

Institute of Notre Dame des Missions

DIAMOND JUBILEE CELEBRATIONS IN CHRISTCHURCH.

The diamond jubilee of the founding of the Institute of Notre Dame des Missions was celebrated with becoming ceremony at Christchurch, the Provincial Mother-house of the Institute in New Zealand. High Mass was celebrated in the Convent chapel, Rev. Father Hanrahan, Adm., officiating. His Lordship Bishop Brodie, preached the occasional sermon, dwelling at some length on the faith and zeal which inspired the holy Foundress, Mother Marie Coeur de Jesus, to undertake such a great work as the founding of an Institute which was to send missionaries to the furthest parts of the earth. Her work had been visibly blessed by God, and the Sisters had every reason to be proud and grateful for the noble vocation which called them to follow in her footsteps. After Mass the pupils, who had all received Holy Communion in the chapel in honor of the great occasion, repaired to a repast specially prepared for them in the High School. The room had been decorated and the tables set out in banquet form, the whole giving a very pleasing effect. A striking feature of the celebrations was the entertainment given by the pupils to the Sisters and other visitors, the elaborate and well-prepared programme being carried out with marked success. His Lordship the Bishop and several of the clergy were present, and all expressed great satisfaction at the enjoyment afforded them by the pupils' efforts. In the evening the convent and the grounds were brilliantly illuminated, festoons of lights, rockets, and colored fire forming emblems appropriate to the occasion, the whole making a display not likely to be forgotten by those who witnessed it. On the following morning there was a Profession ceremony in the chapel, when two Sisters pronounced their first vows. His Lordship the Bishop, officiated, and again preached the occasional sermon as also at the afternoon ceremony, when five postulants received the Holy Habit. The Bishop and the attendant clergy were then entertained as guests of the community. A picnic at the sea-side, in which all the pupils participated, terminated the happy proceedings.

In connection with the above celebrations it is intended to bring out, shortly, a commemorative publication, which will be well-illustrated and contain fuller accounts of the proceedings as well as other interesting matter, and also a chronicle of similar celebrations at the other pioneer convents of the Order. It is anticipated that many of the pupils and friends of the Sisters will gladly avail themselves of the opportunity of obtaining such an appropriate memorial of the great work done by the Sisters of Notre Dame des Missions during the many years their Institute has been laboring in New Zealand.

Norway Ignores Six Counties "Government"

The *Irish Weekly and Ulster Examiner* for July 16 says:—

The "Northern Ireland" Parliament was formally adjourned until the end of September. We think it should be summoned to meet at once and consider a very grave offence against the dignity of the new State which has just been committed by the Norwegian Government. These hardy Norsemen whose King is the King of England's cousin, and whose Queen is King George's sister, have recently been displaying no small share of interest in Irish affairs; and the fact that they sympathise very keenly with the Irish national demand may, perhaps, help to account for the affront put on the Six Counties Government by the Government of Norway. One Mr. Archibald Weatherill has been appointed Consul for 25 Irish Counties by the authorities at Christiania; and Mr. Weatherill's headquarters are in Dublin. There are 26 Irish Counties outside the Six; and the Norwegian Government actually took Armagh and Fermanagh out of the area allotted to Sir James Craig and transferred them to the care of a man in Dublin, thus ignoring the Act of Partition and deliberately slighting the Government of the Six Counties! Sir James and his Cabinet can hardly refrain from regarding and treating this Norwegian decree as an "unfriendly act."

A Striking Tribute to the Church

A very remarkable tribute to the Catholic Church of the so-called Dark Age has just been paid by a University Professor, Sir Martin Conway, who sits in the House of Commons as member for the Universities—electorally conjoined—of Birmingham, Bristol, Durham, Leeds, Liverpool, Manchester, and Sheffield. It is written as a contribution to a correspondence that has been running in the *London Times* under the heading, "A Spiritual Lead," the tenor of which is the need in these days of political and social confusion and unrest, the aftermath of the war, for turning to religion that a way may be found out of these perplexities and complexities. Sir Martin Conway writes:—

"In the Middle Ages Western Europe was animated by a single ideal which made it one in heart. It was an ideal which sent the common man in his hundreds of thousands away to the Crusades; which enshrined itself in countless wonderful cathedrals, abbeys, churches; which produced great schools of philosophy and art, great epic poems, and great institutions. It expressed itself in a theory of Government manifested in Holy Roman Empire and Holy Catholic Church. It expressed itself likewise in the lives of great men—in the royalty of St. Louis, the sainthood of St. Francis, the statesmanship of Hildebrand. This ideal, like all the ideals by which the great societies of men in the long past of our race have been fashioned, in the fulness of time wore out. It lingered on in the piety of the good men of the 18th century. It was finally killed by the discoveries and mechanical contrivances that have resulted from the labors of men of science.

"To-day, unhappily, we possess no common ideal. We thrill with no common hope. We tremble at no common terror. The nations of Europe are all adrift one from another and the classes within each nation have likewise fallen asunder. The respect for real superiorities has vanished along with that for the traditional superiorities. Rank rests on no recognised sanction. We are all one as good as another. Vulgar ostentation replaces true distinction. The old catchwords are meaningless."

The picture drawn by Sir Martin is as beautiful as his contrast is true, and it comes from the hand of one who not only is not a Catholic, but who holds all denominations to be alike "pettifogging" and to be divided by "paltry non-essentials inherited from ancient theologians squabbling over incredible dogmas expressed in incomprehensible language." The higher ideality, the greater recognition of brotherhood that prevailed during the war, causes Sir Martin to join in the common aspiration for "an ideal that will reunite us," which must not only "embrace all that Christianity has given us," but also "whatever of truth and essential beauty mankind has inherited from the great seers of other lands"—Mahomet, Confucius, Buddha, and Co., we suppose; while in the closing paragraph of his letter the writer tells us that "the world of our day languishes for a new St. Francis who shall call it to a new knowledge of itself." What a pity it is that Sir Martin cannot recognise the twin facts that the Catholic Church alone has given, only she can give, the world a St. Francis, and that there is no truth or essential beauty in the teachings of those whom he styles "the seers of other lands" not also contained in her teachings—and that without admixture of the errors and absurdities mingled in all teachings other than hers!—*Irish Catholic*.

Ideals are like the stars: you will not succeed in touching them with your hands, but like the seafaring men on the desert of water, you choose them as your guides and following them you reach your destiny.

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