up, all the ingredients came from the religious or the cultured who suffered by that barbarism. As if, too, there were no Socrates sufferer, no apostles condemned by mob and ruler, and no Master of the apostles. As if, too, the life of the artist and his work always found right valuing thereof among mortal men. But to quote again: "For England especially nothing is more incorrect than the Protestant idea that only Catholicism was opposed to the learning of the time." (Protestant and Catholic are used by our author in their plain sense. The High Church theorist of to-day has to tell those Protestants they were Catholics, with a difference. Hard it is to read history, when you try to read into it your own provincial pretensions.) "On the contrary, the earliest promotion of the new studies came from the policy of Catholicism, with the pecuniary assistance, if not exactly the direct patronage, of the highest powers

of the State. The ends aimed at were: To combat heresy, to drive out of the Church the barbarism which had provoked so many attacks, and to bring about a general inward reform." (P. 226.)

### The Expulsion of the Learned.

About 1570, in Elizabeth's reign, the universities, not fearing any more the reformed state's earliest design of spoliation, were "purified from everything incompatible with the new creed. . . Every academician whose conscience forbade him . . . to renounce Catholicism, was ejected. Great. . . to the honor of the universities, was the number of those who now sacrificed worldly advantage to conviction. . . In Oxford no less than fourteen heads of colleges and nearly ninety fellows were expelled, and among them were some of the most learned men. In Cambridge, besides several fellows, eleven heads of colleges . . . were also driven out. Many of the academic refugees afterwards distinguished themselves, partly in the English Seminary at Douay, and elsewhere, as the teachers and spokesmen of Catholic England, partly as its martyrs on the scaffold." (P. 307.)

What had been the blessed effect of Queen Mary's reign is thus noted: "As memorials of the praiseworthy intentions of Cardinal Pole's party, we can appeal to the enlargement of Trinity College, Cambridge, and to Caius College. In Oxford were founded in 1554 Trinity College, and in 1555 St. John's College. The spirit of Wolsey—founder of the great Christ Church College at Oxford—predominated in the new arrangements."

### Trinity College's Catholic Founder.

"Indeed, the founder of Trinity College, Oxford (Sir Thomas Pope), placed his establishment on so grand and liberal a scale that nothing perhaps in all Europe upon the Protestant side"—and had not all, or nearly all, on that side once been Catholic?—"could at that day compete with it. Pope was a friend and scholar of Thomas More; and in the reign of Edward VI had been ejected from various public posts because he would not conform himself to the times." (Page 287.) Compare with this information the suggestion in the *Encyclopedia Britannica* (vol. xviii, p. 97): "Trinity College, founded in February, 1555, by Sir Thomas Pope, was the first post-Reformation College, and the first established by a layman"—"post-Reformation," with a difference.

To go back to Huber once more (p. 285): "In modern days it is pretended that this merit of the Reformation is that it unshackled the mind and promoted the development of the human race. Such certainly was not the view of the Reformers themselves." Let in the light from honest friends and foes upon the dark conspiracy against truth in what Burke names "the things called histories." One instance apropos. How they tell of James II ejecting a few of the new

religion and attempting to restore the religion that built the colleges. But how they do not tell—as our honest German Protestant book tells—of the ejection under Elizabeth of most of the leaders of the universities for remaining firm in the Christianity of all the past.

## OBITUARY

### MR. CHARLES BLACK, ROSS.

With regret the death is recorded of an esteemed townsman of Ross in the person of Mr. Charles Black, licensee of the City Hotel, which occurred on Monday afternoon, November 30, after an illness extending over a year during which time he had gradually been fading away. The deceased was a native of Hokitika and 59 years of age. For many years he had resided in the Reefton district, but some fifteen years ago he came to Ross, and for the last twelve years had been licensee first of the Junction Hotel and then of the City Hotel. Mr. Black took a prominent part in civic matters, and at the time of his death was a member of the Ross Borough Council and Ross Fire Brigade. He leaves a wife, two brothers, who reside in Reefton, and a sister (Mrs. Boyle, of Wellington), to mourn their loss. Many will regret the passing of a good friend, and the sympathy of the community is extended to the bereaved wife and relatives. The interment took place in the Ross Cemetery.—R.I.P

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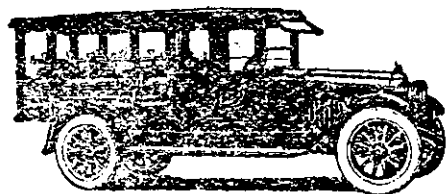
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# The Church in New Zealand

## MILTON MEMORIES

(By ONE ILL KIWI.)



VERY REV. FATHER JAMES O'NEILL, PASTOR OF WAIKIWI.  
Who was appointed to the charge of the Milton Parish in 1884.

When asked to contribute some pages in reference to the Milton parish, I asked myself is it worth while? Then I remembered that there are all through the Dominion Catholics who hail from Milton parish to whom a glance at old times would be interesting.

Besides there is the certainty that the matter would be taken up by persons to whom imagination would supply the facts, which only one person can know adequately. Of this I saw an instance in a recent issue of the *Tablet*, in which a far-back resident of the Taieri portion of Milton parish, treated the readers to a half truth, called in some parts of Ireland a "Ballylanders", the equivalent of which in Australia is a "Rouge-

mont", and in the rest of the world a "Munchausen." I will refer to this matter in its proper place. If I am charged with adding to the dictionary by this use of the word "Ballylanders" I might justify myself by pointing to the addition made by Father Edmund Lynch, a Dunedin priest, who in Palmerston North recently exposed the pretensions of a State professor of history named Manders, and added the word "Manderise" to the dictionary.

Many people regard the writers of reminiscences as giving thereby proof of incipient or developed dotage. With this view all do not agree, many preferring to refer to this stage of man's career as anec-dotage, where we may leave it.

The Milton parish, in 1884, extended from Green Island in the suburbs of Dunedin to the farthest outpost of the Catlins River bush country, thus taking in the whole of Bruce county, the whole of Taieri county, and a portion of Clutha county.

Two large plains—Tokomairiro and Taieri—were included in this territory. The earliest settlers found these plains waterlogged, undrained, and unhealthy, and some of the wisest took to the hills. By degrees the cultivation of the swamps was undertaken, the Maori heads grubbed out and an attempt at drainage made, and thus a grudging living drawn from the unhospitable soil. As the years rolled by improvements continued but the malaria was never entirely banished.

The consequence of this damp and fog was visible in the characteristics of the inhabitants. From the days of ancient Greece's glory down through the ages the denizens of swamps and marshes bore unmistakeable signs of the physical, mental, and social peculiarities of this environment. Baeotia, one of Greece's divisions, was enclosed by mountains in a huge basin, and though the land was fertile the climate left its mark upon the cultivators of the soil. They were different from the alert, keen, go-ahead Grecians of the other parts of the most cultured of ancient nations. When we add that an excessive dose of Calvinistic gloom was brought by the early settlers of Otago when they came we can form an idea of the unsociability and dourness that met the first Catholic settlers who made their abode in these plains.

To some extent Irish good humor dispelled the fog, but as long as bogs and marshes retain their saddening effects there will always be a notable difference between their inhabitants and those in more elevated surroundings.

In 1873 the first resident priest took up his abode on a property purchased by Bishop Moran with money received from the Society for the Propagation of the Faith. The house was small, but those who remembered the condition of things in 1873 state that the grounds were amongst the most neatly kept in the district. Soon the health of the priest became affected, and though of a most genial, humorous disposition, he gradually lost interest in his surroundings, and when in 1884 he resigned the presbytery and grounds were in a condition that beggars all description. Father Jas. O'Neill, who had been ordained in old St. Joseph's Church, Dunedin, in 1882, and spent part of a year on the Cathedral staff, going subsequently to Queenstown, was appointed to the charge of the Milton parish in July, 1884. One of the first matters that engaged the attention of the young parish priest—who was then in his twenty-fourth year—was the improvement of the presbytery grounds.

Willing workers came in relays to help clear the wilderness that surrounded the house and let in the sun and fresh air. Giant gum trees had to be cut down and cut up. Broom and gorse and wild thorn bushes had to be grubbed up. Old silk hats, boots, old clothes had to be reverently disinterred and placed on a temporary funeral pyre. Dock weeds that had been shedding their seeds

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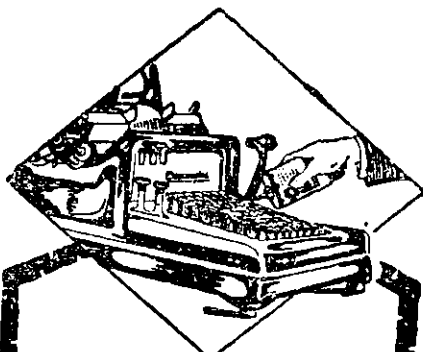
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unmolested for a decade had to be grappled with, and fences whose many gaps invited all straying cattle and all mischievous larrkins to come in and have a good time, had to be repaired or renewed. When the house, which had hitherto been concealed from view by the wild growth around was seen (for the first time by some of the parishioners), it became painfully evident that to "house" a priest in such a wretched shack was not in accordance with the respect the people owed themselves. So after a few months plans for a presbytery, drawn up by the late F. W. Petre were procured, and 1885 saw the building in the hands of a Dunedin firm of contractors—White and Clarke. The contractors brought the bricks from Wingatui; perhaps not being aware that Jones' Milton bricks were already acquiring a reputation that has since been steadily maintained. The building is still fresh and firm after standing the storms of forty years. From its upper windows views of the surrounding plain and hills greet the eye, and from the first it was voted one of cosiest parish residences in the diocese.

The financing of the building was much helped by the generous action of three prominent parishioners—viz., Michael Kett (a Waterford man), James Scanlan (a Limerick man), and Thos. Halpin (a Tipperary man)—who combined to lend, free of interest, a sum of £150, which sum was not long owing as the parishioners soon wiped it out. The ladies of the congregation busied themselves to good effect in furnishing the house. Foremost of this band of enthusiastic church workers was Mrs. Jas. Scanlan, who alone of all the original committee survives, and who still, with her family, takes an earnest interest in everything affecting Church matters. Mrs. Thos. Halpin was another generous and devoted helper. Her benefactions to the Church were so many that we may piously hope they have merited for her a high place in the Kingdom of Heaven. Mrs. Pat Walsh, Mrs. Tom Lynch, Mrs. McLachlan, and members of the Poppelwell family were conspicuous by their zeal in this and every work undertaken in the parish.

#### A Retrospect.

Before continuing the account of the progress made in the parish, it might be well to gather up the scattered memories of the parish as they were found amongst the people in 1884.

The earliest Catholic settler arrived in Tokomairiro in the early 'fifties, in the person of Mr. Wm. Poppelwell. His home at Sunwick, was for years the gathering place of the Catholics as they arrived in varying numbers as the years went by. Memories of French Missionaries were kindly prized by the first Catholics. Amongst the first to visit the district we find the names of Father Seon, Father Petitjean, Father Moreau, Father Martin, Father Ecuyer, who took in the Tokomairiro flock on the journeys to and from Dunedin and Invercargill. In those days travelling was slow and tedious—no roads, no bridges, no trains, no motors. Patiently plodding along with their knapsacks on their backs and glad to get a night's lodging at any settler's place along

the road, they helped by their ministrations to keep alive the Faith brought from a land of abounding Faith. When gold was discovered at Gabriel's in the early 'sixties a priest was stationed in Tuapeka. Milton was included in the Tuapeka district and monthly visits were paid by the priest to the Tokomairiro portion of the flock. Father Ecuyer occupied this post up to the time of formation of the Dunedin diocese, but was removed by his religious superiors to the West Coast on the arrival of the new Bishop in Dunedin.

The first attempt at securing a place of worship in Milton was made during Father Ecuyer's time. At the eastern end of High Street an old store, which had belonged to Smith and Hobbard, was secured. Mr. Smith was long known by his subsequent connection with the Greenfield estate.

For some years this building did duty for a church till, in 1869, a Gothic building of Baltic timber was erected for the congregation, the contractor being Mr. McCormick, of Dunedin, whom many old Dunedinites will still remember and whose descendants are scattered over the Dominion at the present day. A mortgage over the property was taken out by Mr. Neil Bruce McGregor, of the Taieri, who lent £300 to the congregation. Both principal and compound interest were owing in 1884 when Milton's first resident priest resigned, but the McGregor family did not press for payment.

A school was conducted in the church, which was attended by a large number of children and conducted by a succession of efficient lay teachers. Old Miltonians will remember the names of Desmond, Murphy, McMonagle, Griffin, and the Misses Brownlow, Keogh, Poppelwell, McLachlan, and Anglin, who were connected with the school before the Dominican Nuns took charge. After the departure of Father Ecuyer, Milton was visited by priests from Dunedin, amongst whom were Father Coleman, Father Mackay, and Father Crowley, who is still living in Ireland, being parish priest of Meelin, in the diocese of Cloyne. The bulk of the congregation came from the West of Ireland. Gaelic was the language in which they had learned their Christian Doctrine, and some of the old ones knew no other language. They rented small holdings from the borough council and worked around amongst the established farmers and in the construction of roads and railways. There seemed a dispensation of Providence in gathering the people of the Gaethact into the diocese of Dunedin, for with their national pride and unfaltering loyalty to the faith of their fathers they opposed a wall of brass to the conceited and supercilious bigotry of the *unco guid*.

(To be continued.)

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#### North Auckland Notes

(From our own Correspondent.)

Dargaville, December 7.

The annual bazaar in aid of the extinction of the local parish debt was held in the Theatre Royal last Saturday, and proved another huge success. During the afternoon and evening the stallholders had a busy time and did a thriving business. Art unions were the order of the day's proceedings, and those in charge kept things going in good style. The energetic committee had everything in order and the bazaar went off without a hitch. The Dargaville Town Band rendered a fine programme of music during the afternoon and evening and the music was appreciated by all. The following were in charge of the stalls:—Hibernian: Messrs. A. J. Martin and L. Wilson; Plain: Mesdames C. J. Carrington and A. J. Martin; Refreshment: Mesdames F. A. Jones, P. Hackett, C. S. Rush, W. Martin, J. W. Rames, J. F. Moriarty, Misses Lucy Marchbanks, K. Hackett, Seymour, Jones, and Smith; Children of Mary: Misses Molly Stanaway and Veronia Carrington; Jumble: Mesdames Totich, Dean, and Barbarich; Art: Mesdames D. A. Williams, T. Jones, Miss T. Brown. The sum realised was in the vicinity of £200; not so large as usual, but considering all things, quite satisfactory. The following committee, combined with the lady stallholders, deserve special praise for the way they worked all day:—Father Jansen (chairman), Messrs. C. J. Carrington, F. A. Jones, T. Jones, F. Lunny, A. J. Martin, T. Fannon, and the energetic secretary (Father Devolder).

At the recent Proficiency examinations in Dargaville the following pupils of St. Joseph's Convent gained their proficiency certificates:—Mavis McLean, Rosie Stanaway, Ivy Nola, Mary Yankovitch, Denis Martin.

A euchre party was scheduled at the Hibernian Hall the other evening, and just as proceedings were about to commence the firebell rang and half of one of the main streets of Dargaville was burnt. Needless to say the euchre party was off. Your correspondent went along to the hall about 10 p.m. (he had on former occasions sampled the excellent suppers for which the ladies of the parish have a well-earned reputation) and he was surprised to find all the tables occupied. Proceedings commenced at 9.30 p.m., and an enjoyable evening was spent, first prizes going to Mrs. Dan Tidey and Mr. Wm. Whitmore.

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# Current Topics

## Ollapodrida

The saddest sight in America, according to the *Catholic World*, is to see a Catholic buying a paper of the Hearst type immediately after Mass, and going away to devour it as a jackal devours a decomposing carcass in the jungle. Have we no Catholics in New Zealand who imitate our American friends?

\* \* \*

Perhaps, the *Catholic World* continues, the priest at the altar had just read the warning against "fornication and all uncleanness and obscenity and foolishness and scurrility." Then, forgetting the solemn message of these words for his soul, the imitator of the jackal rushes to purchase a weekly paper which tells him all about these very enormities which bar a man from the Kingdom of Heaven. Some of our New Zealand friends do likewise.

\* \* \*

An Irish review tells us that the one defect in Irish Catholicism throughout the world is that the people will not read Catholic literature. The *Tablet* has been repeating that fact for some years past, and we are glad that somebody else has discovered it. Our people have the most wonderful faith in the world, but in organisation and discipline they are far behind the German and the English Catholic. The latter know the importance of reading Catholic books and periodicals and they are hungry for more knowledge concerning the faith which is in them. In some parishes every family used to take a Catholic paper, but that is the exception, while it ought to be not only the rule but a matter of course. The Catholic child in the Catholic school, is one axiom for parents; and the second is this: A Catholic paper in every Catholic home.

\* \* \*

Philip Gibbs, like many another observer, is deploring the danger of the downfall of the British Empire. He speaks of it in the usual British style when he says: "The world will lose its strongest rock of defence against brutality and tyranny and the ethics of the jungle," if the Empire goes. The Editor of the *Catholic World* thinks otherwise: "I cannot agree with Sir Philip that the British Empire is 'the strongest defence against the brutality and tyranny and the ethics of the jungle.' Rather if I read history aright brutality and tyranny and the ethics of the jungle were largely employed in the upbuilding of that Empire." That cruel remark reminds us of the poem, "The Flag of England," written by that clever British statesman, Labouchere, and (it was said) used by the Germans as an alternative to the 'ymn of 'ate.

\* \* \*

People in the United States sometimes discuss the probability of Governor Smith's becoming President. The *New York Times* is right when it says that, notwithstanding his suitability from every point of view there is a fatal barrier: "In one respect he would seem to be superior to either of them (Tilden or Cleveland), politically. He enjoys an immense personal popularity. . . It is

in truth a common saying heard from his party followers and from his political opponents, that but for one thing Governor Smith would be an irresistible candidate for the Presidency.

\* \* \*

"Everybody knows what that supposedly fatal obstacle is. It is his religious belief. He is a Catholic, and the quiet assumption is that no Catholic can be elected President of the United States. The stultifying implications of this hateful intolerance are such that no public man dares to avow them openly. They are merely to be whispered about. But they exist just the same, a shameful reproach to all our American professions though they be."

It seems to us that there is somewhat of a similar shameful reproach to that will o' the wisp known as British Fair Play.

## Finance and the Boundary Problem

It was a mistake ever to draw a boundary line between six counties in which a number of Orangemen happen to live and the rest of Ireland. That was but one more *damnosa hereditas* left to Ireland by the wily and unscrupulous Lloyd George. But we believe that to make a new boundary at present would be but adding mistake to mistake and aggravating already bitter feelings. Had the British Government kept the pledges made to Michael Collins and Arthur Griffith, the matter would have been settled, but unfortunately, these two Irishmen were only just two more Irishmen who were blind to all the lessons of the history of their country. They trusted the promises of British statesmen at a time when, as an Ulster Protestant had written, no foreign statesman could trust the word of a British statesman without danger to his country. John MacNeill found out that the Commission was not going to take any account of the pledges which induced Ireland's representatives to sign the Treaty, and he resigned in order to give his Government a free hand. Had the Commission gone on there would have been very bad blood, and perhaps a deal of it spilled. The best policy was to let sleeping dogs lie; in other words to draw no new boundary line but to give North and South a chance of coming together and obliterating the old one.

## Who Gains?

Sir James Craig is pleased, but the *Northern Whig* is angry, denouncing the agreement as another victory for Sinn Fein. The British Government congratulates itself on turning the awkward corner adroitly, but the *Morning Post* is furious. Winston Churchill regards the agreement as a magnificent piece of work, but Lord Carson says it was a gift of £300,000,000 to the Free State. President Cosgrave is pleased with what has happened, but Eamonn de Valera condemns it as another sample of British treachery. What are we to think of such a medley of opinions from all interested parties? Our opinion is that the clear gain is that present trouble has been avoided by dropping the Commission and holding up

permanently its decisions. And this gain benefits all three parties, without loss to any of them. But is there not a financial loss of millions of pounds to England? There is no such loss, and we shall try to explain why we believe this to be the fact.

## Facts and Figures

Article V of the Treaty ran thus:

The Irish Free State shall assume liability for the service of the Public Debt of the United Kingdom as existing at the date thereof, and towards the payment of war pensions as existing at that date in such proportion as may be fair and equitable, having regard to any just claims on the part of Ireland by way of set off or counterclaim, the amount of such sums being determined, in default of agreement, by the arbitration of one or more independent persons, being citizens of the British Empire.

Here there are two things stated. First, Ireland was bound by the Treaty to shoulder her share of the burden of the Public Debt and of war pensions; secondly, as an offset against that, Ireland's just claims were to be recognised in determining the amount of her liability. The question, then, is what was the Public Debt, and what were Ireland's just claims. Only when we consider these two factors and see how the one affects the other can we determine whether Ireland now benefits to the extent of many millions or not.

## The Public Debt

England's Public Debt in the middle of the year 1918 amounted to a round sum of six thousand million pounds. The estimate for the following year would put it up almost to eight thousand millions. In March, 1920, the gross Debt was £7,879,000,000. That, may be taken as the amount on which Ireland's share was to be calculated, as it embraces terminable annuities. Ireland was to be saddled with a twenty-fifth part of this sum, which, at 5½ per cent. every year, as interest and sinking fund, would mean a nice total of seventeen millions annually on a debt of three hundred millions. This amounts to a tax of three pounds a year per head of the population, or a tax of eighteen pounds on every family. It looked a serious matter, and it was no wonder that several voices were raised to denounce the men who agreed to sign such a bargain. But, Ireland had no intention of paying such a sum either at present or in the future. She remembered the offset of her just claims and knew what they were.

## Ireland's Claims

The Royal Commission of 1894 found that Ireland was being overtaxed every year by England, to the amount of at least two and a quarter million pounds. This over-taxation had then been going on for sixty years. The Royal Commission also found that compensation was due to Ireland for this extortion, but not a penny of compensation was ever paid. Hence we may add thirty more years to the period for which the plundering holds good. For the sixty years in question, and for the thirty years since, on the admis-

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sion of England's own Commissioners all these millions (and the interest on them) are due to Ireland. But the foregoing is only England's side of the story. The Irish representatives made the sum out to be much greater. By juggling with the Irish revenue and making an estimate based on the absolutely false theory that it is the consumer and not the producer who pays taxes, England was netting another surplus which was not acknowledged in the findings of the Commission. For instance, although Guinness paid revenue to England, part of it was credited to English revenue on the plea that the stout was drunk in England! Hence, the Irish Commissioners, at that time, claimed that the amount due was much larger than what the report admitted. From this it may be seen that the bill of costs which Ireland was ready to present as her offset against the charge for the Public Debt was at least equal to the amount determined as her share of the burden. England had acknowledged her right by a Royal Commission. Hence it was a "just claim," and there was no way of evading it. The agreement now reached renders unnecessary all disputes over these counterclaims. It wipes the figures off the slate before there can be any discussion as to where the balance ought to stand. Probably, we might say certainly, England has the best of the bargain, for Ireland is saddled now with the obligation of compensation for malicious damage since 1919. What that means we do not know yet. It seems to us to mean that while really giving away nothing, England is getting a very tangible something. However that may turn out, there seems to us to be one real gain all round, that is the amicable termination of the Boundary Commission which seemed for a long time certain to make trouble on all sides.

### Evolution Again

A cable in the evening paper reads:—  
London, December 2.

(Received December 3, at 12.25 p.m.)

Sir Oliver Lodge, lecturing on the evolution of the world, said that to regard the first chapters of Genesis as a scientific fact or as an attempt to state a scientific fact was an unlettered and illiterate blunder. "We must regard them as poetry," he said, "and dig out the inner meaning by getting below the superficial skeleton in which they were framed. Some people declare that the process of evolution did not require mind or plan, but they are in opposition to inspired writing, and are not rational in going beyond anything they know. Things did not come into existence instantaneously. As a tree grows from a seed and as a flower unfolds from the bud, so the process of evolution was gradual, not sudden. Science did not deal with origins. Even poetry had to close its eyes, and could only murmur the words 'In the beginning God created heaven and earth.'"

Since Sir Oliver went courting the spooks his opinions are before the public more frequently than ever, but the weight attached to them by critics is in inverse ratio to their frequency. However, we are called upon by this cable to say that we agree to a large

extent with his present remarks, apart from the fact that his assertion that the first chapters of Genesis are to be regarded as poetry needs amendment. By way of comment and explanation of the point raised we quote Sir Bertram Windle:

"We have seen that some sort of evolution . . . if looked on as a method of creation is not antagonistic to the teaching of the highest doctrinal authorities in the Catholic Church, such as St. Augustine, St. Thomas, Suarez, and others. On this point I may conclude by quoting Father Wassmann: 'Personally,' he writes, 'I am firmly convinced that the doctrine of evolution, considered as a scientific hypothesis and theory, is not at variance with the Christian theory of life, although the contrary is often asserted.'"

As to the fact of evolution it is another story. It is claimed that the theory fits in beautifully with discoveries of scientists, but that does not establish the theory as a fact. And there are many men of note in the world of science who hold that evolution has not been proved yet. In a recent work, M. Vialleton, of the University of Montpellier, France, a scientist of acknowledged repute, contends that "the transformations postulated (by evolution) are absolutely impossible under the conditions and with the precision accorded to them. We must recognise that we (men of science) know nothing about the origin of life nor of the origin of living beings."

Sir Bertram Windle, reviewing this book in the October *Catholic World*, agrees with M. Vialleton that evolution through small variations is absolutely inadmissible, and that while greater variations may have taken place at an earlier date, no one can prove that they actually did take place. One thing is forced on all biologists who keep their eyes open, and that is that there is a guiding power directing every living thing to its full perfection. This is exactly what Aristotle and St. Thomas taught, and what any student might have learned from them during past centuries. Gradually we are overtaking the knowledge possessed by writers in what used to be called the Dark Ages.

### Indian Catholic Paper Ceases

We learn with regret that the *Catholic Herald of India* has ceased publication. It was announced in the issue for October 28, which came to hand this week, that there would be no other issue. This decision follows on the news that Father Gille, S.J., who edited the paper for over eight years with signal brilliancy, is not returning from Europe whither he sailed during the past summer. The announcement came as a shock to his friends and admirers of the *Catholic Herald*. It is regarded as a severe blow to Catholic journalism in India. His freedom in discussing questions of ecclesiastical policy in India and in ventilating publicly questions of the merits of which the general public could not judge begot many critics who held that the habit of criticism of the clergy by the laity required no stimulus in India. His Superiors were no doubt influenced by complaints of this nature when they decided to retain him in Europe. But on the other

hand, he had warm supporters in India, and amongst them his own archbishops, past and present. The present Archbishop had already declared that if Father Gille ceased to be editor he would suppress the paper, which he has accordingly done. No greater tribute than this could be paid to the eminent Jesuit journalist. The *Catholic Leader*, October 15, has the following comment:

"Father Gille was the foremost, the most brilliant and vivacious Catholic journalist in India and the ban against his return is a severe blow to the cause of Catholic journalism in this country. For over eight years he edited the *Catholic Herald* with distinction and exceptional ability and under his editorship the paper became exceedingly popular and developed into an authoritative organ of public opinion. He was always bright and lively in his comments on the topics of the day and his notes were often reproduced by secular journals in India and by Catholic journals abroad. He was an undaunted optimist with the supreme gift of expression and humor. Out-spoken, spirited, active, and bursting with ideas, he found full scope for his views in the *Catholic Herald*. What he thought he said plainly and mercilessly with little or no reverence for established custom.

"This innovation in Catholic journalism evoked great opposition against him but he found support in his Archbishop who was a staunch advocate of the liberty of the Catholic press within reasonable limits. To love journalism, wrote Father Gille once in his paper, one needs the skin of a buffalo and to love Catholic journalism one needs the skin of a rhinoceros. This is perfectly true in India where Catholic editors write for a motley crowd of people, each with his own tastes and inclinations, principles and ideas with regard to the conduct of a journal. The stormy career of Father Gille as editor of the *Herald* shows that whether he had the skin of a rhinoceros or not, he was almost impervious to the intermittent volley of criticisms that poured on him week after week.

"Father Gille began his missionary career as Professor of rhetoric in the Papal Seminary, Kandy. Scores of students who passed through his hands can testify what pains he took to teach them the rules of composition, both in theory and practice, and what ingenious methods he made use of to enable them to acquire clearness in thinking and facility in expression. Father Gille left for Kurseong for his theological studies in December, 1909, and was ordained priest in 1912. After completing his theology and tertianship in Ranchi, he was appointed Professor in St. Xavier's College, Calcutta. He became editor of *Herald* in January, 1917, and in this capacity he travelled for and wide, Bombay, Goa, Madras, Mangalore, Malabar, and Burma. He investigated the conditions of the Church on the occasion of his journeys and wrote down his impressions in a series of fascinating articles, which were afterwards published in book form.

"We understand that Father Gille has been told not to return to India as regards his views on the question of the secular clergy, of whom there was no friend and supporter, more true, enthusiastic, and disinterested."

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# Belloc Discusses Ignorance of Church's Position

WELL KNOWN WRITER EXPLAINS WHY HE DID NOT WRITE FOR THE DAILY EXPRESS.

Mr. Hilaire Belloc was invited by the *Daily Express* to contribute to the series of articles now appearing in that paper, from the pens of well-known novelists, on "My Religion."

He refused, because, as he says below, the proprietors of our national press would not "print Catholic truth save as an occasional 'stunt.'" And the "stunt" press, he holds, "is an evil which men who insist on high Catholic culture should avoid like a bad smell."

Mr. Belloc, in the brilliant article which appears below, originally in the *London Universe*, shows that the modern rejection of the Church is based upon ignorance of the things for which the Church stands.

## Mr. Belloc's Article.

Mr. Belloc says it is a political duty to inform fellow-citizens upon the Church's position. His article is as follows:—

We Catholics have all remarked what may be called the "vicious circle" of our presentation of the Catholic Church to our fellow subjects. The whole purpose of describing Catholicism is to interest non-Catholics; for Catholics such description is superfluous. Yet nearly all our apologetics in this country must appear in Catholic organs which the non-Catholic never sees; and this for the simple reason that the English press will not admit the Catholic standpoint; partly from dislike, but more from the fact that the Catholic judgment on anything from domestic morals to public policy seems to the average Englishman so absurd, eccentric, and perverse, as to be out of place in columns intended for general reading.

## Growing in Power.

Apart from the more important (that is, the religious) results of so lop-sided a state of things, there is a political result which is most serious and the seriousness of which is increasing. The average non-Catholic in this country, the average man representing the vast majority of the community and forming its public opinion, knows nothing of an Institution which (1) is much the most powerful in the world and is growing in power, (2) alone accounts for the nature of European civilisation, for it produced that civilisation; (3) animates and gives their general tone to the very much greater part of European communities (outside Russia).

This ignorance of what the Catholic Church is lies at the root of misconceptions of the gravest kind in foreign politics. It lies at the root of the misjudging and underestimating, especially of the Poles and of the Italians. It lies at the root of the absurdly exaggerated admiration of Prussia and of the Prussian organisation of modern Germany. It lies at the root of our distorted official history teaching. The distortion of history produced by such ignorance

may seem of small practical importance, but it is a weakening and a dangerous thing none the less.

## Cut Off From the Past.

When men do not know how it was they came to be what they are, their society resembles an individual who should have lost his memory. You get a very good example of this in the conflict between Capitalism and Socialism.

The average English non-Catholic, being cut off from his Catholic past, does not know that there ever was a society in which wealth was well distributed. He imagines Capitalism to have existed from all time, to be native to our blood, and therefore to be the only alternative to Socialism and the inevitable extreme of Socialism—Communism.

The result is that he fights Socialism with the wrong weapons and, indeed, introduces the worst principles of Socialism in all his attempts to modify the evils produced by Capitalism. He transfers the responsibility for the bringing up of children from the family to the State. He provides State support for the mass of the population in illness and in old age. He registers, tickets, numbers and stamps the whole mass of the proletariat and, when you suggest that the restoration of a peasantry and a more equal distribution of wealth would be a far healthier way of arriving at the support of a population, he cannot believe that such things are possible. He knows and believes that they exist in foreign communities, but he has not only been taught to despise those communities, he is also ignorant of their nature, and the reason that he is ignorant of their nature is that he is ignorant of the force which made Europe.

It has always seemed to me a direct political duty to inform our fellow-citizens upon the nature of these institutions of which at present they know so little and to give them some working idea of what the Church is in order that they may understand Europe and their past, and, incidentally, attain a wholesome fear of the direction in which they are at present drifting.

The other day a certain popular newspaper, not of the most dignified sort, the *Daily Express*, announced with a flourish of trumpets that it was going to publish a number of articles by a number of "Best Sellers," each of whom should tell the world what "his religion" was.

## The Views of the Novelists.

Observe, in the first place, the characteristic assumption that "religion" means a private opinion or mood; but next that all these vague relations of equally vague moods or opinions were devoid of culture or traditions, and were so provincial as to interest an educated man in one point only; that the writers apparently do not know that there

is such a thing on earth as the Catholic Church nor have the least idea of its quality or power. They talk of "The Churches," using this phrase to connote the very large number of Protestant sects, but with no mention or knowledge of Catholicism. When one of them says (as they all say) that he can no longer accept the "outworn dogmas" of the "churches" he means that he rejects such isolated fragments of Catholic dogma as until recently survived in a warped form among an older generation of English Protestants. That there is a consistent body of philosophy called the faith wherein dogma is not isolated and meaningless but co-ordinated and rational he cannot imagine.

It is exactly as if he were to say that he could not bear the smell of petrol "which is unavoidable in all forms of transport," showing by such a sentence that he had never heard of, or left out of account every steamship and railway in the world.

Not only popular writers and best-sellers, from whom after all one does not expect a particularly high standard of culture, but men of real eminence among our contemporaries show the same astonishing remoteness from real and living European experience, the same amazing provincialism.

Thus one of the most deservedly respected scholars of the Church of England, Dr. Henson, of Durham, wrote on July 8 last in the *Evening Standard*, an article about the attitude of what he called "religion" (meaning presumably the various Protestant bodies) towards physical science, and said in parenthesis that the Catholic Church had forbidden the study of science, notably in two documents, to wit the Syllabus of Pius IX and the Lamentabili of Pius X.

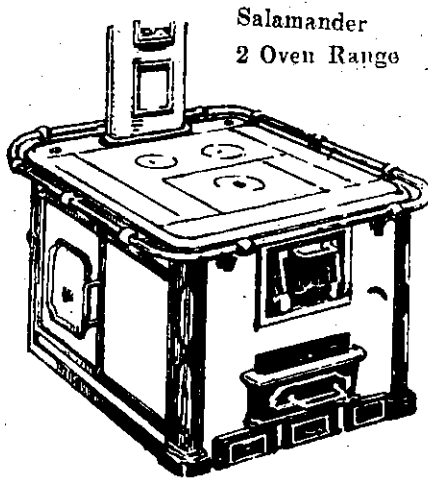
I could hardly believe my eyes when I saw this astounding sentence. It was as though a Frenchman had written that the rules of the House of Commons forbade a man to wear boots. I wrote a brief line at once to the paper (which the editor, to my surprise, published), asking the writer if he could give references to the particular passage in either of these documents which would support so enormous an assertion. He refrained from giving any such reference, for the very simple reason that no such reference exists. I suppose someone had told him that these two documents contained a Papal injunction against the pursuit of physical science; that he had swallowed the enormous statement; that he had never read the documents himself, and that, on turning to them, as a result of my challenge, he found that they were quite different from what he had expected.

## Significant.

The incident is of no great magnitude. But is it not significant? Here is a man in the very first rank of the national culture, who is not only ignorant on an elementary point in contemporary history in a matter which covers the whole of our civilisation, but does not think that his ignorance matters!

We may note another very significant and socially important aspect of the thing in the completely wrong notion which nearly every writer and speaker seems to have of what the Catholic attitude is towards any





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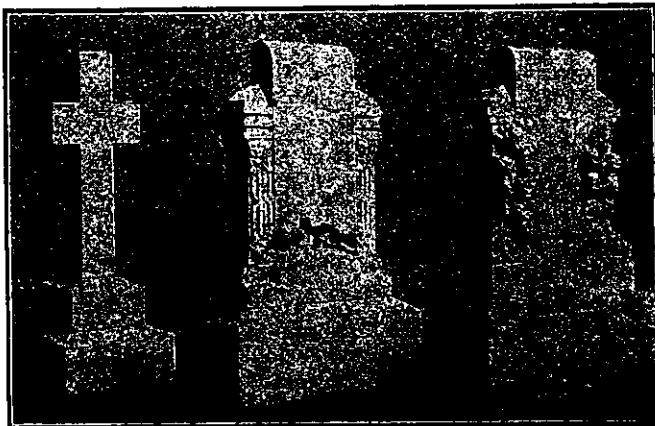
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I am perpetually coming across sentences in which it is taken for granted that the Catholic lies as far as possible "to the right" in an extreme position of refusing inquiry, experiment, research, redress of error or injustice, speculation in philosophy, restoration or creation of a better commonwealth, criticism of documents in history and of institutions in politics; an extreme position of immobility, routine, and blindness—whence there is supposed to start a gradual progress of thought less and less "conservative" until one reaches what may be called the "extreme left" of materialism, or atheism, or communism, or the rest of them.

#### Taboos Outside the Church.

In the present controversy on the origin of the Human Body, for instance, it is taken for granted that the Catholic mind exceeds the most benighted Bibliolater in his literal interpretation of Genesis. In economic debate it is taken for granted that the Catholic mind will naturally be in support of plutocracy. In political debate it is taken for granted that the Catholic mind will never admit popular rule, or even the action of public opinion upon government. Nothing is more common to the average educated Englishman than the conception that discussion, debate, the analysis of causes and the search for first principles is cut off from the Catholic through his acceptance of Authority. In point of fact, as any one of us can testify the one and only society of men in the world where there is real debate, no shirking of facts, and most vigorous and free action of the intelligence, is the Catholic. An enemy might bring against our age-long history that it was burdened with a vast mass of useless discussion and of futile debate, and that we were forever splitting straws and philosophising about every mortal thing, but it is sheer ignorance of one's subject to think of the Catholic community as a portion of humanity railed off, within whose boundaries inquiry, debate, and definition, and all that goes with the use of the human mind, are shut out.

It is in society outside the Catholic Church that you find taboos forbidding criticism of "experts," "modern opinion"—or even the newly rich.

Now, as I have said, this gross provincialism on the part of those who surround us, this exceptional ignorance upon the chief power in the modern world is becoming a source of national weakness.

Is any remedy discoverable for so dangerous a disease? I know of none except the perpetual discussion and instruction by the living voice, and, in print, books between covers, and the tract and the pamphlet. For the general agency of the press is not open to what would seem a mere extravagance. Nor, it must be added, are the great bulk of those who own our popular press to-day of sufficient education to understand the unique character of the Catholic Church, its challenge to existing society, and the importance of knowing what it is. Nor would they print the Catholic Truth save as an occasional "stunt," and the "stunt" press

is an evil which men who boast the high Catholic culture should avoid like a bad smell. It is no breach of confidence to tell my readers that I was asked by the owners of the *Daily Express* to join their last "religious" sensation; that I refused, and that I am glad I refused. A little may be done by occasional query and occasional ridicule, but very little because those who are thus brought to book—and the great bulk of their readers—will not believe that the thing of which they know so little is what it is or has the importance it has.

For my own part, I fancy the awakening will come through some great political change in the larger world of Continental Europe, which will gradually impress opinion with the results of the growing Catholic strength.

Just as those old-fashioned Protestants, who disliked and feared the advance of physical science in our time have been compelled, however ignorant, to accept its results, so this provincial ignorance of what the Catholic Church is, of its increasing power, and of its political significance, may at least be impressed through the discovery that its culture is making certain great and unmistakable advance upon the Continent of Europe, that its birth-rate is not in peril—that it outbreeds—that it thinks more strongly and more clearly, and that its opponents in thought and in international action—such as Prussia—have weakened, while its exemplars—such as Poland and Italy—have grown stronger.

#### The Logic of Facts.

To sum up; as it seems to me, nothing can be done through the press, save long-repeated challenge, letter, protest, and query; not by direct and sufficient statement; for such would either not be admitted, or admitted only in vulgar and degraded surroundings in some "yellow" paper as an occasional sensation.

Much may be done through that very slow process of pamphlet, speech, and book by which in the course of a whole generation the theory of Socialism (for example) was gradually extended to millions, where at first it appeared as the eccentricity of a very few.

But most will be done, not by us here in England, but by the logic of facts in Europe.

#### Father Damien's "Rule of Life" Among Exhibits at Vatican

Among the many precious and interesting relics gathered in the great Vatican Missionary Exhibit is a note-book containing the written Rule of Life drawn up for himself by the heroic Leper-Priest, Father Damien.

This valuable document recalls most vividly a life that was lived solely for God and for the souls of those who were regarded by their fellowmen as outcasts, cut apart by a loathsome, contagious disease from the rest of their kind.

Stevenson, who so closely identified himself with Father Damien, wrote of the Leper Colony at Molokai: "It is a pitiful place to visit, and a hell to dwell in."

A thing accursed it might well be called, this beautiful isle set like a gem in the midst of azure waters.

#### Coming of Damien.

What did Eternity hold in store for the lepers? It remained for Damien to answer. Up to the coming of this heroic priest, death was the end, apparently, for the leper. During life, "cut off from all healthy society, deprived of home and family, without occupation, without interests, without any law and without religion, it was but natural that he should indulge in every excess. Thus, as the lepers sat in their crowded hovels, playing cards, they drank greedily of the juice of the ki-tree, after which they became as beasts, having cast off the dignity of men. For the juice of the ki-tree is sweet to those who have no hope, and who look not for the final resurrection."

When a leper died, a hole was dug in the ground, into which the dead man was flung. That was the end. He had lived as he died. But life or death—what did they matter?

Father Damien appeared to be outwardly no more than a Flemish peasant. Rough and brusque, his biographers say that he was a man poorly clad. "His hands were hardened with toil, and he was ignorant as the world counts wisdom. But he was content with the truth which embraces knowledge."

For ten years Damien worked single-handed in Molokai. His accomplishments during this period were marvellous. Not only the spiritual side of his poor lepers was tenderly looked to. He remedied so far as lay in his power their housing conditions and other circumstances which sorely needed reform.

"I am glad there is now no doubt about my sickness. I am a leper," he wrote shortly after the verdict had been passed upon him by the physicians. But he remained calm and resigned in the midst of his chosen people. *Fiat voluntas Tua* was his only cry.

The service of Father Damien lasted in all, for the space of sixteen years. Then came the welcome summons Home. At the news of his death, a sudden hush fell on the lazaretto. A great heart was still, "and this man, who had done great deeds among his fellows, was at last called to his reward, while his plague-stricken body was let down into a leper's grave."

The Rule of Life of Father Damien and which may be viewed under its case by those who are privileged to visit the Missionary Exhibit at the Vatican reveals, as nothing else could the beauty of a soul wholly dedicated to the service of its God.

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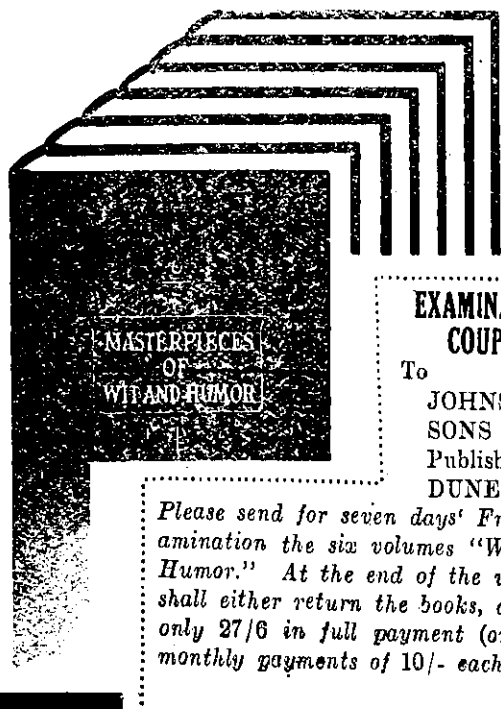
There was once an average business man. He had a good position and managed to keep his family in comfort. But he was always worn out when he came home from the office at night. He needed diversion, but had not the energy to go out once he had settled to his paper.

His wife became worried about him—one day she bought a set of books at a book-shop, and, on coming home, placed one of them so that her husband would come across it by accident.

That night, it was all she could do to get him to bed! From then, the change was miraculous! Everyone with whom he came in contact remarked on his new buoyancy of spirits.

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# His Name's O'Connell

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

You remember me. I had a little chat with you last year. I wrote impulsively. An enthusiastic Catholic layman had thrilled me. I was under a spell—retailed his conversation as reliably as a phonograph. I said very little myself, but I did admit that he forced me to what I owned was a good resolution. I told you what it was. I broke it! I've met him again and had to own up. Yes, I broke my resolution. It shames me to say it, but I must unburden myself. He called it "antecedent wind-up." You recollect he's an American—my friend. What I want he says is a *firm* purpose of amendment. That's not American. It's in every language. It's in the penny catechism. It's in everybody's life. It's got to be. It's meant to be something very warm and hard—like desert sand. More often it's like thin ice—looks all right, but breaks when the weight is on it.

I am no coward, when blows have made me stay I've fled from words. I call that modesty. It's temperament. He says it's cowardice cowardice—when a man won't listen to his conscience—when in consequence he does not the good that he would and should. He talked New York last time, when he got me to make that resolution that got broken. He's changed the venue now, it's Boston. I associate it with cream, so does he, the cream of Catholic manhood.

Well, he talked Boston as he knew it ten years back, a great city with great Catholics under great leadership. There was a quiver in his voice. It was the thought of the leader brought it there, I felt that.

The New England tradition he said was not an altogether glorious one. The Boston Town Records of 1772 excluded Catholics from toleration, they declared their beliefs were subversive of society. The 5th November provided a popular diversion, the Pope and the Devil the principal participants. Washington changed that. Said he was astounded that there were men in his army so void of common sense. He knew Carroll of Carrollton, one of the immortal "signers"—a Catholic leader. He valued the true leaders of the Catholic Church—denied that "unprized were her sons till they learnt to betray." Great leaders—leaders who led, pilots who piloted—made Boston. In my friend's day the Mayoral robes were more often worn by leading Catholics than by any other folk. He has seen public monuments to Colonel Cass, Boyle O'Reilly, and Patrick Collins.

For the last 18 years, he went on, a man and a maker of men has worn Boston's pallium. It's his Boston my friend wished to tell me about—rather perhaps to tell me how he made it his. He hated palterers. He said that. He was no palterer. He showed that. His wartime speeches stand as his panegyric. "The great body of Catholics," he told the Knights of Columbus, "know God's will and are willing to obey it, but history and experience prove to us that many who would pose as leaders lead them astray." Two courses were open to him—popularity, a something he never cared to obtain, never

entered into his conception of anything he did. But he got it. Said he would be ashamed to talk pleasing platitudes. The second course—the only one he could take in conscience and honor—two fine Catholic words—was to tell the truth. He noted the rise of plausible talkers, self-seekers, ambitious members, demagogues who were choking the life out of Catholic societies. You know your constitution, he said, your regulations, your obligations, live up to them. At Camp Devens he cried out to the Catholic soldiers: "Ask General Pershing what he wants and needs most and he will answer, 'Send me munitions, yes, but above all send me *men*, men of discipline, men of courage.'" What is the secret of valor? Above the din of battle you will hear this answer: "God and America. Faith and Fatherland." One thing history made clear, whenever a real Catholic learnt his duty he was firm as steel, as immovable as a mountain. Character counted. Witness Napoleon at the height of his glory. How he stormed and fumed before the weak aged Pontiff, whom he dragged from the Vatican! But the unconquerable Pius VII gazed at the strutting tyrant, calmly folded his thin wasted arms, looked him coolly in the face and quietly replied: "*Non possumus*." There was Catholic character! He who fights the hardest is not the emotional militarist but the peace-loving Catholic acting from the divine sense of duty. He denounced bewildering orations with their endless insincerities, the waving of flags and the blustering about patriotism. He withered the growing false aristocracy which sundered Catholics. Plain common people from Europe worked out their salvation and the salvation of the country. Unity was lacking in the past. He wished to sound the death-knell of division. Catholics had often succumbed to the cheap and sorry attempt to win them away, as "men of progress." So-called "leaders" were wooed in the hope that they might betray the rest. The little men who tried to buy them and then sell them again would pass. The judgment of God would not pass. The agents of evil were trying to blindfold good Catholic men. But would they sell all their spiritual graces and liberty, or let others filch them away and barter their higher interests? They had nothing to apologise for, no need to wave the flag or make the eagle scream. The world needed but one thing. That one thing was Faith in Christ. Who was to carry the Faith of Christ among the seething mass? You (he said) among the rest. It was now above all other epochs the layman's day. Laymen imbued with the high and dynamic principles of Christianity must go forth and deal with the actual questions of the day. We must consolidate our laymen in the Faith and make them active apostles of the Faith. This was his message.

I listened patiently—never said a word. There was no call to speak. I had to listen. It was very one-sided, but he was not aggressive. I wasn't bored. I smoked my pipe. Plans of a great life for me seemed to be

fashioning themselves from the curling smoke. I was thinking hard—"Laymen imbued with the high and dynamic principles of Christianity must go forth"—from where I asked? Where did I think? Where dynamos were reconditioned—fitted with new brushes. We must consolidate—who must consolidate? Men with the character and men of the mettle of the man I have quoted, he answered. He seemed to visualise him. Who was he again? I said *again*, I wanted him to tell me more plainly. He didn't. He only repeated, he who wears the Pallium of Boston. I was beaten, what's the Pallium of Boston? He was dumbfounded, but he bore with me. It's the insignia of the great Archbishop of this great New England see, His name's O'Connell.

Well it seems this is what William Cardinal O'Connell did, did for the high and dynamic principles, did for consolidating the laymen. He beckoned to the Passionist Fathers. When a great Archbishop beckons, my friend assures me something can be looked for. The answer resembles an Australian's response to the "Coo-ee" he hears in London. The Passionists came: came to St. Gabriel's at Brighton to do for New England what St. John and Paul's does for Rome and its Provinces. In addressing the Laymen's Retreat Guild, I saw at last the drift of all my friend's talk, he was back on last year's theme, he was at my broken resolution all the time. I had failed to make last year's Retreat. Well the Cardinal said the project with which the Passionists were charged was the sanctification of the dear men of his diocese. This was to be accomplished by having them come to this holy place—St. Gabriel's—far away from the world, and here weigh the value of their immortal souls. The Passion of Christ was the very key to all the values of life. He urged the men to acquire the Retreat habit to mould their personalities and render them proof against the maelstrom that sweeps the thoughtless off their feet. The Cardinal talked false standards and fictitious values—the need of atmosphere, solitude, to render the world remote. "*My men*"—the Cardinal it appears never said just "*men*"—are in the midst of dangers that would corrupt a saint, in false ideals and false values. The dangers come in forms so specious. I want *my* men to be safe against them.

His name's O'Connell! Cardinal Gibbons called him "the great, fearless, noble Archbishop of Boston." The Laymen's Retreat Guild is his creation. It has an active staff of officers, councillors, and promoters. In ten years 300 Retreats were conducted and 7000 men responded to the invitations of the league. It has 4000 active members. They are leaders in their parishes, the Retreats make leaders. Men in every walk of life are in it—Senator Walsh, Mayor Curley, eminent judges, lawyers, doctors, military men, business men, respectable men in simpler stations. My friend was at a reunion of retreatants in '15. He met Senator Walsh there. Reminded him of his illustrious namesake, the triple doctor. You remember they met at Mount Manresa in New York. Both Walshes are Catholic men with "the something about them." They can get on without

being Catholic pigmies. Well 500 retreatants were at the reunion, just the number for whom Christ worked the miracle of the loaves and fishes. In this case though He works the miracle not for them, but with them. And they go on with the miracle working. They are the making of old Puritan Boston.

Well once more he insists I've got my chance—the chance of a Retreat. And straight! I'm going to take it. On the 15th of January we both meet at St. Patrick's College, Wellington—that's agreed on. Father McCarthy will be there. I heard him once in the King Country. Ever since I've had an Oliver Twist feeling about me. Father McDonnell is the quartermaster. His office hasn't hardened him. He does things grand and he just suggests ever so gently that on leaving the men slip him a sealed envelope just to cover the bare expenses. I asked my friend "What's the damage?" He told me to go to the—. He meant that the real damage of a Retreat can best be assessed by Satan. For the expense it is estimated individually by two things—the worth of the hospitality received and one's own financial strength. There are always a few generous souls who put in the bit over to make things average out all right. Smoking is not prohibited, and the silence is not dead silence—there's a fine friendly break after the midday meal.

Wanganui has its Retreat on the 21st—Preacher, Father McCarthy; internal affairs, Father Mahony—it's said he's Father McDonnell over again. He's fortunate though for he has with him in his unrivalled "Vincies" the first semblance of a New Zealand Retreat Guild. But we are going to start one at St. Pat's—my friend and I. Mosgiel's date is the 29th—Fathers Hanigan and Morkane in charge. Auckland's fixture yet to be announced—Father McGrath and Brother Borgia. For these last four "Controllers" I'm instructed to ditto the compliments in the preceding paragraph. In May Fathers Geaney and Outtrim will take their passengers aboard "St. Bode's," the new "Queen of the South." Let all Catholic men book up early with the respective Rectors.

## Diocesan News

Archdiocese of Wellington

(From our own Correspondent.)

December 11.

The presentation to Mr. P. D. Hoskins from the Catholic community takes place in St. Francis's Hall on the evening of Thursday, December 17. One need not state that a large attendance is both desired and anticipated. Mr. Hoskins has served people who have never seen him. He has been the friend of the whole church in this country.

The friends of Mr. R. A. Patterson, of the Thorndon parish, will be delighted to hear of his promotion to the position of assistant to the Government architect. Mr. and Mrs. Patterson are well-known members of the Basilica congregation, and have received many congratulations on the appointment.

A very successful jumble sale was held by the Buckle Street ladies in aid of a Christmas

gift to the Marist Brothers, Tasman Street. They certainly have the art of jumble sales, and jumble sales are not the easiest things.

Very Rev. Dean Connolly held a successful garden party recently. And on Sunday last Kilbirnie parish had its Forty Hours. The sermons were preached to large congregations by Rev. Fathers Heffernan, S.M., of the missions staff, and Kaveney. Rev. Father Gregory gave his blessing in the evening to the people. Father Gregory has only recently been ordained.

Everyone enjoyed greatly the play presented by the boys at St. Patrick's College break-up last evening. Sheridan's play "The Rivals" is a difficult thing to present, and the acting was exceedingly good. It bespoke great things for the work behind the scenes when mere lads could play so well the parts of Mrs. Malaprop, Sir Anthony Absolute, Lucy, Bob Acres (a most difficult part), and Sir Lucius O'Trigger. The whole cast was excellent. The principal roles were capably sustained by E. Locke, McCarthy, Doherty, Power, Hughes, and Malfroy. The assembly hall was packed for the occasion and it rang with mirth. One sees less finished acting on the real boards.

The Sisters of the Missions who went Home to attend the Chapter of their Order returned home this week.

Rev. Fathers Walshe and Hanigan, C.S.S.R., both well known here at St. Gerard's on the Hill, have come over for the period of Retreats. Retreats always bridge the Tasman and give old friends a chance of re-meeting.

### Napier

(From our own correspondent.)

November 30.

On Sunday last the young communicants from the Catholic schools of Napier received their First Holy Communion at eight o'clock Mass. Prior to receiving, Father Seymour preached an inspiring little sermon to the children, emphasising the responsibilities that they were about to be laden with, and expressed his assurance that they, as the younger foundation of the church, would always look upon this: their First Communion day, as the happiest day of their lives. Father Seymour presided over the sumptuous Communion breakfast that followed the ceremony.

We have with us again our esteemed friend, Mr. Frank O'Shannassy, who is looking exceedingly fit after his trip across the water, and is already hard at it with our choir getting them in good voice for the Christmas festival.

After many seasons of waiting, the youthful tennis aspirants of the parish have come into their own. The movement for the formation of a Catholic tennis club for this parish has been commenced, and, what is more, is on the verge of completion. It only leaves a week or two for the tennis "fans" to break themselves in for the opening of this club; and it is to be hoped that after the labor spent on this scheme that it will meet with the appropriate number of requisitions for membership. I am pleased to see Mr. Kevin O'Halloran's name figuring on the committee for this club, for he is an "old hand" at the

racquet game, and his able tuition to a large number of the younger enthusiasts will lend great impetus to the standard of play that this club hopes to set.

### Palmerston North

(From our own correspondent.)

December 11.

Have you ever noticed how the postman's whistle, talks? At the present time it is chirping merrily: "Christmas is coming; it will soon be here." As these notes will be the last from Palmerston North before that holy time arrives, I take this opportunity to wish all *Tablet* people a very happy Christmas and New Year.

This is a bit of 'held over' news: At our small sale of work, which was held early in November, we made £1000 profit—amazing! We set out to have a monster bazaar (familiar sound about that word, eh?), but it was postponed at the last minute, and the sale of work was held instead. No one knows exactly from whence that £1000 came; but come it did; welcome it was; and go it will. How to make money is a big problem; but how to keep money is a bigger one still.

The war memorial has been erected, and one of these days we'll have an unveiling ceremony and much speech-making. When the site was being prepared, one of the workmen unearthed the peg that had been placed there to mark the geometrical centre of the town when it was first surveyed. Quite a fuss was made about that peg—a long paragraph in the newspaper. Said a wag: "How wonderful! a peg was driven into the ground, and, after many years had passed away, a man came along and dug it up. Now we are going to erect a monument to mark the place where a peg that was never lost, was found!"

During the Forty Hours' Adoration, a beautiful new cloth-of-gold cope—the gift of the Children of Mary—was used for the first time. For some months the parish has boasted a cloth-of-gold canopy; and on Exposition days a veil of the same material hangs at the back of the monstrance. The gold of the cope, and the green carpet of the sanctuary make a very pretty picture. Then there's another new possession—thanks to a generous parishioner!—linoleum for the altar boys' and sacristans' sacristy. The priests' sacristy has had a lino. right from the start, but the other one did not fare so well. Recently one of our people took pity on its nakedness and covered it with a costly lino.

### Diocese of Auckland

(From our own Correspondent.)

December 9.

Next Sunday, at the Church of Our Lady of the Sacred Heart, will be a day of special importance in the lives of the little ones belonging to the parish. It will be a day when the children of the district will receive their first Holy Communion, and it will be the first time in the history of this beautiful little edifice that such an event has been celebrated. Great preparations are being made by the good Sisters and parents of the children to make the day the happiest in the lives of the first communicants.

J. E. Fitzgerald

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GARDENS, N.E. VALLEY

Dunedin

The Queen Carnival given by the children of Devonport to raise funds to pay off the debt on the two towers of the local church was a very successful and picturesque entertainment. The five competitors for queen honors were Miss Fredatovich, Miss P. Patterson, Miss J. Beatson, Miss K. Franklin, and Miss K. O'Malley. Miss Fredatovich was duly elected queen, having secured the greatest number of votes. The Rev. Father Furlong presented the queen with a gold wristlet watch on behalf of the church committee and himself. He also thanked the children for the splendid way they had worked, and told them that the names of the chief workers were to be inscribed on a bronze tablet attached to the church. It is anticipated that over £400 will result from the function when the whole of the returns have been received.

Mrs. Niven's "at home" at her residence in Great South Road in aid of the Remuera Church was a highly successful evening, the function being well patronised by parishioners and friends. The sum of £16 was realised.

A "card evening" and dance, which took place at the Mater Misericordiae Hospital on Wednesday last, was well attended, and proved a very enjoyable function. Miss Bastings and Mrs. O'Neill were responsible for the excellent arrangements which contributed so much to the pleasure of the guests. The grounds attached to the "Mater" were beautifully illuminated which greatly enhanced the evening's entertainment. The Sisters have purchased Mr. Dignan's residence next to the "Mater" which is to be opened as a training home for young woman who desire to qualify as nurses. Funds are now being raised to help to liquidate the indebtedness, and the garden party on Saturday should be one of the biggest functions held in Auckland.

His many friends will regret to learn that owing to his continued ill-health the Rev. Father Doyle, who is in charge of the Remuera parish, has been compelled to relinquish active work for sometime to come.

The Rev. Father Fahey leaves the "Mater" very shortly to take up active parochial work, having been restored to good health.

Under the will of the late Mr. W. J. Napier, the Sisters of Mercy will benefit to the extent of £50, and a bequest has also been made to the building fund of All Souls' Church, Devonport, amounting to £50.

The annual examinations of the schools are now in progress. The Sacred Heart College presented a good number of pupils for the various tests including six candidates for the University scholarship.

### Waikato Notes

(From our own correspondent.)

Hamilton, December 10.

The "All Nations" bazaar, in aid of the Frankton Junction parish funds, yielded a profit of about £300. The £50 tug-of-war championship resulted in a popular win for Reynolds' team, members of which have always been amongst the loyalest supporters of functions in aid of either Hamilton or Frankton parishes.

The pupils of the Hamilton and Frankton Junction Convent schools held a combined picnic at Ngaruawahia on Monday, when they

spent a most enjoyable time in and around the delta township.

To mark the conclusion of their weekly meetings for the season, the Hamilton Catholic Men's Club held a pleasant little social last week when the customary toast list, interspersed with musical items, was duly honored. During the summer months the club will confine its activities principally to tennis, picnics, and other outdoor amusements.

The sixth standard pupils of the Hamilton Marist Brothers' School, all of whom gained their proficiencies, were entertained to a banquet in their honor last week by Mrs. T. Grace.

A sale of work and garden fete is to be held at the week-end in aid of the Hamilton parish funds.

### Diocese of Christchurch (From our own Correspondent.)

December 12.

Rev. Father Glover, C.S.S.R., conducted the annual Retreat for the Children of Mary of the Cathedral parish. The exercises were well attended and concluded on Sunday morning by a general Communion.

At Woolston on Sunday last a number of the parish children received their First Holy Communion. The congregation was exceptionally large as was also the number of adult communicants. Special hymns were sung by the newly formed children's choir, Miss E. Grennell presiding at the organ.

The devotion of the Forty Hours' Adoration at the Cathedral was brought to a close on Tuesday night; Rev. Father O'Meehan preaching the closing discourse. The Rev. Fathers Glover and McLoughlin, of the Redemptorist Order were the preachers on Sunday and Monday evenings respectively.

His Lordship Dr. Brodie administered the Sacrament of Confirmation to about 20 children at New Brighton on Sunday last. The church was filled, and the Bishop delivered an appropriate address. Father O'Meehan addressed words of welcome to the Bishop and thanked him for the great personal interest he had displayed in the parish.

St. Patrick's branch of the H.A.C.B. Society held its fortnightly meeting on Monday evening last, in the Hibernian Hall. There was a good attendance, presided over by Bro. S. Doherty, B.P. Sick allowance amounting to £20 12s 6d, was passed for payment. In this respect the sick visitors (Bros. P. Ryan and H. Nevin) are to be commended for their kind attention and devotion to duty during a prolonged winter when the list of ailing brothers had been perhaps more consistently large than at any period in the history of the branch. P.P. Bro. R. O'Brien reported on the work of the U.F.S. Benevolent Association as submitted at its last meeting, and entered into useful detail regarding special cases calling for relief. The members of the Association alone know the good work being done, and the various lodges affiliated may feel justly proud (he said) of the spirit of Christian charity they are fostering. The quarterly report of the U.F.S. Dispensary Board was read by the secretary (Bro. Grimes), who afterwards enlarged on

the various matters contained therein. The late manager (Mr. Ironside) having resigned the Board has appointed Mr. T. V. Crotty, M.P.S., F.S.M.C., in his stead, and a further lease for 10 years of the present premises in High Street, has been secured. This is considered good business and members are urged to support their own institution. The number of lodge prescriptions dispensed during the quarter was 13,088. The Hospital Bed scheme is manifesting its usefulness more clearly day by day, and for its purposes 9178 members and their dependants are being catered for. The school medals donated by the branch annually were approved of—one each to Marist Brothers, St. Joseph's (Convent), St. Mary's, Addington, Woolston, and Halswell. Accounts amounting to £18 8s 6d were passed for payment.

### Timaru

(From our own Correspondent.)

December 10.

The following passes in the practical examinations, conducted by the Associated Board of the Royal Academy of Music and the Royal College of Music, at Tiamru, on November 30 and December 1, are announced. Lower Division (pianoforte)—Miss Madge McInerny (teacher, Miss D. Mason, L.A.B.). Elementary (pianoforte)—Miss N. Collonna (Mrs. G. Readie), Miss Mary Evans (Miss D. Mason). Primary (pianoforte)—Miss Margaret Niall (Miss R. Leeming).

### OBITUARY

#### MRS. MARGARET JACKSON, DUNEDIN.

Mrs. Jackson, of Leith Street, Dunedin, died at the Chalet Hospital, on Friday, December 11, after a protracted illness. Deceased, who was about sixty-three years of age at her death, was well known in Dunedin as a lady of truly apostolic zeal and charity. The only limits to her activities for the poor and needy were her strength and resources. If ever woman spent herself in the cause of church and charity Mrs. Jackson did. Her charity was universal; her example was an inspiration; her life a sermon.

At the Solemn Requiem—a fitting mark of the respect in which she was held by the whole Catholic community—St. Joseph's Cathedral was full to the doors. The celebrant was Rev. W. Monaghan; deacon, Rev. T. Hally; subdeacon, Rev. F. McMahon; M.C., Rev. C. Evans. In the choir were Revs. E. Rooney and R. Marlow.

Many non-Catholics were present at the Requiem and the funeral. Wreaths were sent by the following: Hospital Board, Social Workers, Salvation Army, Lady Ferguson, St. John Ambulance, Woman's Exhibition Committee, Women's Protection League, etc., etc. Mrs. Jackson was an indefatigable member of St. Vincent de Paul Society for over thirty years, and over a lengthy period as president of St. Joseph's Ladies' Club, labored with extraordinary zeal and enthusiasm in the interests of Catholic girls, always manifesting a loving concern for those who, through filling occupations in the city, had to live away from their own homes.—R.I.P.



## Selected Poetry

### AS I CAME DOWN THE HILL.

As I came down the hill at twilight grey,  
The soft-voiced winds, colloging, passed me  
by;  
A frightened moor-bird screamed and flew  
away;  
One timid star, alone, showed in the sky.  
Across the quiet bog a curlew's cry  
Rang weirdly, through the dusk, 'twixt night  
and day.

And, from the West's dim cheeks, the sun-  
set's flush  
Was fading, and across the heather still,  
On purple wings; the twilight's hazy hush  
Fell with the early dew. A little rill,  
On silver feet, went laughing down the  
hill;  
Laving the feet of many a fern and rush.

With lagging steps, adown the dusky brae,  
The horses plodded, loosened from the  
ploughs;  
On some green hedge a blackbird ceased its  
lay,  
And, up a winding lane, 'neath blossomed  
boughs,  
A herd was whistling home-ward with his  
cows,  
As I came down the hill at twilight grey.  
—PATRICK DOHERTY, in the *Irish World*.

### A MEMORY.

George Sigerson (Poet, Physician, Scholar).  
Stately he moved as some old argosy,  
Bearing through troubled seas sweet-scented  
dreams  
And memories of ancient rites outlived,  
The ages' fruit—life's precious things, he  
bore:  
A faith in this dear land; a visioning  
Far, far beyond the soiled and torn veil  
Of stale illusions, sordid strifes and greed,  
The greater land of which he oft-times sang;  
The Ireland of his hope; his manhood's pride.  
Love's sacred torch he brought to light her  
feet,  
A charity as wide as Bregia's plain,  
A friendship linked with loyal links of steel,  
An open heart to welcome, princely-wise,  
A gracious hand that, healing, touched the  
poor  
As, golden-lipped, he walked among his  
dreams.

Things fair and beautiful he prized. Child-  
hood;  
The inner life; the God in futile men;  
Carvings on stone to shape some mystic  
dream:  
Color and craft where inspiration wrought;  
The joy of sound; the skill of human hands;  
These all—the best we know of life—he loved.

Death has not sealed his being. Potent still  
His message calls. Vibrant the chord it  
wakes.  
He has not passed. His spirit-breath re-  
mains  
Warming our dreams; uplifting slow-spun  
days  
And weaving calm from out life's restless  
core.

Richer our days by far, that he has lived,  
Sweeter our thoughts that he has known and  
shared;  
Nobler of him this nation now bereft  
Of all the wondrous lore his wisdom gleaned.  
Yet not farewell! That heart is pulsing still  
Deathless and free! Great Bard of Gaed-  
heal and Gall!

—AGNES O'FARRELLY.

### LET MY SOUL BE A TRUMPET.

Let my soul be a trumpet sounding  
The radiant love of the Lord;  
Forever at locked gates pounding  
With the force of the living word.

Let my soul be a slim flute, singing  
Bright airs in the dark of the sod,  
Recalling the White Dove winging  
From the wonderful Mind of God.

Let my soul be a green tree blowing  
In the cold, gray paths of the rain,  
So that men may be gladdened for knowing  
The beauty that springs from pain.

Let my soul be a lily of whiteness,  
Spread peerlessly pure in the morn,  
To dazzle the world growing sightless  
To things that are spirit-born.

And then at the last let my soul—  
Intangible of desire—  
Be blown to its ultimate goal:  
God's bosom of fire.

—J. CORSON MILLER, in *America*.

### THEM MOTORS!

(The Pertinent Remarks of a Certain Old  
Man.)

Them motors . . . whiles, I used think  
them terrible curses,  
Consated big things, full o' pride in big  
purses,  
With scanty respect for the meek and the  
low,  
An' danger for poor folk wherever they'd  
go!

The speed o' them dazed me—as hard as I  
tried  
To manoeuvre me donkey-an'-cart a wan  
side,  
The horn would still screech, an' the fine  
motor-folk  
Would be there, just atop o' meself an' the  
yoke,  
With their eyes screwed scornful, their heads  
in the air,  
An' the driver's scowl provin' how well he  
could swear.

Then they'd be gone, an' me lone I might  
nurse  
Me grievance agin them thankin' God  
'twasn't worse,  
Till by-an'-by, whew! bringin' fear to me  
heart,  
Roun' the bend another would shave the  
wee donkey-an'-cart,

### II.

An' the dust o' them . . . ! Whiles, I  
used pity the eye  
O' the traveller that met them an' they  
whirlwindin' by

Like clouds in the desert or snows in the  
blast,  
Bringin' doom an' discomfort to folk as they  
passed.  
For think o' the germs o' the ills o' the  
world  
Sthrewn like billions o' bees in the dust  
while it purred,  
To multiply countless in your throat or mine  
An' shorten our days with small-pox or de-  
cline!  
If the weather was wet, sure, it scarcely  
could matter:  
The dust wouldn't rise—but you got it in  
splatter  
From the head to the heels, fine creamy  
brown mud  
That covered you over with germs in its  
flood;  
They hung to you, clung to you, dried an'  
came off  
To bear fruit at home in a sudden queer  
fever or cough.

### III.

The fumes o' them, too! . . . God for-  
give me, the smell  
Used to mind me o' brimstone an' divils in  
—, well,  
I'll not be severe on them: maybe rich noses  
Like them scents we do read about better  
than roses!  
There was the loud noise o' their travellin'  
forbye—  
No wonder good dacent men's horses would  
shy  
At the ingine's back-firin' (mark, i' you  
plaze,  
How I have the new word at the end o' me  
days).  
But the oily loud things had worse than their  
roar—  
Sure you seen it yourself, the way that they  
tore  
Big holes in our roads with their weight an'  
their speed,  
So that a man's cart must go canny indeed.  
An' crownin' it all, they brought wild youth  
a-sportin'  
To spend money foolish, drivin', feastin', an'  
courtin'.

### IV.

I used judge them curses. . . I used, do  
you mind?  
But this last lock o' years I'm not that way  
inclined—  
There's me hand, I'm the changedest man  
ever you seen—  
I've a Ford in the barn an' 'tis fit for a  
queen,  
A powerful improvement on the donkey-an'-  
cart  
For the town an' the markets, though I tell  
you me heart  
An odd time flutters wild when I try to  
make haste  
An' have to slow up for some obstinate baste,  
A dame with an 'ass, or a farmer with  
sheep—  
Sure you'd think that they had the whole  
road in their keep.  
The frowns o' them, too, an' the impident  
way  
Their cattle delays you the length of a day.  
Now, when myself had a donkey. . . But  
come round to the car  
And we'll do forty mile or so—you can tell  
me how far.  
—SHIEL MACDARA, in the *Irish Weekly*.



## FEATURES OF THIS WEEK'S ISSUE

Leader—Progress in Ireland; Sub-Leader, Christian Brothers' Jubilee, p. 33. Notes—"As the Dead Leaves"; Dead Cities; Bishop Wilberforce; A Rebuke, p. 34. Topics, pp. 22-23. Complete Story, p. 9. The Lily of the Mohawks, p. 11. Catholic Universities at the Reformation, p. 17. The Church in N.Z., p. 19. Belloc Discusses Ignorance of Church Position, p. 25. His Name's O'Connell (by "Kim"), p. 29. Faith of Our Fathers (by Mgr. Power), p. 51. Ireland and Art, 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 promoveri per vias Veritatis et Pacis.*

LEO XIII, P.M.

Die 4 Aprilis, 1900.

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

April 4, 1900.

LEO XIII, Pope.

## The New Zealand Tablet

WEDNESDAY, DECEMBER 16, 1925.

## PROGRESS IN IRELAND

THE answer to the question, How does Ireland stand? varies nowadays according to the political views of the person who undertakes to furnish the information. "Die-Hard" organs, such as the *Morning Post* and the *National Review* have no good word to say for Irish Catholics or Nationalists, past, present, or future; the de Valeraites have told us consistently for the past three years that the Government could not last another month; and American visitors, as a rule, return favorably impressed with the prospects of the country and the activities of the Executive. Amid such a diversity of views, one welcomes a statement which gives an array of plain facts on the evidence of which the man of no party may form for himself a reasonable opinion. Such a statement was made recently by Mr. O'Higgins, Minister for Justice, who reviewed in detail the progress made during the three years which have elapsed since himself and his colleagues took office.

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He attacks the pessimists who "putting a stethoscope to the country's breast deliver a grave diagnosis." "The country is very sick," they say, "what she needs to cure her is war with England, or war with the North-East of Ireland." He asserts that she is not sick, but convalescent, mentally, morally, and physically; and that what she needs most is peace and hard work. The luxury of a civil war cannot be enjoyed by any nation without unfavorable reactions, but he protests that the people who attacked the Free State in its infancy ought to be the last to blame it for not being more robust at three years of age. There is, in Ireland as everywhere, a degree of economic depression; there is a

degree of unemployment; and some young people are leaving the land of their birth. But that is not as grave as in neighboring countries, and it would not be as bad as it is "if some people had more practical patriotism and less bull-headed fanaticism." The Government recognises that the remedy lies in settled conditions, enterprise, and hard work, and that the cure suggested by those who want war is as futile as taking strychnine for a toothache. "Let us," he says, "get done with fooling, and get on with the work"—a sentence that sounds like a voice from the grave, for such was the call ever on the lips of Michael Collins during the last months of his life. As to how the Government is practising what it preaches, he explains that order has been restored and confidence established by the peaceful conditions of Ireland at present. Moreover, among the steps taken to promote prosperity, a dead meat factory is shortly to be erected in Waterford to remove the losses entailed in sending live cattle to English markets, as was done for so many years past. In Carlow a beet sugar plant is to be set up immediately, and it will be completed in time to receive the crop for the coming year. Other counties are waiting for the results of this enterprise, and it is reasonable to expect that many more plants of the same kind will arise in the near future. The Government recognises that Ireland is an agricultural country, and that the farmers are the backbone of national well-being. Hence it is anxious to lay carefully and scientifically the foundations of agricultural prosperity; and the framework has been provided by the Land Act of 1923, the Live Stock Breeding Act, and the Egg Act, which, with the organised co-operation of the farmers, ought to result in a speedy improvement in their conditions. To complete the land purchase, to standardise agricultural produce, to enable the farmer to maintain the supply of a consistently good article to the English markets, and thus to withstand competition from the Continent, has been the aim of the Ministry for Agriculture. The farmers must be made realise that better methods and better organisation are necessary to hold markets that are threatened by trained rivals in other lands; and the Department of Agriculture regards it as its chief function to teach such methods and to establish such organisation. The Cabinet has not confined its attention to the agricultural districts. After the war the cost of building had become almost prohibitive. To effect a revival the Government offered to undertake two-thirds of the cost of housing schemes initiated by municipal authorities, and the results have been encouraging, many thousands of houses being already built, while applications for thousands more are pouring in constantly. Rapid progress has been made in improving the roads, and there is general satisfaction with the way in which the work has been carried out. Between September 1923 and September 1925 upwards of £2,500,000 have been spent on the roads, whereas between 1909 and 1922 the amount spent by the British Government for the same purpose in Ireland was only £700,000. The work of drainage was also carried out in many dis-

tricts, and during the past summer in twenty-seven such districts 2750 men were employed on this task. Irish engineers are at present busy in Dublin working out a scheme for the draining of the Barrow.

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Mr. O'Higgins claims that his brief stock-taking is evidence that the Government has not been idle for the three years of its existence. It was much hampered not only by criticism but by armed opposition. Funds had to be found for other purposes, and the expenditure necessitated by certain events had limited the resources available for reconstruction. "I claim," he said, "on behalf of the Government that its three years' stewardship will stand the closest examination. In patient toil we have carried our bricks to the structure, rearing from the chaos of 1922 the ordered State fabric of 1925. We have fulfilled our trust. I believe I see as well as any distinguished visitor such social and economic evils as exist in the State. Not one of them exists in greater measure than three years ago, two years ago, or last year. On the contrary enterprise and development are in the air. We have passed out of the ravines. The people know their own country and can make what they will of it. No amount of cant about midnight treaties can alter that. It is my faith in the new spirit that is abroad that causes me to raise my voice in emphatic dissent from the verdict of the pessimists." Mr. O'Higgins is an able Irishman, and a tireless worker. He is certainly in a position to speak with authority on what has been done; for few men have had a larger share in the doing.

## CHRISTIAN BROTHERS' JUBILEE

Old Boys of the Christian Brothers' Schools, Dunedin, will be glad to learn that preparations are in train at present for the worthy celebration of the Golden Jubilee of the arrival of the Brothers in New Zealand, whither they were brought fifty years ago next April by Bishop Moran. There is no need to remind past pupils of what the Brothers have done during these years: none know it better than they who have been educated in our Dunedin Catholic schools. They all, without exception, look back with gratitude to their old teachers; and, all over New Zealand, are now delighted to have an opportunity of marking their appreciation for the past by making the Jubilee celebrations eloquent of their gratitude. From this note, which is suggested by a successful meeting of the Dunedin Old Boys, held on Sunday evening, past pupils all through the Dominion will learn that the date appointed is the Easter of next year. It is certain that there will be a great gathering for the event, and this timely notice may help visitors to combine the Jubilee with the Exhibition. We understand that a programme already drafted for the celebrations meets with general approval, and it is anticipated that while the function will mark as a red letter day the fiftieth anniversary of the coming of the Brothers, it will also serve as a pleasant reunion of the Old Boys who went forth during the half century.



# NOTES



## 'As is the Race of Leaves'

What a lesson the old words of Homer contain! "As is the race of leaves so that of men." Strength, beauty, glory, pass and die as completely as last year's snow. The message of the Greek bard finds an echo in a line written centuries later by one Francois Villon, who was a great rascal as well as a great poet. Who can ever forget the sad refrain of that old ballade of his:

*Où sont les neiges d'antan?*

In a strange story, called *Ebb and Flow*, Dunsany reminds us that cities pass just as surely, and, measured by eternity, just as quickly as men's lives and women's loveliness. The tale is about a man who on account of a great crime was buried in the mud by the side of the river in London, where in time the tide had its will with his bones, tearing them out of their slimy grave, carrying them away out to sea and casting them on the shores of wonderful lands, only in time to snatch them again and bear them back into the Thames. They were found now and then and decently interred, only to be mysteriously brought back again to the river. "And some more centuries pass over the ebb and flow and over the loneliness of things forgotten."

At last the barges went no more, and there were fewer lights; shaped timbers no longer floated down the fairway, and there came instead old wind-uprooted trees in all their natural simplicity. At last I was aware that somewhere near me a blade of grass was growing, and the moss began to appear over the dead houses. One day some thistledown went drifting over the river.

For some years I watched these signs attentively, until I became certain that London was passing away. Then I hoped once more, and all along the bank of the river there was anger among the lost things that anything should dare to hope upon the forsaken mud. Gradually the horrible houses crumbled, until the poor dead things that never had had life got decent burial among the weeds and moss. At last the may appeared and the convolvulus. Finally, the wild rose stood up over mounds that had been wharves and warehouses. Then I knew that the cause of nature had triumphed and London had passed away."

## Dead Cities

The most pathetic thing in the world is a dead city. London is bigger but it is not half as much alive as were some cities in whose streets to-day only the lizard or the tourist is alive. The moon that rises and veils in silver the broken columns and the ruined temples of Pompeii saw a richer and a fuller life here than London ever knew. The hot sun that burns on the grass-grown quays of Ostia drove into the cool shadows men whose names are written larger in history than any men London has known. And Dunsany's dream of a ruined and moss-covered London will one day come true, though Lon-

doners believe it as little as did the Romans who came to dry the humors of the body by bathing in the Midland Sea at Ostia, or the merchants and the sailors who made the throbbing streets of Pompeii as wicked as sin could make them. Over Pompeii stands in eternal warning the lofty cone of Vesuvius, its tall head smoking, its fires banked, and ever ready to deal forth more destruction; and under its shadow Naples lies in the sunshine as lazy as the creaming waves that lap her limbs. And who shall say how long the anger of the mountain will spare the city and how long before Naples too will be a sister in sorrow sitting amid the vines and hiding dead men's and women's bones in her heart just like Herculaneum and Pompeii beside her? What a lesson and a warning it is to look down on the three cities: two already destroyed by Vesuvius in its wrath; the third at its mercy at any moment. But the loneliest of all dead cities is Ostia, once the busy port of Imperial Rome and now a wilderness of ruin over which the grass and the briar have spread a merciful covering. Out of the ruins arise the old church and the old fortress which bore the brunt of hard blows in the warring days of Julius the soldier Pope, and hard by runs the river hurrying always to the sea and sighing among the reeds that now wave where once the sweeping oars of triremes churned the water. Nero revelled here; those quays shook with the tramp of armies embarking for Africa or returning victorious. And bells rang, and flags flew, and people cheered from the houses over which we stumble now. And a last memory: here too Augustine walked with his mother Monica during the last peaceful days of her holy life. *Où sont les neiges d'antan!* And who shall pretend that we have here an abiding city?

## Bishop Wilberforce

A correspondent to an English periodical recalls the following good story about the famous Anglican prelate, who was so irreverently nicknamed "Soapy Sam." A talkative and inquisitive lady in a railway carriage, "who wanted to know, you know," about everything, observing that the train was approaching Winchester, exclaimed, "That reminds me; the bishop of this place is called 'Soapy Sam'—I wonder why." Turning to a clerical-looking passenger, she said, "You are a clergyman, I think; perhaps you can tell me." "Certainly," replied he. "It is because he is always in hot water, but he always comes out with clean hands." The train then stopped and the speaker stepped out. Immediately all in the carriage, except the lady, burst out laughing. "Well," she said, "it was interesting to get that information; but why laugh about it?" "Why," said they, "it was Soapy Sam himself you asked about it!"

## A Rebuke

How Huxley publicly rebuked the same prelate and taught him a lesson in manners, is related by the scientist's son. The clash

occurred at the Oxford meeting of the British Association, in 1860. The Bishop rose in response to calls from the audience and "spoke for full half an hour with inimitable spirit, emptiness, and unfairness," wrote Hooker. "He ridiculed Darwin badly and Huxley savagely; but all in such dulcet tones, so persuasive a manner, and in such well-turned periods, that I, who had been inclined to blame the President for allowing a discussion that could serve no scientific purpose, now forgave him from the bottom of my heart. . . . In a light scoffing tone, florid and fluent, he assured us that was nothing in the idea of evolution; rock-pigeons were what rock-pigeons had always been. Then, turning to his antagonist with a smiling insolence, he begged to know was it through his grandfather or his grandmother that he claimed his descent from a monkey."

The Bishop sat down, but Huxley, though directly attacked, did not rise until the meeting called for him. Then he "slowly and deliberately arose; a slight, tall figure, stern and pale, very quiet and very grave." He began with a general statement in defence of Darwin's theory. "I am here only in the interests of science, and I have not heard anything which can prejudice the case of my august client. . . . But if the question were to be treated, not as a matter for the calm investigation of science, but as a matter of sentiment, and if I were asked whether I should choose to be descended from the poor animal of low intelligence and stooping gait who grins and chatters as we pass, or from a man endowed with great ability and a splendid position, who should use these gifts to discredit and crush humble seekers after truth, I must hesitate what answer to make."

The effect was electrical. When he finished one half of the audience burst into a storm of cheers; the other was thunderstruck by the sacrilegious recoil of the Bishop's weapon upon his own head; a lady fainted and had to be carried out.

## IRISH HISTORY PRIZE FUND.

Rev. Henry Woods, £1 1s.

## DIOCESE OF DUNEDIN

Congratulations to Mr. A. J. Dowling, an ex-pupil of the Christian Brothers' School, Dunedin, who last week was admitted as a solicitor of the Supreme Court by Mr. Justice Sim.

His Lordship Bishop Whyte was on episcopal visitation in the Gore parish over the week-end, and on Sunday administered the Sacrament of Confirmation to 150 candidates at the Church of the Blessed Sacrament, Gore. His Lordship was assisted at the ceremony by the Very Rev. Father O'Donnell and Father Lennon. On Monday morning his Lordship proceeded to Clinton, where he imparted the Sacrament of Confirmation to nine candidates.

To show their gratitude and sympathy with the relatives of the late Mrs. Tarleton and Mrs. Jackson, children from St. Vincent's Orphanage assisted at the Requiem Masses celebrated in St. Joseph's Cathedral for the repose of the souls of the deceased ladies. The

No Rubbing Laundry Help

FOR WASHING CLOTHES

children were also present at the late Mrs. O'Mahoney's Requiem in St. Patrick's Basilica. In their prayers the orphans will long remember these three dear friends of the Institution, who have gone to enjoy the eternal reward of their many kindly deeds.—R.I.P.

At the meeting on Sunday afternoon of the members of St. Joseph's branch of the Children of Mary Sodality, the chaplain (Rev. Father Monaghan) on their behalf made presentations of handsomely framed holy pictures to Misses B. Stent and D. Thomas, two of their much esteemed fellow-sodalists, on the occasion of their approaching marriages. The gifts were accompanied with gratitude for the recipients' valued, faithful and zealous services to the sodality, and sincere good wishes for their prosperity and happiness.

#### ST. DOMINIC'S PRIORY, DUNEDIN.

The following are the results of the Practical examinations of the Associated Board of the Royal Academy and the Royal College of Music, held at St. Dominic's Priory on December 7, by Mr. Wesley Roberts.

Licentiate (teacher's diploma. L.A.B.)—Miss Bessie Harrison.

Higher Division—Margaret Bartholomew, Teresa King (singing), Eva Moore (Sisters of St. Joseph, Port Chalmers), Mollie McTamney.

Lower Division—Beatrice Dale Austin, Katie Bartholomew, Phyllis Crawford, Gladys Hall, Annie O'Sullivan (singing), Hilda Parker (singing), Eileen Treacy (singing), Madge Yates.

Elementary: Betty Ross.

Primary: Olga Barry, Sylvia Small.

The following pupils of St. Dominic's College were successful at the recent examinations held in connection with the National Business College, Sydney:—

Advanced Type-writing—Nonie Keenan, Margaret McCaughan, Kathleen Nees.

Advanced Shorthand—Nonie Keenan, Margaret McCaughan, Kathleen Nees.

Junior Typewriting—Connie Smith, Norma McKenzie, Rose Casey, Veronica Todd, Peggy Barr.

Junior Shorthand—Veronica Todd, Norma McKenzie, Connie Smith, Peggy Barr.

Junior Book-keeping—Veronica Todd, Peggy Barr, Norma McKenzie.

#### ST. DOMINIC'S COLLEGE SWIMMING SPORTS.

The St. Dominic's College pupils held their annual swimming sports on Friday, the 11th inst., at the Municipal Baths.

The entries were large and the various events provided good exhibitions of swimming and some close and exciting finishes were witnessed. It was noticeable that the pupils are beginning to develop a more modern style of swimming, and some of them are acquiring the crawl stroke with some promise. Miss Ritchie, Mrs. Arthur, and Miss Nevil acted as judges, while Mr. E. H. Olds (instructor) acted as starter and took the times.

The following are the results:—

Beginners' Race (across the baths); ten starters—K. Bartholomew 1, E. Hankey 2.

Senior Dive (11 entries)—V. Vallis (27 points) 1, M. Bartholomew (26 points) 2. The two placed girls in this dive were hard to separate, both having to take two extra dives before this could be accomplished.

50yds Handicap (8 started)—M. Wells (12 secs) 1, M. Bartholomew (12secs) 2.

Long Plunge—V. Vallis (46ft 7in) 1. This plunge establishes a record for ladies' plunging in Dunedin, and probably in New Zealand. Miss Vallis is only fifteen years of age and has a wonderful take-off for a school girl.

25yds Junior (under 14)—K. Sligo 1, E. Hankey 2.

Breast Stroke—R. Vallis 1, V. Vallis 2.

Breast Stroke (under 14)—K. Sligo 1, K. Bartholomew 2.

Junior Dive—K. Sligo 1, E. Hankey 2.

Miss Veronica Vallis is the holder of the Ernest Mullaney Cup for 1926.

#### CHRISTIAN BROTHERS' GOLDEN JUBILEE.

It has now been decided to hold the Golden Jubilee celebrations of the Christian Brothers in Dunedin at Easter, 1926, a date undoubtedly more suitable to visiting old boys than the actual jubilee date itself, which does not occur until the end of April. Commencing very appropriately on Easter Sunday morning with Mass and a General Communion of ex-pupils and present pupils of the school, a jubilee procession through the streets of the city and the Communion breakfast, the programme of the celebrations, extending to the Requiem Mass and Roll Call at the pioneer school on Easter Tuesday morning, will provide a series of functions and festivities unique in the history of Dunedin. Motor excursions, a harbor picnic, the jubilee smoke concert and re-union—all will contribute to make the jubilee a memory in the life-time of every old pupil, to renew boyhood friendships and to cement that spirit of loyalty to the old school which must accompany such a meeting of ex-pupils of five decades. Free accommodation is guaranteed to visitors from outside Dunedin, and it is hoped that old boys will arrange their visit to the Exhibition city accordingly. The following energetic committee will conduct the jubilee:—Rev. Fathers Delany, Morkane, and Tylee, Rev. Brother Murphy, Messrs. A. G. Neill (chairman), J. N. Smith (secretary, Box 286, Dunedin), T. J. Hussey (treasurer), J. B. Callan, jun., J. Hally, J. McKeefrey, J. Noonan, W. Casey, H. O'Reilly, F. Moloney, W. Brooks, F. Heley, B. Lynskey, D. Beard, A. Quelch, and H. K. Poppelwell. Meetings of old boys in other centres will be convened after Christmas. In the meantime those interested will realise that there will be no difficulty in getting further information either on application to the secretary or by communicating with any of the above gentlemen, among them those who will be in other centres, and some of whom will remain in Dunedin during the vacations.

#### H.A.C.B. SOCIETY

##### ST. JOSEPH'S BRANCH, DUNEDIN.

The quarterly meeting of St. Joseph's branch (No. 73) of the H.A.C.B. Society, was held in the Hibernian Social Club-rooms, Moran's Buildings, on Tuesday evening, the 8th inst. The president (Bro. A. Gillick) directed attention to a fine framed enlarged photograph of his Lordship Dr. Whyte, Grand Chaplain of the Society for Otago and Southland, presented by the Bishop. This much appreciated gift (said the president) indicated the interest manifested by his Lordship in the society. In placing the photograph in

a prominent position in the meeting room. Bro. Gillick said the members would treasure it as among the branch's most valuable possessions, constantly reminding them, as it would, of his Lordship's helpfulness in all their undertakings. The District Deputy (Bro. J. J. Marlow, sen.) and the president (Bro. A. Gillick) were appointed to represent the branch at the break-up of the Christian Brothers' School and present the Hibernian scholarship.

The quarterly Communion of members of the society will take place at St. Joseph's Cathedral on Sunday next, the 20th inst., at the 9 o'clock Mass. After Mass they will be the guests of St. Joseph's Ladies' Club to Communion breakfast at St. Joseph's Hall.

#### HIBERNIAN SOCIAL CLUB.

The programme at the social club on Monday evening consisted of short addresses on selected subjects. His Lordship Bishop Whyte presided and was warmly welcomed by B.P. Bro. A. Gillick. In expressing his pleasure at being present, his Lordship said that judging by the list of subjects to be dealt with he anticipated listening to biographical studies of a particularly interesting and instructive nature. The number of speakers and varied selection of subjects indicated the club's progress in literary pursuits, a phase of its activity that was most encouraging. In congratulating the members of the club on their efforts in the direction of mutual improvement, his Lordship added congratulations to one of their number (Mr. A. J. Dowling) on being admitted as a solicitor of the Supreme Court. Following were the speakers: Mr. J. N. Smith (General Gourmand), Mr. W. Brooks (Abraham Lincoln), Mr. J. Ryan (Napoleon Bonaparte), Mr. J. J. Marlow, jun. (Daniel O'Connell), Mr. F. Brown (Charles Dickens), Mr. A. Gillick (Father James Cullen), Mr. E. O'Reilly (Dr. Lamenhof and Esperanto), Mr. A. J. Dowling (Sir George Grey).

In again congratulating those who had contributed sketches of eminent men, Bishop Whyte said they had afforded their listeners a great treat. Well deserved credit was due them for their choice of subjects and the result of their studies showed painstaking effort that was most encouraging.

#### Invercargill

(From our own Correspondent.)

December 12.

In response to an appeal by Rev. Father Graham, a large number of the congregation have lately joined the choir, which will considerably relieve the faithful few who have always attended. As we are to be blessed this year with midnight Mass the addition will prove very beneficial.

The garden fete held in the grounds of St. Catherine's Convent, on Saturday, was continued on Wednesday afternoon and evening in weather that was excellent for all outdoor functions. The stalls were very tastefully arranged and carried a bountiful supply of desirable goods and articles, which met with a ready sale. The refreshment room was also liberally patronised. In the evening a successful entertainment was given by a number of talented performers. The fete proved a gratifying success and the Sisters are to be congratulated on the beautiful array of articles presented.

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# A Page for Little People

Conducted by  
ANNE



My own very dear Little People,

Just come round close up to me while we have a brisk little talk before the holidays. There is so much to finish up before Christmas that we can hardly spare time for more than a pleasant nod while we settle ourselves down to get through all our letters and general business. So, hurry, and we'll start.

First of all we must see who has won the Ladder Competition, and, just here, I am afraid some of you are going to be disappointed because you didn't write sooner. Even as late as this week, in my batch of letters someone enquired about the Competition, but, of course, it is too late now to send in for it. However, never mind, there's no great harm done is there, and you can all make up your minds to try in the next, which will be announced in next week's *Tablet*. But, I couldn't keep the Competition open five minutes longer, or we would have had no room or time for a Christmas page. So, we had a last climb up our Ladder this week, this is the way you were placed. And, after you had climbed into your places, the kind and learned Judge awarded the Prizes. This is the way you looked when you were judged:—

## First Ladder.

1. Margaret Nyhon.
2. Colleen McNeill.
3. Erin McNeill.
4. Trephena Quinn.
5. Cathleen Lerner.
6. Margaret Walker.

## Second Ladder.

1. Paul Porter.
2. Jack Porter.
3. Bridgie Reilly.
4. Mollie Cavanagh.
5. Cassie Dowling.
6. Kathleen Harding.
7. Mary Harding.

## Third Ladder.

1. Lorna Carroll.
2. Dan McCormack.
3. Clara Mundy.
4. Monica Kilkelly.
5. Noreen de Vere.
6. Oswald Cotterell.
7. Mona Cotterell.

And this is how the judge placed you—because it was impossible to sort you up into boys and girls, standards and ages, and so on, because enough of you did not try in the Competition. So, the poor kind and learned judge had to do the very best a kind and learned judge could do with the good Little People who *did* write for the Competition. As only FIVE boys tried, the judge says they must ALL get a prize, and this is the order in which they stand:—

## Boys.

1. Dan McCormack.
2. Erin McNeil (Erin, you scamp, are you a boy?)
3. Paul Porter.
4. Jack Porter.
5. Oswald Cotterell.

Give them a clap now—Clap-Clap-Clap.

With the girls it was even harder, and the kind and learned judge decided to give a First and Second Prize to the girls on each Ladder. Also, our dear old cherished Club Member Lorna Carroll, of Gippsland, Australia, wrote a most interesting Competition letter. This letter is so well written that it must get a Prize, although there was no one else to compete against it, I mean no one of the same age as Lorna. Here is the GIRLS' list:—

## Girls.

First Prizes: Clara Mundy, Bridgie Reilly, and Margaret Nyhon.

Second Prizes: Monica Kilkelly, Mollie Cavanagh, and Colleen McNeill.

Special Prize: Lorna Carroll.

Another good Clap for the girls—Clap—Clap—Clap.

And all the other Little People who tried will each get a nice picture to show them we love them all for trying. Thank you Little People for making the Competition go, but the next must be ever so much bigger and better. I hope you'll like your Prizes, and will write to say you received them.

## THE WEEK'S MAIL-BAG.

We have so many Letters Dears, that we will have to hurry over them this week, as we will not have room for any in our Christmas Page. The week after that I will answer any Letters waiting to be answered, send away Badges to Little People waiting for them, and finish up anything else of the year's work waiting to be finished. And then, after you read this letter, I would like you to give my poor Postman a holiday until you begin to send in the Letters for the New Competition. Holiday time is the best time to write to each other, because you have no homework to do, no lessons to learn, no ponies or trains to catch. Don't you think that will be ever so much better than trying to write a lot of letters and not having time to think of the Competition one? Try it now, Little People, and see how well you can become acquainted with each other during school holiday time.

One letter I have to tell you about brings sad news to us. You all remember dear little Paula Creel and how happy she was to join our Club. Well, dears, she is now at home in Ireland, very ill, and, they say, she may not get well again. A friend of Paula's has written telling us this, and asks that all the Little People pray for our dear Paula, who may even now be with God. Pray for her Little People, and for her dear father and mother who took her overseas in the hope of making her better.

(Dear friend of Paula's, we thank you for writing us, and we hope your own poor sore hand is well again now, when you get Paula's address will you please tell her we do not forget her, and are praying for her.—Anne.)

## NEW MEMBERS.

JOHN BURKE, P.O., Waituna, Southland, has sent for a badge and wants a Birthday Mate. John is eleven, has a birthday on 12th February, and hopes to pass

into Std. VI, next year. (Welcome John, hope you'll pass all right. You have no real date Mate, but there's Bill Carney, Rakaia, only two days before you, what about being Letter Friends?—Anne.)

NORA CECILIA LEDINGHAM, Otautau, is ten, her birthday is on 26th September, and she has a black kitten without a name. Nora has five brothers and three sisters. (Welcome Nora and you have a real Birthday Mate waiting for you—Mona Hannan, Winnie Street, Greymouth. I hope you'll be great friends. Call your kitten "Cinders."—Anne.)

PETER HANSEN, Studholme Junction, is fourteen on 4th October and wants a Letter Mate. Peter is going up for his Proficiency and wishes us a Merry Christmas and a Happy New Year. (Thanks for good wishes Peter, don't you think it's jolly to be a member of such a jolly club. You have no Birthday Mate, but I think you and Jack Scott, Pomohaka, might be Letter Friends. Jack's birthday is the day before your own.—Anne.)

WINNIE MACARTNEY, Peddie's Road, Taradale, has sent money for a badge and is looking forward to the holidays. (Welcome Winnie. Glad you like our page, and hope you'll have such nice holidays. (No mate dear, but will you and Winnie Waldon, 224 Ponsonby Road, Auckland, be Letter Friends? Winnie's birthday is four days before yours.—Anne.)

RANDOLPH CAVANAGH, Fruitlands, has sent for his badge and says the fruit trees are looking very fine. Randolph hopes to get into the sixth at the end of the year. (Good boy Randolph to send for your badge so quickly. Now you'll have a Letter Friend for the holidays, because we've a Mate waiting for you. Laurence Moran has a birthday same day as you and his address is Main Road, Southbrook, Rangiora.—Anne.)

GEORGE HARDING, Motukaraka, Hokianga, is an eight-year-old Member, but he writes in ink for his badge. George says they are milking 27 cows and feeding seven calves and ten pigs. (Welcome George, but you did not tell us the date of your birthday. So glad you have joined our happy family.—Anne.)

JACK CURRAN, Gladstone Road, Mosgiel, is eleven and in the fifth Standard. Jack says his dear Grown-up Mother likes our page and wishes she had not grown up so quickly. (Glad to send you your badge Jack, how is Kevin and have you found out anything about St. Kevin when he was a little boy? You have an honest-to-goodness Birthday Mate Jack, his name is Bernard Andrew and he lives at 26 Nelson Crescent, Napier. Be friends will you?—Anne.)

MARGARET PETTIT, 110 Maryhill Terrace, Mornington, Dunedin, is a New Member who has five brothers and four sisters, and the youngest is Baby Marie Therese, just sixteen months old. Margaret says they have a big vegetable garden. (Welcome Margaret, what a lovely big houseful of you there are, and is little Marie Therese the pet? Sorry

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## GOLDEN WEDDING

**POFF-BROSNAHAN.**—At the Catholic church, Timaru, on December 6, 1875, by the Rev. Father Goutenoire, James, second son of the late William Murphy Poff, Mount Nicholas, Ballymacelligott, County Kerry, Ireland, to Johanna, eldest daughter of the late Michael Brosnahan, Levels Plains. Present address: Kilfilm House, Methven.

## MARRIAGES

**RIDLER-KENNEDY.**—On November 5, 1925, at St. Joseph's Church, Buckle Street, Wellington (Nuptial Mass), by Rev. Father Cullen, Malby, elder daughter of Mr. and Mrs. P. Kennedy, Bidwell Street, Wellington, to Harold, second son of Mr. and Mrs. W. Ridler, Nairn Street, Wellington.

## DEATHS

**BUTLER.**—On December 2, 1925, at the Wellington Hospital, Frances Joan, the dearly loved and youngest child of H. H. and N. Butler, Wellington South Police Station; aged 2½ years.

**BLACK.**—Of your charity pray for the repose of the soul of Charles Black, beloved husband of Annie Black, who died at Ross, Westland, on November 30, 1925.—Sweet Jesus, have mercy on his soul.

**HOGAN.**—Of your charity pray for the repose of the soul of Patrick Hogan, late of Kyeburn, who died at Naseby Hospital, on December 6, 1925; in his 83rd year.—May God have mercy on his soul.

**MORAN.**—Of your charity pray for the repose of the soul of Michael Moran (late of Mossburn and Arrowtown), dearly beloved brother of James Moran, Woodville, and the late Mrs D. Enright and uncle of Mrs. J. McGlinchey, Wyndham, who died at Riverton, on November 23, 1925; aged 80 years.—R.I.P.

**O'MEARA.**—Of your charity pray for the repose of the soul of Daniel O'Meara, beloved husband of Winifred O'Meara, who died at his residence, George Street, Rangiora, on November 10, 1925; aged 76 years.—Sweet Heart of Jesus, have mercy on his soul.

**POWER.**—Of your charity pray for the repose of the soul of Richard Power, who died at Oamaru, on December 1, 1925; aged 58 years.—R.I.P.

## IN MEMORIAM

**SOMMERVILLE.**—Of your charity pray for the happy repose of the soul of Margaret Mary Somerville, who died at Wellington, on December 20, 1924.—Sacred Heart of Jesus, have mercy on her soul.

**SPIERS.**—Of your charity pray for the repose of the soul of James, dearly beloved son of J. J. and M. Spiers, Dunedin (late of Kurow), who was killed in action on December 10, 1916.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, sister, and brothers.

**McCLUSKEY.**—Of your charity pray for the repose of the soul of John McCluskey, who died on December 13, 1924.—Sacred Heart of Jesus, have mercy on his soul.

## WANTED

**WANTED.**—Middle-aged HOUSEKEEPER for widower with small family; permanent position to competent person. Reply—"Farmer," Tablet Office.

## ADDRESS WANTED

Would Person posting money in Dunedin to Tablet Office (envelope bearing post-mark November 23) kindly forward name and address.

## NAME &amp; ADDRESS WANTED

Would the sender of Money Order from St. Bathans please send name.

Sniff Up, Gargle or Swallow

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**Holy Cross College, Mosgiel**

A RETREAT FOR LAYMEN will begin on Friday Evening (8 p.m.), January 29, 1926, and end on Tuesday Morning, February 2. The Retreat will be conducted by the Very Rev. Father Hanigan, C.S.S.R., of Perth, West Australia.

The Retreat is not a spiritual luxury; it is not for the leisured or the professional classes only; it is for all: it is for you.

If you cannot get three days off, then arrange for two full days. Failing that, come from Saturday afternoon till Monday morning.

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

**St. Patrick's Dominican Convent**

TESCHEMAKERS.

A SPIRITUAL RETREAT for Ladies, conducted by Very Rev. Prior Doyle, O.P., will commence on January 2, 1926.

Intending Retreatants are requested to apply early to the Mother Superior.

## CALL AND SEE—

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**St. Michael's Art Union, Auckland**

Winning Ticket 37835—S. Dorizac, Box 14, Paekakariki. Drawn under Police supervision at St. Benedict's Hall, November 30, 1925.

## Summer Retreats

The Summer Retreats at the three New Zealand Convents of the Religious of the Sacred Heart of Jesus will be held at the following dates:—

**AUCKLAND** (Victoria Avenue, Remuera)—Saturday, January 2, 1926, to Wednesday, January 6. Director: Rev. Leo Murphy, S.J.

**WELLINGTON** (Island Bay).—Friday, January 8, to Wednesday, January 13. Director: Rev. Henry Johnston, S.J.

**TIMARU** (Craigie Avenue).—Saturday, January 2, to Thursday, January 7. Director: Rev. Henry Johnston, S.J.

Intending retreatants should apply as soon as possible to the Reverend Mother Superior of the above-named Convents.

**E. O'Connor** THE CATHOLIC BOOK DEPOT CHRISTCHURCH (Established 1880)

Australasian Catholic Directory, 1926 (when published)—3/6 and 4/6.

Silver Scapular Chains (long and strong)—7/6 and 10/-.

Rosary Bracelets, 5/-; Rosary and Locket, 30/-.

Leather Rosary Cases (snap)—1/-, 1/6, 2/-, 2/6, 3/-, and 3/6.

"Fountainette" Pocket Holy Water Sprinkler for Priests—12/6.

Motor Shields (St. Christopher)—3/6, 6/-, 7/6, and 10/-.

Mechanical Cribs, 3d to 10/- each.

Colored Placques (Sacred) Calendars—3/6.

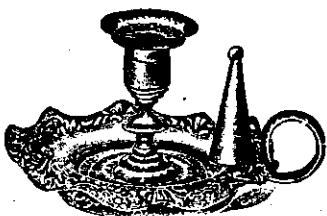
Altar Charts (folding, etc.), Mass Missals, Cruets, Purificators, Best Sanctuary Oil, 10/6 gal. Wicks, 6/- doz. (round and square). Mass, Benediction, Votive, Paschal, Triple, Candles (Irish make). Medals of Sts. Christopher, Roche, Benedict, etc., etc., 1d and 6d each. St. Basil's Hymnal, 6/6. Latest in Catholic Literature.

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dear you have no Birthday Mate and, looking through the Birthday Book I find that Mary Stumbles, who is about your own age, hasn't one either. Her birthday is on the 27th, and her address is Box 6, Cromwell. Will you be Letter Friends?—Anne.)

LORNA MILLER, 41 Nairn Street, Kai-korai, Dunedin, wants a badge and is nine years old. She has two sisters and one brother and a cat called Tabby. (Welcome Lorna dear, hope you'll like your badge. Did you really put the stamps into the envelope? It seemed to me they had been forgotten. I have a Birthday Mate for you, but dear, I have not her address. Maybe she will write to you, especially as her name is Lorna just like your own—Lorna True, and exactly same age, but no address.—Anne. P.S. Will Lorna True join us properly by getting a badge, and will she write to Lorna Miller?—Anne.)

#### FIRST LETTERS.

All these Little People have written for the first time to make our acquaintance, and I'm quite sure when they find out how good it is to be Members of our big and happy family, they'll send stamps for their badges. Meantime, we're so very glad to hear from them and we hope they have come to us for keeps. When they write again we hope they will be sure to let us know their birthday dates so that we can find Letter Friends for them. They are all from Bluff, so we'll just see what they have to tell us. Here are their names:—

IVAN MACNEIL, NELLIE KELLY, MARY HEADS, J. SMITH, and DON CAMERON. They say their Convent School is the farthest South in the world, and that big ships come into their port. Also, there are big Cheese Stores there, and lots of Frozen Meat. And, would you believe it, from the windows of the school you can see big ships out on the ocean. Isn't that too wonderful for anything? Stewart Island, they say, is not far from them. (I believe we better get our atlases and look where these new Little People are.) (Dear Little People from the Bluff, it is good to hear from you. Be sure to join right up and get your badges, we want to keep you now we've found you. Love to all of you from all of us.—Anne.)

#### ORPHANS.

MONA GIBSON'S dear Grown-Up Mother writes for Mona thanking us for the badge sent, and tells us such a lot of news. Mona and Desmond were to make their First Holy Communion on the Feast of the Immaculate Conception, the 8th December, at Darfield, where they go to school. They have a church at Coalgate, and get Mass every fortnight. Desmond will be writing to us one of these days, and Mona has sent a dear little Sleeping Suit for an Orphan. (Thank you dear Mrs. Gibson for your nice letter and for the garment sent. Tell Desmond we've been expecting a letter from him.—Anne.)

EILEEN McLAUGHLIN, 36 Crown Street, N.E. Valley, Dunedin, sends three penny stamps for the Orphans and says she saw in the paper that the Managing Directors of the Exhibition gave the Orphans an outing to see the Exhibition. Eileen wishes us all a Happy Christmas and Bright New Year and sends love. (Thank you for the stamps,

Eileen, wasn't that a great day for the Orphans? You will understand by that how Grown-Ups consider it their privilege to be allowed to give pleasure to Orphans, and so, indeed should we, which is why "Anne" wants you to make that habit while you are Little People. Get ready for the next Competition which must be the very best ever.—Anne.)

EILEEN BURKE, Waituna, likes her badge and sends a stamp for the Orphans. At Eileen's place they are milking 22 cows, and the yard gets very muddy in wet weather. (Thank you Eileen, glad you like your badge. Hope your brother will join us, we've lots of room for everyone who wants to come with us.—Anne.)

#### COMPETITION LETTERS.

LORNA CARROLL, Brookville, Victoria, Australia, writes again after a long time away from us, but she reads the *Tablet* all the same, for she likes our page more and more. Lorna has 18 correspondents now, from whom she gets long interesting letters. The bush lands are glorious over there, wild flowers of all colors and kinds are blooming. The birds are hatched, and they peep over the sides of their nests, always with their mouths wide open. Lorna asks if "Anne" has ever seen a snake. (It is so very nice to hear from you again Lorna, and your letter is a credit to you. You make us wish we could fly over to you in Australia, even if you have snakes. The only live snake I've ever seen was a great big one in the London Zoological Gardens, when I was a tiny child. It frightened me so much that I dreamt about it for many nights and was a nuisance to the Grown-ups with my screams. Watch out for the Competition, I must find some others to make a class with you.—Anne.)

DAN McCORMACK, Taradale, has passed the 6th, and is taking Engineering at the Napier Technical College. He played cricket and football, but likes footy best. (Are you pleased Dan with the result of the Competition, we are glad you went in for it. Hope you have nice holidays.—Anne.)

CLARA MUNDY, Kaitangata, wrote so nicely and was anxious not to get knocked off the Ladder before reaching the top. (You didn't get pushed off, after all Clara, did you go to the Circus.—Anne.)

MONICA KILKELLY, 39 Martin Square, Wellington, is 10, and in 4th standard. (Glad you tried Monica, the address you ask for will be at the end of your letter. It is very hard to hunt up addresses, which is why I ask the Little People to keep the lists carefully.—Anne. Address, "Domain," Westport.—A.)

NOREEN DE VERE, Panama Hotel, Vivian Street, Wellington, liked her Badge, and says they are busy at school getting ready for the concert. They are having Cinderella, and Noreen is the "Page," and she is singing a song called "Grandmother Old," all dressed up like a grannie. (We would like to come to the concert Noreen, wouldn't it be fun to see you acting.—Anne.)

OSWALD COTTERELL and MONA COTTERELL, Princes Street, Temuka, both tried and they sent a snap of themselves as well. They are looking forward to the holidays.

(Thank you for the picture, one of these days you'll see it on our page. Hope you have nice holidays.—Anne. P.S.—Oswald has no Birthday Mate, but will be friends with Barry O'Regan, Cronadun, whose date is on 2nd December?—A.)

CATHLEEN LARNER, Avoca, Wyndham, wrote a long letter and sent three stamps she has been holidaying at Otatara, but is home again now, and wishes us all a happy Christmas. (Hope you found home nicer than ever dear when you got home. Do you know I once heard someone say that "the best part of a holiday was the coming home after it." Don't you think that is what we all should find. Thanks for good wishes.—Anne.)

#### OTHER LETTERS.

HILARY O'BRIEN, Te Wae Wae, writes a pencil letter hoping we haven't forgotten her. (Indeed Hilary, we remember you all the time and hope you will have lovely holidays.—Anne.)

BETTY KEEFE, Peak Hill, Lake Coleridge, writes asking about the Badges she sent for to replace one lost. (Hope you've got your Badges by now Betty dear. Glad you heard from Mollie, hope you'll have happy holidays.—Anne.)

EILEEN KEANE, Clyde, is busy getting ready for the concert and says there is an Express train running through Clyde every day now. (The competition is over Eileen, but look out for the next and be sure to go in for it. I suppose the Express Train is to make it easy for people to go to the Exhibition.—Anne.)

NELLIE CAMERON, Nokomai, liked her Badge and has had an answer from her Letter Friend. Nellie's cat brings her kittens into the wash-house every night through the window. (That's a real good mother cat, she looks after her kittens properly, mind you are good to her. Glad you and your Letter Friend are writing each other.—Anne.)

#### RIDDLE BIN.

Answers to last week's Riddles:—

1. Every lady in the land has twenty nails; on each hand five, and twenty on hands and feet. All this is true without deceit.
2. Why does a short man rise early?—Because he cannot lie long.
3. What is it that asks no questions but requires many answers?—A door bell.
4. If the sea were all to vanish what would Father Neptune say?—I haven't a notion (an ocean).
5. If Mississippi wore Missouri's blouse what would Delaware?—Alaska (I'll ask her).

#### New Riddles:—

1. When is a sheep like a bottle of ink?
2. When is a clock on the stairs dangerous?
3. How can book-keeping be taught in a lesson of three words?
4. Name the first lady of the land?
5. Why is there never such a thing as one whole day?

#### URGENT TELEGRAM.

Little People, all be ready Peep of Day, Christmas Eve. Calling for you will explain then.—Anne.

Good-night dear Little People,  
ANNE.

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NOVELTY VANITY CASE WITH PUFF—1/3 each.

FANCY SOAPS (3 in Box)—2/6, 2/11 box. LADIES' BOXED FANCY GARTERS—2/3, 2/11, 3/3, 3/6 pair.

LADIES' SUEDE SHOPPING BAGS—8/11, 11/6, 12/6, 17/6 each.

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# Commonwealth Notes

## NEW SOUTH WALES.

His Excellency Sir Dudley de Chair, Governor of New South Wales, in the course of his speech at the 36th annual meeting of the friends of Lewisham Hospital, Sydney, said that he would be wanting in the discharge of his duty if he failed to identify himself in every possible way with such an institution as Lewisham, where the accommodation for the sick and suffering was so well carried out.

The erection of a school in any district is an occasion which brings joy and satisfaction to the heart of his Grace the Archbishop, who on more than one occasion declared that he would prefer a school to St. Mary's Cathedral (says the *Freeman's Journal* for November 26). On Sunday, at the blessing of the foundations of the new school at Northbridge—part of Father J. Rohan's parish of Naremburn—his Grace again emphasised his ideals in the education of the children. If Father Rohan, their worthy pastor, said his Grace, instituted comparisons of St. Mary's Cathedral with their own school-church and had the idea that the Archbishop of Sydney would prefer St. Mary's or the University to a school like their own, well, he would beg to differ with their pastor. All things had their place. It was time for Australia to have its Mother Church completed as well as the Catholic University, as in round numbers over 100 Catholic lady students were attending the University who would be all the worse for their education unless their faith be safeguarded from a historic point of view and also from the point of view of reason. There were in the world scientific men, he hoped in the minority, who were all the worse for their education from the standpoint of truth. They could not tell what man is, where he came from and what he was on earth for. Continuing, his Grace said they must mind the Cathedral and the University, but the fundamental position was that of the primary schools. What was their idea of the school. Perhaps they had not formulated any ideas, but in their hearts they knew it was for the uplifting of themselves, to live rational, peaceful and useful lives here on earth, and to enjoy divine life in eternity.

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## VICTORIA.

A Ruter message from Rome announces that on November 19, his Holiness Pope Pius XI accorded an audience to his Grace the Archbishop of Melbourne (Most Rev. Dr. Mannix). His Holiness was gratified to learn that by sailing from Naples on Sunday, November 22, Dr. Mannix would arrive in Australia a few days before Christmas, and thus be able to convey the Apostolic Blessing in the Pope's name to the Australian clergy and people. The Pope referred to the satisfaction he felt at receiving the Australian pilgrimage, which was one of the most notable features of the Holy Year celebrations, considering the enormous distance the pilgrims had to travel.

Commencing early in the New Year, his Grace the Archbishop will have an important

list of diocesan engagements. Included in list of fixtures will be the opening of the two magnificent schools at Williamstown and Essendon, and the laying of the foundation stone of the new convent, West Brunswick. The additions to St. Vincent de Paul's Boys' Orphanage will also be blessed. On Sunday within the Octave of the Epiphany the foundation stone of the new church at Fern Tree Gully will be laid.

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## QUEENSLAND.

Thursday, December 10, will be the 20th anniversary of the consecration of his Grace the Archbishop. The ceremony, which was performed by his Grace the Archbishop of Sydney (Most Rev. Dr. Kelly), took place in St. Joseph's Cathedral, Rockhampton, in the year 1905. Dr. Kelly was assisted in the ceremony by the late Bishop Murray, and the present Bishop of Maitland (Right Rev. Dr. P. V. Dwyer), who preached the occasional sermon. Dr. Shiel, the present Bishop of Rockhampton, was master of ceremonies; he was then Administrator of St. Joseph's Cathedral, Rockhampton.

Speaking to the adult portion of the congregation in the Sacred Heart Church, Rosalie, the other Sunday, his Grace Archbishop Duhig drew attention to the apathy and indifference of citizens to certain morally repulsive posters on hoardings to be met with in the city. He asks the Greater Brisbane Council to consider the matter and clean up the city in this respect and remove a standing menace to the moral character of our children. Referring to the remarks of his Grace regarding the "hoardings covered with what could be classed only as immoral posters," the Mayor (Alderman W. A. Jolly) stated later that the question would be dealt with in the new ordinances now being considered. Alderman Jolly added that in future the supervision of the erection of hoardings would be more strict, and special attention would be given to the matter displayed upon them.

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## WEST AUSTRALIA.

In the course of a fine address when blessing and laying the foundation stone of a new Catholic school hall at Cottesloe, his Grace the Archbishop of Perth, the Most Rev. Dr. Clune, C.S.S.R., said: "Let us turn for a moment to our own Australian land—so rich and fair—much of it still retaining its virgin beauty and freshness. Let us take up the daily papers. Will not a perusal of their pages reveal to us a picture such as shocked and saddened God's prophet Osee? Are not similar crimes prevalent: 'Cursing and lying, and theft and adultery, and grosser forms of crime overflowing the land?' Why all this? To a large extent, because, in the words of the prophet, 'There is no right knowledge of God in the land.' Because such a large proportion are not brought up in the knowledge and in the love and fear of God. We have no quarrel with the educational system organised by the State as such.

We have nothing but admiration for its efficiency and comprehensions. But we hold that it is defective—that it lacks the most important factor in all true education—that it has not been designed, nor is it being used, as the mighty pervading instrument of spreading the knowledge of God, and the consequential blessings and attributes of that knowledge, through the length and breadth of the land.

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## TASMANIA.

Three years ago the parents and friends of the boys of St. Patrick's College (Christian Brothers), Launceston, established an association having for its object the affording of assistance for the purchase of school books for students, and for other purposes. The other week the association held its third annual meeting, under the presidency of the Coadjutor-Archbishop of Tasmania (the Most Rev. Dr. Barry), and a year of great and effective effort was reported. There are over 140 members in the association. Speaking at the meeting the Coadjutor-Archbishop said that the expenditure incidental to the purchase of books for boys preparing for public examinations was beyond reason, hence the association's assistance in connection with the purchase of books was worthy of commendation. While the State had a perfect right to advance education, it had no right to penalise any section. Catholics had to build their own schools and pay taxes, while the State schools had no burden. The generosity of the Catholic people throughout Australia was tributed by his Grace, this generosity contributing in a large measure to the present high position of the Church in Australia.

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## Retreat for Men, Wanganui

A Retreat for men will be held at the Villa, commencing on Thursday, January 21, 1926, at 7.30 p.m., and end on Monday morning, January 25, 1926—three days.

Retreat will be conducted by the Rev. T. G. McCarthy, S.M., Marist Missioner.

Those who intend making the Retreat should apply early to the Secretary Retreat Committee:

M. J. DOWLING,  
252 Victoria Avenue, City,  
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## THE PACT AT LOCARNO

Something at last seems achieved; the note of doubt will be removed as soon as we are assured that Great Britain and the Continental Powers are determined to abide by the pact (says *America*). When England, France, and Germany sign an agreement not to make war until the last means of avoiding hostilities has been found useless, the world can congratulate itself that much of the bitterness which poisoned the conferences of 1918 and the subsequent year, has disappeared. For that new spirit of conciliation, in humble gratitude we thank Almighty God.

Perhaps the position of Germany can now be discussed without fear of exposure to the accusation of disloyalty to one's own country. It may even be that the very men who drew up the terms at Versailles, are now beginning to realise that what they demanded was and is impossible. We need not raise the question of what nation was responsible for the war, or upon what Government rested the responsibility of at last touching the match that set the world in flames. If there was glory enough to share, much the same may be said of the responsibility. There had been precious little of justice and charity in any European chancellery for more than a century. Justice was forgotten; charity was held to be an ignoble weakness. Expediency and diplomacy, which are often fine phrases for deception, were supreme, for the world of politics had decided that it could make headway well enough without Almighty God and His law. What happened in 1914 was not the result of the act of a crazed fanatic, but the inevitable working out of a godless statecraft to a godless end.

Whether or not Germany's was the supreme guilt, it was no step toward international peace to compel the new German Government to wear the penitent's sheet and to confess that her people had fought for ends that were plainly and objectively unworthy. As the late President Wilson well said, our quarrel was not with the German people, but with the Government that had ceased to represent them. To ask that people, now living under a Government of its own choice to stand before the world as a nation of unrepentant malefactors, was not statecraft. It was not even good sense, for it placed a bar against the growth of what all, presumably, desired—international peace. It was in this mind that Pius XI bade the nations remember that in dealing with Germany not only justice but charity was indispensable. The peace party which branded sixty million people dwelling in the heart of Europe as a nation of criminals was in reality a war party.

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## CHILD OF MARY'S WEDDING

At St. Joseph's Church, Wellington, a marriage between Harold Riddler and Mollie Kennedy was solemnised recently by Rev. Father Cullen. The bride, who entered the church to the strains of the "Wedding March" played by Miss Mary Dillon (one of the sodalists), was attired in a beautiful bridal gown of white georgette and lace, and also wore her blue mantle, which she laid at the foot of Our Lady's Altar. A guard of honor was formed at the church by the Children of Mary, who also sang during Nuptial Mass. The bridesmaid, Miss Eileen Kennedy, wore a frock of pale pink georgette and silver lace, with cap to match; and Mr. Jack Riddler attended the bridegroom. After the ceremony a reception was held by the bride's parents at the Oddfellows' Hall, when various toasts were honored. Later, Mr. and Mrs. Riddler left for the north.

A few days previous to the wedding, the bride was the guest of the Children of Mary at a "kitchen tea," and also was the recipient of a present from the members of the sodality.

## McCORMACK'S ART

WHAT SOME CRITICS LEARNED FROM HIS RECENT TOUR.

Mr. John McCormack left England on Saturday, and before he returns to us will have been round the world (says the *Universe* for October 9). After his American engagements he is going to the Far East, and will make for the first time a concert tour in Japan.

After his Albert Hall concert he made one or two appearances in the provinces, and his visit to Birmingham brought some interesting tributes. The Town Hall, our own correspondent writes, was crowded to overflowing, and in response to insistent clamor Mr. McCormack sang many extra songs.

The *Past* critic remarks that "the surprise of the concert lay in the discovery of a vocal 'celebrity' entirely free from the tricks or 'stunts' through which celebrity is generally attained. Were we taken aback somewhat when the first group offered no adventures on the high C's, no displays of fervor indiscriminately applied? Perhaps so; Mr. McCormack's quality took time, not to make itself manifest, but to make its way with his listeners." In like manner, the *Mail*: "Most people, no doubt, expected to be given an exposition of vocalism of the type that tenor celebrities have unfortunately made too familiar. What they got instead was so surprising that some rapid mental readjustment was necessary before the singer could be appreciated for what he really was."

As we have said before, it is an education to hear John McCormack sing, precisely because the absence of "stunts" connotes a deeply-thought and laboriously-attained art. For instance, breath-control, with the wonderful phrasing it renders possible, is a matter of sheer conscientious hard work. As he himself said to us once, you must get the goods before you can deliver them, and before you can get them you must work for them. Anyone with requisite vocal organ can get on to a high A (after taking a good breath on purpose), and proceed to bellow

upon it. To phrase the last bars of "Waldeseinsamkeit" properly is quite another matter. What the amateur singer listening to McCormack learns is to go for the middle of the note, for the contour of the musical line, for the inside of the song, all the time, and for nothing else.

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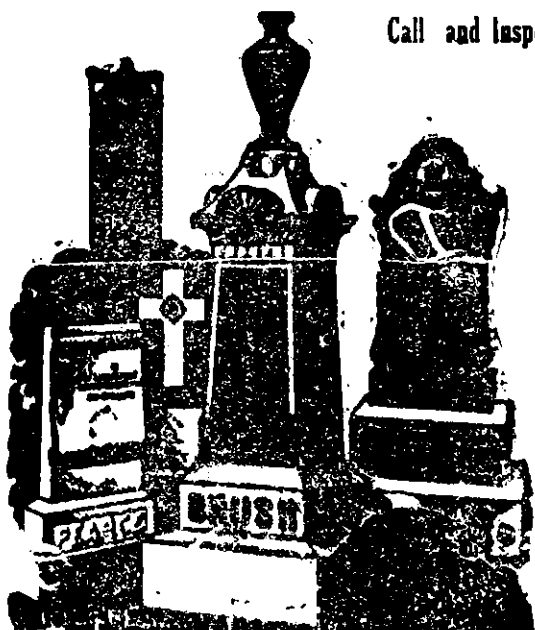
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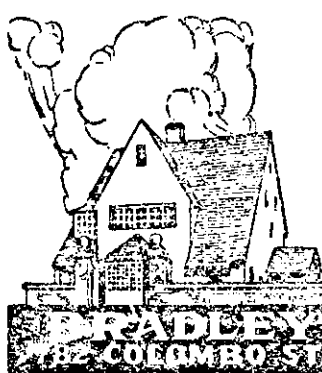
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## Here and There

There has been only one divorce in the Philippine Islands in the past fourteen years, states the Archbishop of Manila.

Sixty-eight young religious were in the French column which went to the relief of Soueida, in the Syrian campaign.

The Bishop of Hexham and Newcastle (Mgr. Thorman) confirmed 652 children recently at St. Mary's, Sunderland.

Old parishioners who are now priests presented a cheque to Canon Harris, of Esh Laude, for his golden jubilee.

Princess Maria Therese, eldest daughter of the Duke of Wuertemberg, has taken final vows as a Benedictine nun.

A bell, christened "Pius XI," has been presented to the Assumptionist chapel in Belgrade by the Nuncio, Mgr. Pellegrinetti.

Councillor D. J. Clarke, just elected an Alderman of the Birkenhead Council, first introduced Sir Harry Lauder to vaudeville.

Women of the parish of Waterford (Wisconsin) cleaned, painted, and repaired the school building, which was falling into ruin.

A Kirkham couple who have celebrated their golden wedding commenced work at the ages of seven and eleven respectively.

West Grinstead, Sussex, where the annual pilgrimage in honor of Our Lady of Consolation took place a short while ago, is probably the only place in the south of England where Catholicism was kept alive through the days of persecution.

The Church of Santa Maria in Campitelli, Cardinal Gasquet's titular church, was grievously damaged by fire recently. The total damage represents the sum of about one hundred thousand lire. The fire raged for five hours before it was possible to overcome it.

\* \* \*

Bismarck's Horror.—"Bismarck had a horror," says *T.P.'s and Cassell's Weekly*, "of being buried in the cold dark earth into which no ray of sunshine can ever penetrate. He would 'rather be devoured by birds than by blackbeetles.' 'When I die,' he goes on, 'I would like to lie in a hammock hung between high branches of a beech-tree and swaying freely in the wind.'"

\* \* \*

The Attraction.—According to "Fra Junipero," in the *Universe*, "Jack" Hobbs told a good story at Cambridge, the other day of a game at Lord's between two teams of clergymen. There was a solitary spectator in the middle of the grand stand, and one of the clerical players ventured to congratulate him upon his interest in the game. "Don't kid yerself, guv'nor," was the rather cruel retort. "I ain't come to watch yer play. This is the only place with an all-day licence."

I heard the other day, writes a correspondent of the same paper, of a delightfully unconscious truth spoken by a Protestant. Two men met on a train journey and started a conversation. Thinking that his companion was a Catholic, one said: "I suppose you are of the True Religion?" "No, thank God," said the other, "I am a Protestant."

Spain and America.—A Columbus Day observance in which 12,000 citizens of Madrid participated was held at the statue of Christopher Columbus, in memory of Spain's vital part in the discoverer's voyages. Ambassador Moore of the United States placed a large wreath at the foot of the statue, and after recalling the Spanish monarch's encouragement and assistance of Columbus, eulogised the great navigator as a link further cementing "the friendship between two great countries."

\* \* \*

Victory for Catholic Education.—Another victory for Catholic education has been revealed in the recent decree of the Italian Ministry of Public Instruction granting official status to the Superior Normal School of Mary Immaculate. This means that diplomas and certificates issued to the graduates of the Catholic Normal School will have the same value as those granted by State institutions. It also means that graduates of this institution are entitled to teach in the public schools and lycees. The Mary Immaculate Normal Institute is a training school for women teachers. Coming so soon after the official recognition of the Catholic University of the Sacred Heart, the granting of official status to this Catholic school has been a source of great satisfaction.

\* \* \*

Commemorating Columbus.—All Italy celebrated the 433rd anniversary of Columbus' discovery of America as a legal holiday on October 12. Flags were displayed on public buildings throughout the land and addresses on Columbus were made in the schools. Genoa, reputed birthplace of the discoverer, paid a particularly impressive tribute to him. A solemn "Te Deum" was sung in the Cathedral of St. Lorenzo and a great procession wound its way to the Columbus monument. Civil and military as well as ecclesiastical officials took part in the observance, and all the countries of the Western Hemisphere were represented by their diplomatic officials. An exhibit of relics of Columbus and his voyages was held at the Municipal Palace, and large throngs visited it.



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## Irish News

GENERAL.—CATHOLIC TOLERANCE RECOGNISED.—AN OUTSPOKEN M.P.—  
THE IRISH IN SCOTLAND.—STATEMENT BY THE IRISH HIERARCHY.

Sleeping sickness made its appearance in Cork during last September.

The General Transport Workers' Union in Derry demanded a rise from 27/- to 48/-.

The Ballycastle Guardians complain of the destruction of salmon and trout by flax water allowed to flow into Bush river.

Great potato crops are reported from Co. Monaghan. Although the hedges are bare the "Murphies" are still growing. The older people remember nothing like it before.

J. Molloy, Ennis, was recently buried by a fall of earth which kept him prisoner in a cave for thirty-one hours. All that time his greyhound remained on the spot trying to release him, and eventually attracted rescuers.

Anxiety grows in Limerick over the dispute between organised labor and the contractors for the Shannon scheme.

North Tipperary netted nearly a thousand pounds for motor taxes during the year ending on September 30.

The golden jubilee of Mother Mary Raphael O'Loughlin was recently celebrated at the Good Shepherd Convent, Waterford.

The last season's barley fetched 20/- a barrel at Kinsale; 18/6 at Waterford; and 18/9 at Bagnalstown. Black oats bring from 9/6 to 10/6 in Carlow.

A private company has been formed to take over the paper mills at Inchicore. Known as the Kileen Mills, they formerly manufactured hand-made paper for banknotes.

Athy fair was remarkable for its large supply of pigs. Over 570 changed hands at a price of 75/-. Bonhams sold for 50/- and 52/-.

Preaching at Longford, Bishop Hoare warned his flock against the demoralising effect of all-night dances, reminding parents of their obligation of safeguarding their children.

Great distress prevails at Wolfhill, Leix, owing to the closing down of the Wolfhill Collieries. Over 150 men have been thrown out of employment.

Fifty men are employed on the Rathdowney waterworks scheme, and good progress has already been made.

The Wexford County Board of Health declined to comply with the Government Department's order to enforce the vaccination law.

Archbishop Mannix paid a brief visit to Carrick on his way to receive the freedom of the Borough of Sligo.

Mr. Edward Molloy, Mullaghroe, Sligo, protests that gravel is being imported for cement while the best pits in the world are available at Mullaghroe, within easy distance of the railway.

A regular boat service has been inaugurated between Ballylongford and Kilrush. The distance by water is seven miles, while to go by road people had to travel 90 miles.

Rev. James Monaghan, Ballygawley, Tyrone, having read a distinguished course at Propaganda College, is going to Corpus

Christi College, Galesburg, Illinois, where he has been appointed professor.

Tom Casement, brother to the late Sir Roger, was recently arrested by the Northern police and searched for seditious documents. After a brief detention he was put across the border.

Writing in the current number of the *Irish Presbyterian*, Miss L. Rentoul, who is a member of a well-known Ulster family, refers to a statement made previously in the same paper that Presbyterians had been persecuted in the Co. Donegal, and asks leave, as a native of that county and in constant touch with the eastern part of it, to say that "she has never heard of any ill-will on the part of Catholics towards Protestants—not even during 'the troubles,' nor of any Presbyterian family who left the county since these 'troubles' began."

Mr. George Henderson, M.P., the champion of the Unbought Tenants in the Six Counties, who sits in the Northern Parliament for Co. Antrim, made an excellent impression on a large audience at a recent function in the Irish Club, London. He is a tall, robust man, characteristically Ulster in physiognomy and accent; he speaks carefully, though with ample fluency; and he takes an optimistic view of the Irish situation, holding that the people of the country must soon realise the folly and futility of maintaining two expensive Governments, with duplicated Departments and wholly unnecessary brigades of officials, to the detriment of the country's interests apart from questions of expense. It was not a long speech; but every word was to the point. The Irish Club is by no means an aggressively national institution nowadays, but the visitor from Antrim roused its members to unwonted enthusiasm.

Finally, Mr. Henderson ventured to tell Colonel Grant Morden, M.P., Mr. Bartley Dennis, K.C., Sir E. Bellingham, Baron French, and other aristocratic diners that "There was growing up in Ireland a new and better spirit of confidence and goodwill which, if continued, would gradually lead to a solution of their difficulties." Apparently, that was a horrible assertion and blasphemous aspiration; for the local evening paper recalls Sir James Craig's "warning note" against the Independent M.P.'s sounded at Duncairn on October 2, and says: "The remarks of Mr. George Henderson . . . are sufficient justification for the recommendation to caution." Sir James Craig, at Duncairn, branded the Independent members of the Northern Parliament as "traitors to the cause that they ought to be backing up"; and the Prime Minister's Chairman of Committees declares that the insulting and deadly epithet *traitor* applied to Mr. George Henderson was amply justified by that M.P.'s expression of his hope that the spirit of peace

and goodwill would prevail in Ireland! As a revelation of crooked and perverted political mentality, the newspaper's charge against Mr. Henderson is more significant than even Sir James Craig's peculiar outburst. But "he who runs may read." Now we know what "traitor" means in the vocabulary of the Northern Government.

An article in the current *Nineteenth Century*, by Mr. Lewis Spence, has attracted some attention. Mr. Spence discusses "Modern Tendencies in Scotland." He refers, though not as an alarmist, to the growth of "the Irish element" in and around Glasgow and Central Scotland. The first Scots were Irish; the modern Irish emigrants to Scotland "feel at home." According to Mr. Spence, in no European country does such conflict of social and political opinion at present exist as in Scotland. The upper classes in the cities, so he says, are segregated from the mass of the people, almost as sharply as they were in Tsarist Russia. In other words, apparently, the population of the Scotland of to-day consists, on the one hand, of a minority thoroughly imbued with the culture of England and speaking the English of England, and on the other hand, a large majority who continue to manifest the ancient national self-consciousness of the Scot. Mr. Spence dwells on the enormous volume of emigration to the Dominions. He even considers it not improbable that during the next decade one-fifth of the best of the industrial classes will have gone abroad. His picture of the outlook is gloomy; and he suggests a Royal Commission. It is quite probable that in the near future Scotland may seek to obtain the control of her own affairs, under the Crown. Mr. Spence's own feeling plainly leans to Scottish Home Rule.

The Irish Catholic Hierarchy at their latest meeting in Maynooth adopted a statement of entreating advice and instruction "lest the name which the chivalrous honor of Irish boys and the Christian reserve of Irish maidens made in the country should be lost." "Purity and faith," it says, "go together, and both virtues are in danger, the former more directly than the latter." The danger was from the picture papers and drink. The statement condemns improper company, and refers to the dancing-hall as the worst fomenter of evil.

"Amusement is legitimate," says the appeal, "though some of our people are over-given to play. Sin itself is the attendant of night dances in particular. Exceptions are comparatively few. Dances of an evil kind, the surroundings of the dancing-hall, withdrawal from the hall for intervals and the back ways home, have been the destruction of virtue in every part of Ireland."

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# Town and Country News

## New Plymouth Notes

(From our own correspondent.)

December 7.

Special church collections are, as a rule, sources of worry and disappointment to all concerned, and it is to be regretted that in some cases the response is not always what it should be. To obviate the necessity for taking up such collections and to enable the parish priest to have a definite sum of money available to meet the expenses of the parish, Father P. J. Minogue recently introduced to this parish a method of raising money which on account of its easy terms and definite time of payment should appeal to all. It is, briefly, that on one Sunday in each month a retiring collection be made, and, if the adult members of the congregation make a contribution of say 2/- each, sufficient money would be available to meet ordinary expenses. This method will be given a fair trial, and if it proves successful will be adopted, but if on the other hand it is a failure, recourse will have to be made to the ordinary system. In the interests of the priests and of the people as well, it is to be hoped that it is a success, as it would relieve the priests of a duty which cannot be, by any means, a pleasant one.

Messrs. J. J. Powell and J. A. Clarke organised a highly successful concert, which was held in the Rolland Hall on November 23. The object was a worthy one, namely to raise money to enable the Sisters and pupils of the local Catholic schools to hold their annual picnic at the Ngaire Gardens. The following contributed items which were well received by the large number who attended:—Mesdames Ashey MacDonald, J. W. Connell, Kircher, Misses Waters, Hobson, Loveridge, Miss Elwyn Riley's pupils, Rev. Father P. J. Minogue, and Messrs. MacDonald, Kohan, and Orendon. Mesdames Skelton, J. Austin, and Miss M. Jones played the accompaniments. As a result of the concert the funds benefit to the extent of £23. Mr. J. A. Clarke was the energetic secretary.

The Rev. Father Power, recently curate at Hawera, has been transferred to this parish, and we take the opportunity of extending a hearty welcome to him. He is not altogether a stranger, for he was curate here some years ago. The work of the parish is steadily increasing, and if the oil wells in the town and in the vicinity of the town are the success contemplated, then we shall in the near future require several more curates.

Miss Mary Barry, who has been on an extended holiday abroad, contemplates leaving for New Zealand early next year. She has travelled widely in England, Ireland, and on the Continent, and has enjoyed the trip greatly. She intends spending Christmas in Ireland.

## GOLDEN WEDDING

MR. AND MRS. JAMES POFF, SEN.

Mr. and Mrs. James Poff, sen., of Methven, Canterbury, were the recipients of numerous congratulations and presents on the occasion of their golden wedding, which was celebrated by a family reunion at Methven on Sunday, December 6. The members of the family were present at 9 o'clock Mass celebrated by the Rev. Father Price, who addressed to the bride and groom of fifty years ago the felicitations of the many friends they possessed in the parish and beyond. After Mass a breakfast was partaken of at Kilfilem House, when the following members of the family were present:—Mr. and Mrs. Jas. Poff, sen., Mrs. J. H. Selby (Aylesbury), Mrs. F. M. Simmons (Pleasant Point), Mrs. M. Cunneen (Christchurch), Misses M. and J. D. Poff (Methven), Mr. J. F. Poff (Papanui), Mr. W. Poff (Spreydon), Mr. M. Poff (Mt. Hutt), Mr. F. Poff (Highbank), and Mr. L. J. Poff (Wellington). Apologies for absence were received from Mr. S. Poff and family. Also present were Mrs. M. Poff, Mrs. F. Poff, Mrs. L. J. Poff, Mr. J. H. Selby, Mr. F. M. Simmons, Mr. M. Cunneen, Mrs. John Spring (Seadown), sister of Mrs. J. Poff, sen., and bridesmaid at the wedding, Mr. and Mrs. Chas. Hall (Timaru), and Miss Margaret Spring (Greymouth). Nine of the twenty-three grandchildren were present.

Mr. Poff was born at Mount Nicholas, Ballymacelligott, Co. Kerry, Ireland, and came to New Zealand in 1871, landing at Lyttelton from the ship Zealandia (Captain White) on December 9. Mrs. Poff was born at Currans, near Killarney, Ireland, and came to New Zealand in 1872 with her sister (Mrs. Spring). The marriage took place at the Catholic church, Timaru, on December 6, 1875, the Rev. Father Goutenoire officiating. There were sixteen children born of the marriage, of whom eleven survive.

## MUSIC EXAMINATIONS

SACRED HEART CONVENT, WANGANUI

The following are the results of the music examinations held in connection with the Royal Academy and the Royal College of Music, London, at the Sacred Heart Convent, St. John's Hill. Mr. Egerton Tidmarsh was the examiner:—

Advanced Local Centre—Marjorie York 126, Nora O'Meara 119, Doris Robertson 112, Rita Death 112.

Intermediate Local Centre.—Peggy McGreevy 118, Eileen Carmody 109.

Higher Division—Gwen Lafferty 119, Gwen Heinold 119, Inez O'Meara 116, Kathleen Long 111; Eileen Brown 109, Louisa Brady 108, Lila Ryan 108, Marjorie Morphy 107.

Lower Division—Marjorie Boulton 109.

Elementary—Adelaide Moorhouse 105.

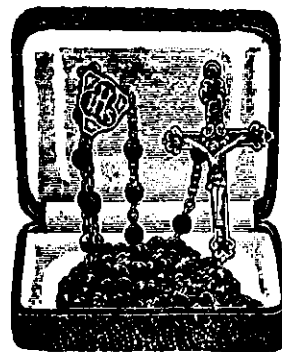
Primary—Josephine Cochrane 104.

Theoretical Examinations.

Qualifying Paper in Ornaments and Harmony—Doris Robertson, Rita Nolan.

Local Centre Rudiments—Peggy McGreevy, Evelyn Holder, Dorothy Nolan, Linda Price, Maureen Keegan.

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Henry I. Westropp.

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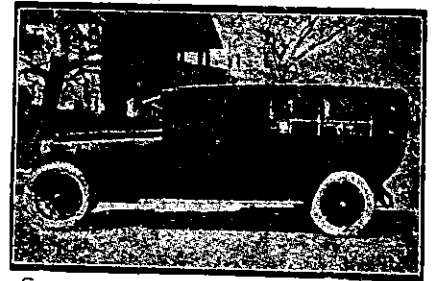
In the Footsteps of the Master: A Series of  
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## BEATH'S, CHRISTCHURCH



# FAITH OF OUR FATHERS

(By the RIGHT REVEREND MONSIGNOR POWER, V.F., for the N.Z. Tablet.)

## (23) THE CATHOLIC CHURCH HAS THE MARK OF UNITY.

In every age the Catholic Church has been able to point to her marvellous unity in proof that she is the true Church of God. Read the Acts of the Apostles and the Epistles of St. Paul, and mark the unity of the Church in the Apostolic age: all Catholics had one mind and one heart in the Lord; they were all one in Christ Jesus, Who could not be divided; they had the mind of Christ Jesus, which was unity; in one Spirit were they all baptised into one body; and they kept the unity of the Spirit in the bond of peace, within the one household of faith.

And so was it in the later ages. To St. Cyprian truth was one as light was one, and the Catholic Church in his day was light and truth. That she was one body and one soul was his favorite witness against the sects:

"Tear the ray from the sun's substance, unity will not admit this division of light; break the branch from the tree, it will not bud when broken; cut off the channel from the spring, it will dry up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, yet with one light which is spread upon all places, whilst the unity of the body is not infringed. She stretches forth her branches over the universal earth, in the riches of plenty, and pours abroad her bountiful and onward streams; yet there is one head, one source, one mother abundant in the result of her fruitfulness."

Similar is the testimony of St. Irenaeus:

"Though spread over the world the Church preserves the Apostolic faith with the utmost zeal as if she dwelt in one house; she believes it as if she had but one mind and one heart; and with admirable accord she professes and teaches as if she had but one tongue. The languages of the world may differ but the faith is everywhere the same."

Everywhere, always, and by all the same Creed is professed, the same Sacrifice is offered, the same Sacraments are received, the same ruling Pastors are obeyed. The Church has a principle which necessarily preserves this unity, an essential dogma of faith, not created by her but received from her Founder, which binds all her children to accept her teaching under penalty of excommunication. On account of this principle no one will be permitted to remain in the Church who denies the Virgin-Birth, the Resurrection, the Divinity of Christ, or any other of her dogmas. That form of scandal has never been found in the Church. She has never ceased to teach a single dogma that is found in the Apostolic writings, she has never allowed a contradictory doctrine to obtain a footing within her fold. The progress that is rightly found in her teaching is but an unfolding of what is at least implicitly contained in the deposit. As she defines her articles, she is careful to show that each one was taught by the Apostles. When at the Council of Nicea in 325 she defined the doctrine of the Divinity of Christ against the

Arians, she created nothing new, but proved and declared that this was an essential point of Apostolic teaching. So was it in the case of the three separate definitions, in three different Councils, that in Christ there are one Person, two Natures, and two Wills. These three are but logical developments of the one established fact that Jesus Christ at one and the same time is true God and true Man.

This unity of faith is preserved by the other unity of ministry and government. The fact of the Church's one, coherent government is writ large in the history of Europe. The faithful in their parishes are united to their pastor, and never call his jurisdiction into question; the faithful and their pastors are united to their Bishops and are subject to them; and faithful, pastors, and Bishops are all united to the Pope, from whom all jurisdictional powers come. This marvellous coherence is again secured by a dogma made known by Christ: Who hears the Church hears Christ, who despises it despises Christ and Him Who sent Him, and such a one is as the heathen and the publican.

It is objected that at the time of what is incorrectly called the great Schism of the West, there were rival Popes and rival obediences. Let me summarise the answer given by De Vivier, in his *Christian Apologetics*, vol. 2, pages 42-47. In 1306, a time when France had deserved well of the Church, a French Pope, Clement V, fixed his seat at Avignon. His successors imitated him, to the displeasure of a considerable part of Christendom. Soon two parties were formed and two Popes were elected, Urban VI in Rome and Clement VII at Avignon. Urban was acknowledged by all the Catholic Churches of the world. The Oxford theologians came to the conclusion that he was the lawful Pope, giving five reasons that have not been refuted to this day. Urban's successors therefore were the legitimate Popes, by almost universal consent. In 1417 concord was restored, two rival claimants of Rome resigned and Benedict XIII of Avignon was deposed. Then on November 11 Martin V was elected and recognised by all Christendom as the lawful successor of St. Peter and Vicar of Christ. From this it evidently appears that the series of legitimate Pontiffs was not interrupted, and that neither the unity of authority nor that of government ceased to exist, even during the period of dissension. There was never a division of judgment regarding the dogma of the Primacy of St. Peter and the unity of the Apostolic See; all believed in one visible head of the Church; the division was upon a matter of fact, not upon a fundamental point of law and doctrine. This error of fact, not of principle, so far from proving the discontinuity of government, proves on the contrary the deeply rooted spirit of unity which animated the members of the whole Church. Never did the Church appear more admirable than dur-

ing that fearful tempest; never did she more splendidly show that none but a divine hand was at the helm. Had she been a purely human institution, she must have fallen at a juncture when all the resources of genius, the powers, the united endeavors of learned doctors, the combined authority of Christian princes, and even the efforts of the very Saints were powerless to abate the raging storm. An uncompromising opponent of the Papacy, Gregorovius, was candid enough to acknowledge that "any secular kingdom would have perished; yet so marvellous was the organisation of this spiritual destiny, and so indestructible the idea of the Papacy, that the schism only served to demonstrate its indivisibility."

The one, divinely appointed government of the Church abides, the Papacy still lives, despite the prophecies of false prophets and the machinations of the world. When the Vatican Council will re-open, it will find a thousand bishops gathered together from every part of the world—from Cape Horn to Greenland's Icy Mountains, from Calcutta round the great circle to the Yellow Sea. These bishops will be of every race and tribe and color and tongue; every language will find its echo within the Vatican's Majestic Halls. Oh, what tales will not the bishops tell in these languages, what changes, what upheavals will they not report! In the short span of fifty years since the first sessions of that Council were held, the world has been turned inside out. What a shaking down of thrones, what a rearrangement of principalities and powers, what a tossing about of even the most distant islands! The Bishops of Mesopotamia, and Jerusalem, and of the sunny isles of the Pacific will bring their strange tales, but not so strange as those which the Bishops of Cracow and Posen and Moscow will tell; and the Bishops of Alsace and of the sections of the Austria that will outrival their brethren; and the Irish bishops will tell their thrilling tale. But the Holy Father, unastonished, will smile at them all; he has been looking at the world's shifting scene for two thousand years from a rock-built Throne, and he knows that the rule of it all is change and decay. He gives the sign, and the procession moves under St. Peter's mighty dome, emblem of undecay, and lo! there is no change, but one unbroken unity. The same creed springs from a thousand voices, the same Mass as of old is offered on the altar, the same Sacraments are upheld, and a thousand voices in one great chord make one profession of submission and loyalty to the one Supreme Pontiff. That profession is wider than their voices. It is the voice of the priests who have been legitimately ordained by them; it is the voice of the people who have been baptised by this legitimate priesthood, and who have been fitly compacted and joined with priests, bishops, and Pontiff to form the one, undivided, indivisible Mystic Body of the one Christ. The world will turn from its Babel to admire the enduring miracle of the Church's unity.

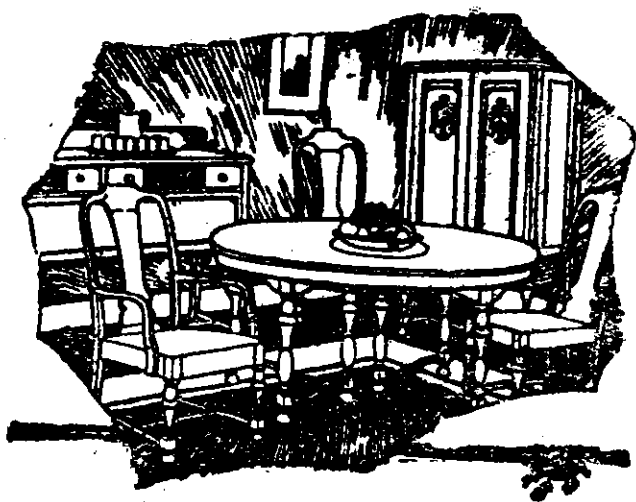
Charity is the bond of brotherhood, the foundation of peace, the link and strength of unity: it is greater than both hope and faith.—St Cyprian.

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# On the Land

## MARKET REPORTS.

There were 228 head of fat cattle penned at Burnside last week, the bulk of the yarding consisting of medium and lightweight cattle. There was keen demand at late rates for prime heavy bullocks, but medium and lighter sorts, as well as cows and heifers, showed no improvement. Heavyweight bullocks made from £18 10s to £22 5s, medium £15 12s 6d to £18, light £12 10s to £15 12s 6d. Fat Sheep.—Last week 2396 were penned, including a large number of medium and light-weight sheep. At the commencement of the sale prices for prime heavy-weight wethers showed a slight advance, but medium and light-weight sheep were on a par with the previous week. As the sale progressed the demand slackened, with the result at the end of the sale sheep of all descriptions were practically unsaleable except at a much-reduced price. The drop was noticeable in woolly sheep and in medium and light-weight wethers, which showed a decline in prices of 3s to 4s per head. Heavy shorn wethers made from 40s to 46s 3d, medium 33s to 38s 6d, light 28s to 33s, woolly wethers made up to 50s, shorn ewes to 37s 6d, woolly ewes to 39s. Fat Lambs.—There was a yarding of 172. Prime heavy lambs sold on a par with the preceding week, but anything plain or light showed a decline of 1s 6d to 2s per head. Heavy lambs made from 32s 6d to 40s, medium 25s 6d to 32s 6d, light 22s to 25s 6d. Pigs.—An entry of 150 fats and 83 stores. Prices were generally a shade easier.

The entries at Addington last week were on the heavy side, and there was an all-round easing, except in the fat lamb section. Fat sheep and fat cattle are showing a marked drop each week. Fat Lambs.—There were 560 lambs penned. In the later stages the market firmed up on the opening rates by 2s per head, and only butchers were operating. Prime lambs made from 32s 6d to 36s 6d, medium 29s to 32s 6d, light lambs 22s to 28s 6d. Fat Sheep.—There was an average yarding and another drop of 1s 6d to 2s per head on the previous week was experienced. Several drafts of Chatham Island sheep were forward. Wether mutton made from 5½d to 6d, ewe from 4½d to 5d per lb. There were only butchers operating. Extra prime wethers made up to 36s 10d, prime wethers 31s to 34s, medium wethers 28s 9d to 30s 6d, light wethers 26s to 28s 6d, extra prime ewes to 31s, prime ewes 25s 6d to 28s 6d, medium ewes 22s 6d to 25s, light ewes 20s to 22s, inferior ewes 16s 6d to 19s 6d. Fat Cattle.—There was a very heavy entry of 595 head, which included 360 cows, and there was a slipping market from the outset, values being down on the preceding week by 30s to 40s per head, or over the last five weeks. Prime beef brought from 41s to 44s, occasional pens to 46s per 100lb, heavy 38s to 42s, medium 24s to 37s 6d, light and inferior 30s to 33s, rough down to 20s. Extra prime heavy-weight steers to £28 2s 6d, prime heavy-weight steers £17 10s to £20, prime medium-weight steers £16 10s to £18, medium steers £14 5s to £16 5s, light steers £11 to £14, rough steers £9 to £10 10s, extra prime show heifers £15 to £18 6s 6d, prime heifers £11 to £13 5s,

ordinary heifers £7 15s to £10 10s, light heifers £5 15s to £7 10s, extra prime cows to £14 2s 6d, prime cows £9 15s to £12 5s, medium cows £7 10s to £9 10s, inferior cows £5 to £7 5s. Vealers.—A deluge of calves, which met with a substantial drop in values, runners selling at from £3 to £6 10s, best calves 32s 6d to 37s 6d, others 10s to 30s. Fat Pigs.—There was an over supply of pork, which sent prices down in the fat pig section for this class, though the bacon pigs remained very firm. Competition for the latter was brisk. Choppers made from £3 to £6 10s, light baconers £4 to £4 10s, heavy baconers £5 to £5 10s, extra heavy baconers to £6 6s. The average price was 8d to 8½d per lb. Light porkers brought from £2 5s to £2 12s, heavy porkers £2 17s to £3 3s, extra heavy porkers to £3 8s. The average price per lb was 7½d to 8½d.

## HARVESTING ROOT CROPS.

In harvesting mangels, it is not always easy to regulate the period of lifting, and invariably one has to raise the crop when the plants are still making growth, and before much of the nutriment or stored-up sap is returned to the root, causing it to thicken and develop at, perhaps, a greater rate than at any other period of growth (says a writer in a Home paper). When the tips of the leaves turn yellow and lose much of their succulence, lifting may safely be practised, but the majority of farmers must be guided by weather conditions, as the roots can be raised much quicker and in a cleaner condition during dry autumn days or before the ground becomes saturated with heavy rain.

Reasonably early lifting is also necessary in order to provide a good seed-bed for wheat, and, where possible, to allow the ground sufficient time to settle, as wheat always does better on a stale furrow than on newly-ploughed land. The roots should be placed in heaps in the field and covered over with the foliage in case of frost, although a slight frost will do no injury. Under no circumstances should the roots be carelessly loaded when in a frozen condition, but should be left until they are thoroughly thawed.

The leaves are best twisted off, although cutting is largely practised. In any case, care must be taken not to remove the crown of the plant, as this will often cause rotting when they are clamped. At the same time, the stems of the leaves should be removed as close to the crown as possible.

The raising of potatoes should be proceeded with in good time. The hand-lifting of potatoes, except in very small plots or where early potatoes are raised for seed, is now rarely indulged in, in view of the present high cost of labor. Machine-raising in no way damages the tubers, as there is usually sufficient soil attached to protect them from the prongs of the machine. One disadvantage of machine-lifting is that the tubers have to be collected immediately they are turned out of the ground, whereas when raised by hand they can be left to dry for a few hours. It is, therefore, important

that the very driest days should be selected for the raising of the crop, when any soil adhering to the tubers, will usually fall off before they are placed in the clamp.

The site of the clamp should always be on high, or, at least, dry ground, and should never be made too wide, 4 feet at the base being regarded as the limit for even the largest tubers. It is a good plan to scoop out the bed of the clamp to a depth of 3 to 4 inches, as this assists in preventing the tubers from bulging out, and keeps the clamp an even width throughout.

Drawn straw, such as is used for thatching, should be placed on either side, on which a few spadefuls of earth may be thrown to keep it in position, but on no account should the whole of the clamp be earthed up or sealed until a week or two has elapsed, or until all surplus heat has escaped. Even then a few airholes should be provided in the apex of the clamp, composed of wisps of straw or drain-pipes, as should the potatoes become heated when placed in bulk they are not only rendered useless as seed, but their cooking qualities become impaired, while disease is also encouraged.

Swedes, Turnips, and Other Roots.—Swedes and turnips require very little in the way of storage. Turnips are usually fed on the ground or carted to the homestead for feeding to cattle. Swedes may be raised any time, but unlike mangels they are usually closely topped and tailed. All that swedes require in the way of protection is a covering of rough straw or even hedgerow trimmings, whereas mangels, on the other hand, must be covered with a good thatch of straw, together with a layer of soil 8 to 10 inches in depth, or, better still, is a covering of cavings, or even couch that has been raked up in the dry during autumn cleaning.

Parsnips are always best left in the ground until required for use, and the same applies to a certain extent to carrots.

Beetroot, like mangels, is more susceptible to frost, with the result that the roots are usually raised and clamped much in the same way as potatoes, being protected with a covering of straw and soil. The amount of covering required is largely determined by the severity of the weather, and, therefore, should very severe weather prevail it is often necessary to give an additional covering of loose litter, especially should there be any likelihood of frost penetrating into the clamp.

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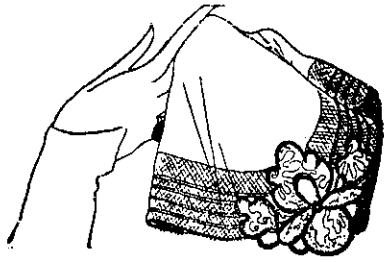
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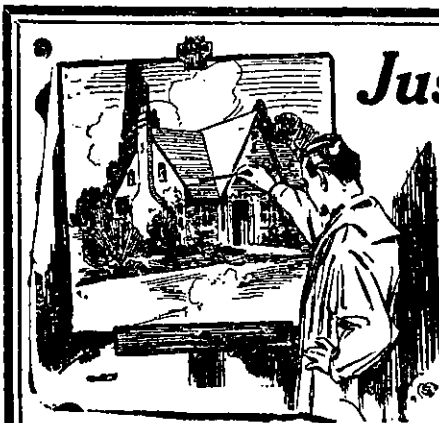
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# Catholic World

## RECENT TROUBLES IN CHINA.

Irish Catholic missionaries in China, men and women, refused to leave their posts during the recent troubles there. Their trust in the good will of the poor Chinese was justified.

## WORLD'S OLDEST HOSPITAL.

The Hotel Dieu, Paris, is the oldest hospital existing in the world, according to Dr. James Evans, an American physician, writing in *Hospital Progress*. There are some in Italy, notably at Milan, which rival it in age, and a hospital on the Island of Rhodes, now a museum, founded by the Knights Templar during the Crusades. St. Bartholomew's of London recently celebrated its 800th anniversary. But even these the Hotel Dieu outranks by several centuries. Its story is that of Paris, or even more, that of France, and certainly it is a mirror of the history of medicine since the fall of the Roman Empire.

## A SWISS NATIONAL HOLY DAY.

In Switzerland, for over a century, the third Sunday in September has been a national holy day of prayer and thanksgiving to Almighty God. The day is called "Eidgenossischer Bettag" or, in French "Jeune Fédéral."

The Swiss episcopate for this occasion usually issue a joint pastoral which is read from all Catholic pulpits in the country.

This year's address deals with "The Child as the Treasure of the Family." It brings home the three-fold truth that parents are to accept children as coming from God, to bring them up for God, and to be responsible for them before God.

## A WAR CHAPLAIN'S RECORD.

General Sir Ian Hamilton who commanded the British Forces at Gallipoli, acknowledged at a British Legion banquet that the Victoria Cross ought to have been awarded to Father William Finn, Chaplain to the Dublin Fusiliers, who was killed during the historic landing at Suvla Bay, and that only War Office "principles" prevented posthumous award.

Referring to the presence at the dinner of the Sheriff, Councillor Finn, Sir Ian Hamilton said he could not help thinking of his brother, who died at the Dardanelles ministering to the wounded. At the time, both Mr. John Redmond and Mr. T. P. O'Connor paid him several visits to see if he could not get a posthumous V.C. awarded.

"I did my best, but the War Office was against it on certain principles, but not because it was not deserved. The record of Father Finn is the same as if a V.C. had been awarded."

Father Finn, who, at the outbreak of war, was chaplain to Colonel Langdale at Houghton Hall, Sancton, Yorks, was one of the first priests to volunteer for active service with the Forces, and the first Catholic chaplain to sacrifice his life. He was about thirty-four years of age.

Accounts of the act of gallantry which

cost him his life record that, while the British forces were landing at Suvla Bay, the devastating fire of the enemy guns caused a temporary halt of the troops from the boats to the shore. Father Finn at once rushed forward across a plank, calling on the men to follow him. His heroism put new spirit into the troops, and the landing was resumed. The gallant chaplain was himself mortally wounded, but he continued to minister to the dying soldiers around him until he died. No official recognition has been taken of the episode.

## AN INTERESTING DISCOVERY.

Workmen engaged recently in the reconstruction of the interior of the South London Palace, Southwark, a variety theatre, unearthed several stone steps which are believed to be a relic of the sanctuary of the Catholic chapel which occupied the site prior to the opening of St. George's Cathedral.

Experts who have been called in by the management have expressed the opinion that the steps are of considerable age, and are part of the altar erected for the benefit of Catholic sedan chair carriers and porters, who then formed a large colony in St. George's market, near the building.

Of the existence of the chapel there can be no doubt. A picture of the humble structure, with a setting of rural scenery, was in possession of Father O'Meara (for a number of years attached to the Cathedral) and is still preserved.

## SOCIETY WOMAN BECOMES BENEDICTINE NUN.

Miss Laura Hopkins, the wealthy daughter of Mr. W. A. Hopkins, a founder of the *Paris Matin*, has made her profession as a Benedictine Nun at the Chateau d'Amillis, near Coulommiers.

Before her entry into religion Miss Hopkins was noted in society circles for her interest in various charities, and many society friends attended the ceremony, including Mlle. de Rose, daughter of the Marquis de Rose, with whom the newly-professed Nun had been associated for years in philanthropic work.

Miss Hopkins and Mlle. de Rose before the war led a group of young and wealthy society women, who pooled their incomes for the maintenance of charities. They forsook society, and lived in humble quarters in one of the slum districts of Paris. Miss Hopkins helped to establish a number of homes for poor children and for women workers. Her health broke down recently, and she decided to retire to a quieter life.

## DEATH OF AN EMINENT FRENCH ECCLESIASTIC.

The world of ecclesiastical scholarship, the Church in France, and, indeed, the Catholic Church as a whole, has sustained a heavy loss in the death of M. l'Abbe Tixeront, head of the Faculty of Theology at Lyons and Canon of its cathedral.

Born at Ennezat, Puy-de-Dome, in 1856, he joined the Sulpicians, and on complet-

ing his studies, some of which were pursued under Mgr. Duchesne, became a professor at the Grand Seminaire of Lyon in 1881. His thesis for his doctorate, *Researches into the origins of the Church at Odessa*, attracted considerable attention. But his *magnum opus* was the *History of Dogmas*, the first volume of which was published in 1905, the rest in 1912. Translated into English, it occupies in that country a place among standard theological works as much in non-Catholic as in Catholic libraries.

His other works all exhibit the same standard of patient and accurate scholarship. The last to come from his pen was a small historical treatise on *L'Ordre et les Ordinations*, published last year.

## DEVOTION OF GERMAN CATHOLICS.

The solemn consecration on a recent Sunday of the German Church of St. Boniface, in the East End of London, by his Eminence Cardinal Schulte, Archbishop of Cologne, provided another example of the devotion of German Catholics to the Faith which was brought to them by an English Saint, and of the devotedness of Catholics of different nationalities, who were once at war, to the cause of peace.

Cardinal Schulte, who won the highest regard of all people for his work on behalf of the Allied war prisoners, came to England to perform the ceremony at the express wish of the Cardinal Archbishop of Westminster, and in various addresses he delivered in connection with the occasion spoke feelingly of the kindness shown towards him by English Catholics.

In a special interview with a representative of the *Universe*, his Eminence said: "I am happy to feel that the English people, if they know how to fight, know also how to make peace." Cardinal Schulte referred gratefully to the generosity readers of the *Universe* have shown towards the destitute people in the occupied area after the war.

The German Embassy was represented at the morning functions, and the Ambassador himself, Dr. Sthamer, attended Benediction in the evening and presided afterwards at a reception.

## AMERICA'S GREAT CATHOLIC ADMIRAL HONORED.

Five hundred men and women from every walk of life honored Admiral William S. Benson, President of the American National Council of Catholic Men, at a great banquet to commemorate his fifty years' service to the nation.

Initiated by a few friends, who conceived the idea of a very modest affair, the testimonial dinner assumed the proportions of one of the most important public events in the capital this year.

Admirals, generals, statesmen, civic dignitaries, and ecclesiastics, including many bishops, were among the guests.

General John Pershing, expressing his regret at being unable to be present, wrote: "I shall appreciate your extending to Admiral Benson my most cordial greetings. His countrymen owe him much for his distinguished service, covering a lifetime. His constant devotion to his country's welfare will ever remain a striking example for succeeding generations to follow."

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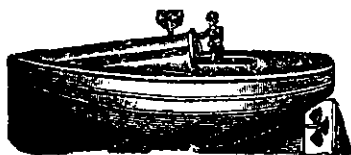
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# Ireland and Art

(By GEORGE NOBLE COUNT PLUNKETT, T.D.) in the *Irish Year Book*.)

The most essential quality for Art is imagination. Whether we credit the observation of Nature or the quickening of the poet to have started the draftsman we now have to admit that while manual skill and the reproduction of images of things seen are excellent, they are altogether subsidiary. Ancient Ireland showed in Pagan and Christian times a skill, a sense of balance, a proportion and a love of reasoned and luxuriant detail, which could only be acquired through a long course of artistic training, extending over centuries. The feeling for proportion, for structural qualities independent of applied ornament, and the "unity in variety" in old Irish work, reached their completeness in Irish Romanesque architecture, in illuminated MSS, in the higher crosses, and in delicate metal work, before the Anglo-Norman Invasion. But in painting and sculpture only the foundation, as it were, for the higher forms of art, had been laid. Ornament was still supreme, and only in a few instances was the human figure treated other than symbolically or fancifully. On some of our shrines, however, naturalism and the expression of emotion were beginning to show themselves. But this nascent school of students of beauty was forcibly broken up by the intrusion of an alien civilisation. Henceforward the struggle between the two races interfered with the natural development of Irish imaginative art. In the course of English and Anglo-Irish history it is common to find Irish pioneers introducing new methods, and breaking ground sometimes in futile attempts to establish schools whose ideals England could not assimilate. Likewise the attempts to develop individuality in Ireland were naturally sporadic, seeing that England and the English agents had become the paymasters here.

James Barry, trying to found a school of historical painting in England, wrecked his own life. A little group of Irish landscape painters helped to found in England the one school that has persisted. Engraving, less expensive to work, and having a more popular demand than painting, attracted our artists to such an extent that to them is due the so-called English school of engravers. They became the most masterly mezzotinters in Europe, and through this art and through etching, they made the reputation of Sir

Joshua Reynolds and other eighteenth century recorders of English life. Even satirists like Hogarth live for us mainly through the work of Luke Sullivan and other Irishmen. The miniaturists, too, through the persistence of human vanity, gained a livelihood for half a century, and much of their best work in this delicate art was produced by our countrymen. So likewise during the short-lived popularity of chalk-drawing some of the most notable portraiture was done by Hamilton and his little Dublin group. Sculpture gave a more precarious opportunity to Irishmen in the early times. It was only in the nineteenth century, when a mania for public monuments spread, that Ireland's chance came. Hogan, the sensitive poet of sculptors, McDowell, the most natural, and Foley, a man who touched convention with genius, remain the most prominent figures in public sculpture in modern times. When *genre* became the desire of collectors, Mulready and MacIse found their market, though MacIse's power lay in the cartoon, and Mulready's in anatomical drawings. Elmore attempted to establish Christian painting in the north, but he died young. Lawless, who showed himself a forcible and sensitive draftsman, in his short career had to appeal to other than Irish feeling.

In a summary, I cannot deal with more recent examples. I have seen our schools of art, and the individual efforts of workers outside the schools, lapse into failure from the cause of the irregularity of Irish imaginative work—the fact that neither initiative nor continuity can be in the arts in Ireland as long as the Irish people are kept in a state of intellectual subjection. The systems of education and public administration have hitherto taken their direction in Ireland from England, and the demands of England. The commonest crafts have suffered from the uncreative condition of Ireland as a whole. I cannot here develop my argument, but I may say that I look forward to the emancipation of Ireland from English obscurantism as our only hope for art and for the other imaginative powers.

In music we have had the survival of something speaking for the Irish nature and recording and transmitting the emotions of the race, and speaking for all time. When Ireland expands in freedom, she naturally

will find her self-expression through the media which the race has always loved, in painting and sculpture and poetry and fiction, giving full play to her qualities, and in the re-awakening of her long-dormant aptitude for distinction in all these arts. When a corporation and a county council can commission the painter, the sculptor, and the architect to harmonise their inventions into one perfect whole, then, and then only, will art in Ireland have found its opportunity.

Ireland to-day is in sad need of art. The race that has done so much to develop artistic qualities in other peoples, is starved for want of the visible images it craves for at home. The English materialism that vulgarised everything it touched has left its traces around us, and our own better judgment remains almost unexpressed. We require native schools of all the arts working together with the crafts in guilds by preference, to make life worth living and ennoble the worker with the work.

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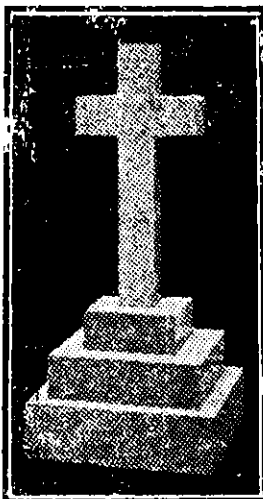
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Mix 1 cup of sugar,  $\frac{1}{2}$  cup rolled biscuits, 2 eggs,  $\frac{1}{2}$  tablespoon butter, 1 orange—grate the rind and squeeze the juice—and 1 quart milk. Bake the whole like a custard and serve it cold.

## Cup Custards, Iced.

Beat till feathery 3 eggs, add 1 quart milk, 1 cupful sugar, a pinch of salt, and stir well for several minutes. Pour the mixture into 6 tea cups, stand them in a tin or basin of hot water, in a cool oven and bake till quite firm. Remove them from the oven; be careful to dry the outside of the cups and stand on ice.

## Coffee Custard.

Scald together 2 cups milk and 2 table-spoons finely-ground coffee and strain the mixture. Add 4 tablespoons sugar,  $\frac{1}{4}$  teaspoon vanilla, and  $\frac{1}{4}$  teaspoon salt. Pour 3 well-beaten eggs into the mixture, mix the whole thoroughly and bake it in a buttered dish or in individual custard cups set in a panful of water.

## Ambrosia of Oranges.

Peel and cut up as many oranges as you will need and remove all the tough tissue and the seeds. Place a layer of sliced oranges in the bottom of a dish, cover it with a layer of sugar and grated cocoanut, place another layer of oranges on top of that and continue, alternating layers of oranges with layers of sugar and of cocoanut, until you have filled the dish. Then sprinkle sugar and cocoanut on the top.

## Scotch Candy.

2lb brown sugar,  $\frac{1}{2}$ lb butter, 1 teacup water, 1 lemon,  $\frac{1}{2}$ lb oatmeal. Butter a shallow tin, lay the oatmeal in the tin. Boil the sugar, butter, water, and half the rind of lemon, cut finely. When boiled let it stand aside till the boiling has ceased, then stir in juice of the lemon, and pour steadily into tin and allow to cool.

## Coffee Junket.

Make a cup of strong coffee, let it clear, then mix with sufficient milk to make it a quart. Make all together lukewarm, then stir in junket powder or liquid with 2oz castor sugar and a grate of nutmeg. When cool it is ready. This is a very light sweet for an invalid, inexpensive, and very much liked.

## Watercress Soup.

Two small bunches of watercress,  $\frac{1}{2}$ lb barley,  $\frac{1}{2}$ lb tomatoes,  $\frac{1}{2}$ lb neck of mutton, 3 large onions. Put watercress (after cleaning), stalks included, into little more than half a pint of boiling water, with a grain of soda and salt to taste. Let it boil for

20 minutes, then remove it. The cress can be eaten instead of being thrown away. To the water add 1 tomato and 1 onion; let simmer till done. Put your barley with mutton on in another pot, and let boil for 20 minutes, with salt to taste, then add remaining onions and tomatoes. When done add the watercress broth to it. This gives it the flavor of mushrooms. It is delicious. Add chopped parsley if liked.

## Household Hints.

Salt fish are quickest and best freshened by soaking in sour milk.

To loosen windows that are hard to move or stuck from being closed a long time or during damp weather, melt a tablespoon of lard and pour a little between the window frame and casing; also on the roller and rope.

To make crisp potato chips, slice potatoes very thin, cover with cold water, and let them soak for 2 or 3 hours. Dry them well before frying, and you will find they will be more crisp, as the starch has been soaked out.

To keep egg yolks fresh.—When only the whites of eggs are used, place yolks in a small cup and cover with a square of muslin folded small and almost dripping with water. Keep cloth wet and egg yolks cool. Yolks cared for in this manner will keep moist and fresh for a day or two.

## Marie Louise

27 CARGILL STREET (Just Above Scotland Street), DUNEDIN.

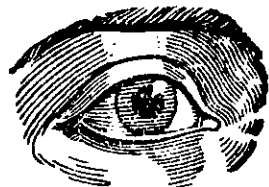
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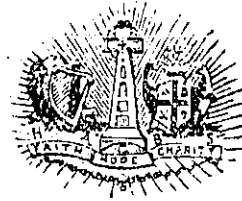
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love of Holy Faith and Fatherland  
—Faith, the priceless heritage of Cath-  
olics, and love of country have in-  
spired the memorable lines:

"Breathes there a man with soul so  
dead,

Who never to himself has said,

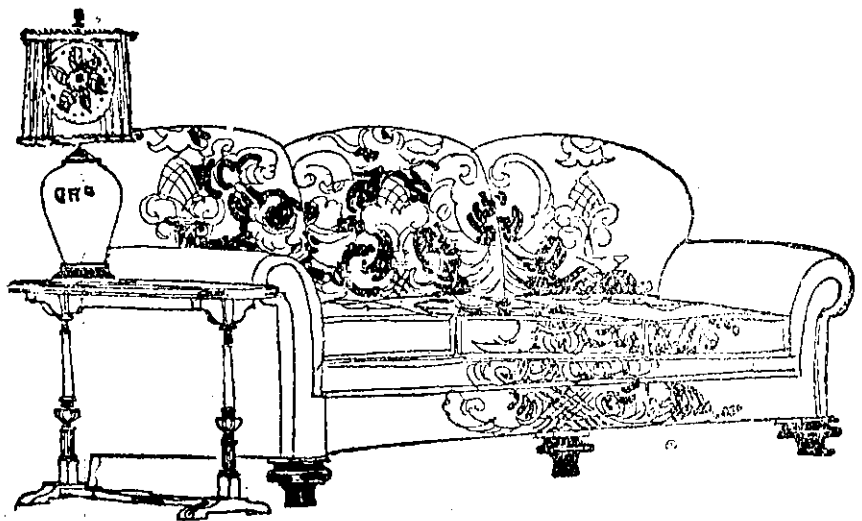
"This is my own, my native land!"

For full particulars apply to the  
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# The Family Circle

## AS LITTLE CHILDREN.

The Master said a man must be  
A little child once more,  
If he would enter easily  
Through Heaven's golden door.

The pearl-white houses tower high,  
Like buildings all of snow,  
But men must stand outside and sigh  
For Heaven's gate is low.

And only children's voices rise  
Gleeful from star-paved street,  
And on wide lawns made out of skies  
Dance only children's feet.

And when they've played the whole day long,  
In fields by angels trod,  
They go with many a laugh and song  
To bid good-night to God.

The angels tuck them snug and tight  
Within each little bed;  
And one stands near throughout the night,  
His gold wings o'er them spread.

Good Master, when I come to die,  
Give me Thy saving grace,  
And grant, with childlike heart, that I  
May look upon Thy face.  
—WILLIAM V. DOYLE, S.J., in America.

~~~~~

## GOD'S CHURCH.

God's Church is not an artificial creation of human wisdom, nor yet is it a natural society. It is a supernatural organisation, founded by Christ, and set in this world, not as subordinate to the State, or drawing its power from the State, but as supreme and independent in its own sphere. It is ready to co-operate with the State in all that pertains to human welfare.

~~~~~

## THE MOUNTAINS SANCTIFIED.

God has chosen to work the greatest wonders upon mountains. The Ark rested on a mountain; the sacrifice of Abraham was offered on a mountain; the Law was given on a mountain; Our Saviour began His preaching on a mountain; He was transfigured on a mountain; He was crucified upon a mountain; He appeared, when risen again, to five hundred of His disciples upon a mountain; and finally He ascended from a mountain.

~~~~~

## A MELANCHOLY FIGURE.

What a melancholy figure is the Catholic who does not read Catholic literature. He is the heir to all ages in the domain of truth. He has only to reach out, and the wealth of the intellectual world, in the shape of uplifting thoughts, noble ideals, and brave resolves will come tumbling into his lap. But he prefers to exchange this priceless inheritance of Catholic truth for the mess of pottage that goes by the name of light modern literature.

## ON CHOOSING ARIGHT.

A great and good man once called four of his workmen to his presence and pointing to a table, said:

"Here you see three gold-pieces, and beside them a volume entitled, *The Lives of the Saints*. Choose what you will."

The first chose a gold piece; the second the same; the third the same. But the fourth said: "Give me the book; it is worth more than money."

The three took their gold pieces, their companion his book. Lo, inside the covers were eight gold pieces. Imagine the faces of the three who had taken the gold, and the face of him who had chosen the book! Nor could the disappointed three accuse their master of injustice; they had only themselves to blame.

So shall it be on Judgment Day. Those who chose temporal vanities in preference to eternal goods will be forced to say: "It is our own fault; no one else's; we have what we chose; we have lost heaven forever because we blinded ourselves with the tinsel of earth."

~~~~~

## NAPOLEON'S FAITH.

The Emperor Napoleon, in the days of his prosperity and earthly glory, thought little of God or of the practice of his religious duties. He was not, however, without faith, and afterwards, in the solitude of his captivity at St. Helena, became convinced of the vanity of the world, and returned to the practice of his religion. It happened one day that one of his officers asked him in a jesting way how he could believe that there was a God since he had never seen Him.

"Listen, and I will tell you," said Napoleon. "You say that I have a talent for war. When we used to go to battle, if there was any important movement to be made, you were the first to come and look for me, and everyone cried out, 'Where is the Emperor?' And why so? It was because you trusted in my talent, yet you had never seen it. Did you, then, doubt its existence? No. My victories proved that it existed, and hence no one called it in question. But which of my victories could be compared to any of the wonders of creation, which all bear testimony to the existence of God? What military movement can bear any comparison with the movements of the heavenly bodies? My victories made you believe in me: the universe makes me believe in God."

—St. Joseph's Annals.

~~~~~

## THE ANGELUS.

In all Catholic countries the Angelus bell is rung three times daily—in the morning, at noon, and in the evening. It communicates the great mystery of the Incarnation of Our Divine Lord. "The Angelus," by Millet, shows a French peasant and his wife saying the Angelus. They are both working in a field. The man stands in a furrow with bowed head, the woman near with her hands clasped in prayer. Away across the fields is the church spire. In fancy you can hear the sound of the bell, you can see the

woman's lips moving as she whispers: "The Angel of the Lord declared unto Mary."

Father Lockington, S.J., tells in his beautiful book, *The Soul of Ireland*, of a scene he witnessed in Ireland:—

"Once when walking along a quiet breen on a day when the Summer's sun set all things shimmering, I saw in a small field a young man and his wife industriously working saving their little crop of hay. A little distance away, beneath the sheltering shadow of a beech tree, sat the baby, chuckling and playing with a frolicsome dog. Suddenly the Angelus bell rang out across the miles from a neighboring monastery. At once the mother ran to the little child, caught it in her arms, and placed it kneeling on the grass. Then she knelt beside, holding its little hands aloft caught in both her own as she looked up to heaven. The husband, who had followed, knelt beside the two, and in answer to the message of the bell across the soft silence came: 'The Angel of the Lord declared unto Mary,' from the reverend lips of the kneeling wife, and with bent head the husband, answering, gave audible testimony of his faith. It was a delightful scene."

When the Angelus bell rings all should raise their hearts to God and say the Angelus. In the streets and crowded thoroughfares it is surely a fine thing to see men raise their hats at the sound and say the Angelus. He who does so is proclaiming himself a Christian, a Catholic, and a follower of Christ. He is joining in prayer and thanksgiving with Catholics all the world over. He is making an open profession of his faith, and he is saluting Mary in the works of the Archangel. During this holy year let us resolve to say the Angelus regularly, morning, noon, and evening.

Invalids and others unable to go to daily Mass should try to assist in spirit at the Masses celebrated in all the churches of the world. Let them say the Spiritual Sunbeams—Offering of Masses with devotion. It will obtain for them many blessings and graces.

~~~~~

## THEIR BIRTHDAY.

I've a secret to tell you, Dolly;  
Let me whisper in your ear,  
To-morrow will be our birthday—  
Your birthday and mine, my dear!  
As soon as the sun peeps over,  
The hill where the blackberries grow,  
I'll be eight years old, my Dolly,  
And you'll be one, you know.

Don't you remember, Dolly—  
I'm perfectly sure that you do—  
When I awoke last birthday morning  
The first thing I saw was you?  
You sat on the edge of the workbox,  
Waiting, you lovely child;  
And when you saw I was looking,  
You stretched out your arms and smiled.

And you're just as lovely as ever,  
Though your curls are very thin,  
And your poor legs wobble sadly,  
And your left eye's fallen in.  
And if to-morrow morning  
Another doll comes here,  
We'll be kind to her, but she shall not  
Supplant you, Dolly dear.

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The Magic Digestive Powder.  
Gastritis, Flatulency, etc.

Re-vitalises the digestive system, and cures Indigestion,  
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## JUST THE THING!

A farm worker had come up to London for a few days. Before he started he had promised to buy his daughter a present, so he went into a jeweller's shop and said to the assistant:

"I want a pair of earrings, cheap but purty. They be fur a present."

"Yes, sir," said the jeweller. "You want something a trifle loud, I suppose?"

"Well, I don't mind if one of them is a bit loud," replied the farm worker. "My girl is deaf in one ear."

## OUR FUNNY LANGUAGE.

The nervous foreigner got up in the crowded tramcar and made his way to the conductor's platform.

"Excuse me," he said, "but ze car be run so slow, and why, if you please, is it so?"

The conductor was bewildered for a moment, but with commendable intelligence he realised that he was being questioned as to the tardy motion of the car.

"Yes," he answered, briefly. "But we can't help it. You see, the car ahead is behind."

The foreigner's eyes opened wider.

"Would you please to say him again?" he asked, apologetically.

"Certainly!" said the conductor. "I said that the car ahead is behind. Do you follow?"

Then the foreigner returned to his seat, holding his head in both hands.

"Ze car ahead, he ces behind," he muttered, hopelessly. "Truly the way they do things in this Angletterre, it is wonderful!"

## SMILE RAISERS.

Diner: "Waiter, there's a button in my soup."

Waiter (ex-printer): "Typographical error, sir; it should be mutton."

Hostess (to small guest, who is casting lingering glances at the cakes): "I don't think you can eat any more of those cakes, can you, John?"

John: "No, I don't think I can. But may I stroke them?"

"I can't understand," said Jim. "why Fred is so mean. He rarely attempts to pay when we're out together; I generally have to do that."

"Well," was the reply, "there's one thing about it. You can't say you haven't got a close friend."

"What became of the Cromwell relics you had on exhibition here?" asked the visitor of the museum attendant.

"Let me see," said the man, who was new to his job. "I fancy they were returned to Mr. Cromwell last week, sir."

Teacher: "Now, suppose I am leaving the school, and a man comes up, gives me a blow which knocks me down, and my head strikes the pavement with great force and I am killed. What is the consequence?"

Pause. Finally, a scholar rose and said: "We should have a holiday."

## Science Siftings

(By Volt)

"The Cup That Cheers.

On September 25 occurred the 265th anniversary of the day when Samuel Pepys had his first "dish of tea."

Only 27 years earlier the very first cup of tea ever drunk in England is recorded as having been prepared at Arlington House, which then occupied the site on which Buckingham Palace now stands.

The Earl of Arlington bought the tea in Holland and gave sixty shillings a pound for it, a sum which to-day would be represented by at least twenty pounds.

The drink that was a curiosity less than three hundred years ago is now our chief beverage.

Meals for Sponges.

One of the hardest things to believe is that the sponge you use daily was once an animal, and not a vegetable growth of the ocean. Sponges live their own lives, and eat their food as other animals do.

The separate existence of a sponge begins with the breaking away from the parent of a tiny particle. The latter, after being whirled about for a time by tides and currents, eventually attaches itself to a piece of rock, and from that home it seeks its own livelihood.

The food of infant sponges consists of yelk cells, which contain a form of nourishment. Later, as the sponge grows, it requires something more solid, and this is brought by the currents, which sweep into a bag—half-mouth half-stomach—minute particles of the new food.

Clocks Without Hands.

A new type of clock with a square dial and no hands is being tested at Waterloo and other London terminal stations.

The time is indicated by figures on two small panels, instead of by hands pointing to numerals on a round dial. A new panel is let down automatically as each minute passes, and the hours are changed the same way. The clock, which is driven by electricity, is controlled by a master clock of the ordinary type.

It is easier to read the figures than hands at a distance, and for that reason the time-piece is particularly suited to railway stations. On the new clock the time appears just as it does in time-tables. Thus, at 12.30, all that you see are the figures 12.30.

Writing with Fireworks.

A new method of sky-writing, more appropriately termed sky-printing, has been invented.

From an aeroplane, flying one to two miles high, groups of fireworks are fired (colored stars at night, smoke-puffs during the day) to produce letters or numerals.

The apparatus consists of small firing machines, each comprising a number of interconnected Very pistol barrels pointing in different directions. When the pilot pulls a lever, each of these machines fires a group of fireworks into the air, where they burst simultaneously, forming a letter about 80 yards square.

An average advertisement fired letter by letter is completed in ten seconds (says a writer in the *Scientific American*). The fireworks, being projected 300 feet or more from the aeroplane before bursting, are free from the wash of the 'plane and are said to produce a lasting advertisement.

## A Summer School of Catholic Studies

Will open at the Convent, Timaru, on Thursday morning, January 7, and end on Saturday, January 9.

A series of lectures will be delivered by specialists on subjects of interest to Teachers and University Students.

The time between lectures may be agreeably spent in sea-bathing, tennis, and pleasant outings.

Fuller particulars will be given later.

Applications should be made early, as only a limited number can be accommodated.

Apply to

THE SUMMER SCHOOL COMMITTEE,  
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## To Convents and Schools

We have a number of books in our library which would be very suitable for school prizes. These will be supplied at special rates on application to

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We ask our readers to patronise our advertisers, and when buying to mention that they have seen the advertisement in the *Tablet*.

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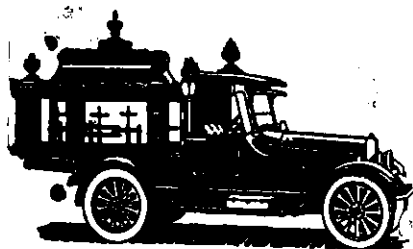
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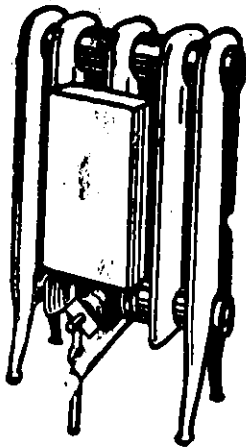
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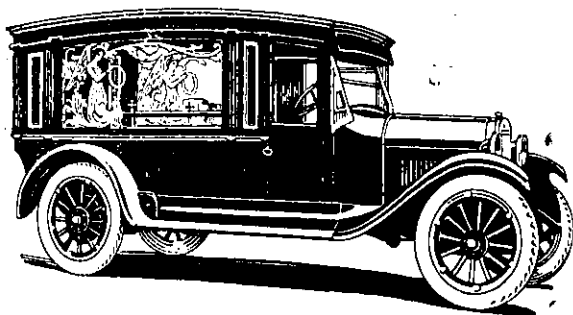
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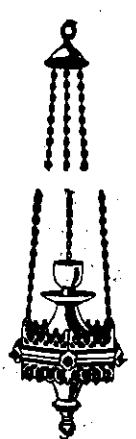
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