

**MAY, 1954.—Dedicated to the Blessed Virgin.**

**General Intention**—The conversion of Russia through Mary Immaculate, Mother of God.

**Missionary Intention**—The realisation by the Moslems of the immensity of Divine Love.

**General Communion of Reparation, Sunday, 23rd.**

1. † Sat. **SS. Philip and James, Apostles.** Be specially devoted to Our Lady during this month. 1,662 Gratitude to God for Favours.

2. ✕ Sun. **Second Sunday after Easter. Of the Sunday.** Always be in good time for Mass. 1,273 Those in Trial and Difficulty.

3. † Mon. **The Finding of the Holy Cross.** Make the Stations of the Cross to-day. 3,070 Happy Death of Parents, Friends, etc.

4. Tues. **St. Monica, Widow.** Pray for the conversion of sinners. 1,695 For the Spread of Temperance.

5. Wed. **Solemn Feast of St. Joseph, Patron of the Universal Church.** Be always devoted to St. Joseph. 1,012 For the Bishop and Priests of the Parish.

6. Thurs. **St. John before the Latin Gate.** Is the Family Rosary said in your home? 2,241 Success of Foreign Missions.

7. Fri. (FIRST.) **St. Stanislaus, Bishop, M.** Have you a May altar in your home? 3,391 The Souls of all the Faithful Departed.

8. Sat. **The Apparition of St. Michael, Archangel.** Frequently recall the presence of your Angel Guardian. 1,768 Means of Livelihood.

9. ✕ Sun. **Third Sunday after Easter. Of the Sunday.** Read some spiritual book on Our Lady to-day. 2,476 For the Brothers and Nuns of the Parish.

10. Mon. **SS. Conleth and Cathaldus, Bishops, Cc. (Irish).** Pray for the spread of daily Communion in Ireland. 2,106 For Lay Teachers.

11. Tues. **St. Comgall, Abbot (Irish).** Pray for our Irish Bishops. 2,403 God's Blessing on Families.

12. Wed. **Octave of the Solemn Feast of St. Joseph.** Pray to him for a Happy Death. 2,156 Loyalty to the Faith.

13. Thurs. **St. Robert Bellarmine, Bishop, D.** Practise Catholic Action by getting others to become Crusaders of the Blessed Sacrament. 1,676 Avoidance of Family and Labour Disputes.

14. Fri. **St. Carthage, Bishop, C. (Irish—Patron of Lismore).** Pray frequently to our Irish Saints. 2,858 Success in School Work.

15. Sat. **St. Dymphna, Virgin, M. (Irish).** Pray for our Irish nuns and for their work. 2,263 Constant Employment of Father, etc.

16. ✕ Sun. **Fourth Sunday after Easter. Of the Sunday.** Offer up Holy Communion to-day for your mother. 2,698 Conversion of Sinners.

17. Mon. **St. Paschal Baylon, C.** Frequently Visit the Blessed Sacrament. 1,490 Health for Parents, Friends, etc.

18. Tues. **St. Venantius, Martyr.** Help the Poor by supporting the S. V. P. Society. 2,199 Success of Schools.

19. Wed. **St. Peter Celestine, Pope, C.** Pray for the Bishops of the Catholic Church. 1,190 The Sick of the Parish.

20. Thurs. **St. Bernardine of Siena, Confessor.** Pray that God may send work to the unemployed. 1,218 Success of Missions and Retreats.

21. Fri. **Of the Day.** Make the Holy Hour to-day. 1,670 Success of Work of Sodalties, Confraternities.

22. Sat. **Saturday Feast of Our Lady.** Always say "The Angelus" devoutly. 1,29 For Priests, Brothers and Nuns of the Parish on the Missions.

23. ✕ Sun. **Fifth Sunday after Easter. Of the Sunday.** Go to Devotions every Sunday. 3,353 Dying Sinners.

24. Mon. (Rogation Day.) **Of the Day.** Pray for the spread of the Sodality of Our Lady in Ireland. 1,459 Gratitude to Parents for their Goodness.

25. Tues. (Rogation Day.) **St. Gregory VII, Pope, C.** Remember always the Pope's Intentions in your prayers. 1,841 Vocations to Religious Life.

26. Wed. (Rogation Day.) **St. Philip Neri, Confessor.** Pray to Our Lady for those sinners who will die to-day. 1,728 Clerical Students, Novices.

27. ✕ Thurs. **Feast of the Ascension of Our Lord.** Always salute the Blessed Sacrament when passing a Church. 1,800 Our Superiors.

28. Fri. **St. Augustine, Bishop, C.** Pray for the spread of the Faith in England. 1,208 Vocations in School, Parish, etc.

29. Sat. **St. Mary Magdalen de Pazzi, Virgin.** Always say the "Hail Mary" reverently. 1,678 Promoters of the Apostleship of Prayer.

30. ✕ Sun. **Sunday within the Octave of the Ascension.** Pray for the Promoters of the Apostleship of Prayer. 2,503 Various Petitions.

31. Mon. **St. Angela Merici, Virgin.** Pray for the Ursuline Nuns and their work. Director's Intentions.

Days marked ✕ are days of obligation to hear Mass. On these days and on days marked † the Parish Priest offers Mass for his parishioners.

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**MAY**

**1954**

# The Irish messenger of the SACRED HEART

ORGAN of the apostleship of PRAYER



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✠ JOANNES CAROLUS,

*Archiep. Dublinen., Hiberniæ Primas.*

*Dublina, die 27<sup>a</sup> Februarii, 1954.*

### PROMOTER'S CORNER

DEAR PROMOTER,—In your endeavours to promote the glory of the Heart of Jesus, never forget how powerfully sanctified home-life will help on your work. But, remember, the sanctity of the home will largely depend on the high standard you will propose to your members and exemplify in your own home. Take Mary for your heavenly exemplar and the cottage of Nazareth for your model.

As all God's works are perfect, what must have been not only the prayerful sanctity of Mary, but her solicitude for her little household, her unceasing labour, her unremitting industry! What order, neatness, method, regularity, thrift, must have marked all her household work!

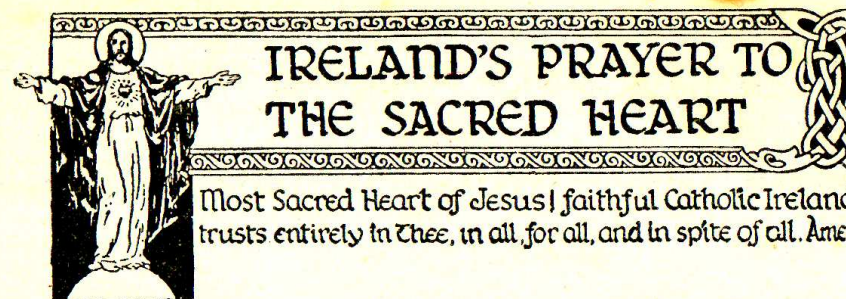
During this month leave nothing untried to advance devotion to our Blessed Mother. No matter how wretched a home in your district may be, introduce the "Family Rosary" and you will soon witness in it a wonderful change for the better. Encourage everyone to get enrolled in the Scapulars, and to carry, day and night, about them their Rosary beads. Quietly see if there is in each house in your district a May altar—if not, offer to help to make one, yourself, for it. Give the example of hearing daily Mass during the month, and induce others to do likewise. Ask all the children you know whether they are faithful to the "Three Hail Marys" morning and night.

*The Charity of Christ urgeth us.*

### TREASURY OF GOOD WORKS

2,831 Acts of Charity.	725 Total Abstinence in Honour of the Sacred Heart.
6,373 Rosaries.	733 Acts of Unselfishness.
2,749 Stations of the Cross.	983 Speaking Well of Others.
5,524 Holy Communions.	1,142 Control of Temper.
3,738 Spiritual Communions.	2,719 Saluting the Blessed Sacrament when passing a Church.
997 Reparation Communions.	654 Patience in Suffering and Affliction.
2,037 Exams of Conscience.	759 Obedience to Parents, Teachers, etc.
1,506 "Holy Hour."	5,517 Visits to Blessed Sacrament.
1,446 Masses Heard for the Pope's Intentions.	505 Visits to the Poor in Homes, etc.
2,349 Homework Well Done.	630 Visits to Hospitals, Jails, etc.
9,509 Morning and Night Prayers Said.	736 Work Done for the Poor.
844 Days of Monthly Recollection.	2,523 Renewal of Morning Offering.
1,912 Spiritual Reading.	2,097 Prayers for Dying Sinners at Mass, Communion, etc.
2,088 Good Books Distributed.	3,162 Various Good Works.
3,177 Helping with Housework.	
5,120 Week-day Masses Heard.	
1,472 Acts of Mortification.	
2,207 Rising Promptly when Called.	

TOTAL, 78,764.



Most Sacred Heart of Jesus! faithful Catholic Ireland, trusts entirely in Thee, in all, for all, and in spite of all. Amen

MAY, 1954

### DEDICATED TO OUR BLESSED LADY

**F**AIR with a fairness which no pen can describe and no human tongue can tell, Mary stands forth for ever as a grand example of what human nature can be. Sinless and stainless, she is set before us as the ideal. As undefiled as she is we cannot be, for it is her glory to be peerless. But sinless within the measure of divine grace accorded to us, we certainly can be. Such, indeed, God wants us to be, and it is for this reason He has given us in our heavenly Mother such a brilliant example of all virtue. Sinless like Mary! Holy like Mary! This is the ideal.

**An Ideal for Us All.**—Mary's sinlessness is the ideal for us all, whatever our sex or occupation or age. But it is the ideal particularly for those of us who are still young. The sins of youth can be repaired in later life; they can never be undone. Years of penance can wipe away God's anger and heal the wounds of sin, but the scars will remain and the ugly sight will cause many a bitter tear when their removal is no longer possible. Hence, now is the time to safeguard and ennoble our lives. Our character is in the making, and we should take care to make it all that it should be. We want to be strong and noble and generous and truthful, such in a word as true men rightly admire. This we shall be if we build on the right foundation, if we make sure we have the one essential virtue at the basis of all. Now that virtue is purity of heart. And purity of heart can only be retained by the assistance of God's grace procured through devotion to our dear Mother Mary.

**The Most Tender of Mothers.**—"Turn then, O most gracious advocate, thine eyes of mercy towards us"—this is the prayer which rises spontaneously to the lips of every true Catholic. That Mary can help him he knows, that she will do so he has his own experience and that of ages of the Church history to assure him. Sinners, the dying, the despairing have turned to her and found help and comfort; cities and nations, in times of pestilence and calamity, have invoked her, and have been saved. The greater our need the more certain is Mary's help, for it is in time of trouble that we know our friends, and Mary is the most tender of mothers, the most loving of friends.



## THE POPE'S INTENTIONS FOR MAY



(APPROVED BY THE POPE FOR THE APOSTLESHIP OF PRAYER)

### GENERAL INTENTION: THE CONVERSION OF RUSSIA THROUGH MARY IMMACULATE MOTHER OF GOD

**I**N Russia there are about 200 million people, the majority of whom belong to the Orthodox church. There are about seven million Catholics. Since the Bolshevik revolution in 1917 the Christian religion has been severely persecuted; all schools have to teach atheism, while press, radio and cinema constantly bring it before the people. Religion may not be propagated and many bishops, priests and faithful have perished in prisons and labour camps during the past thirty-six years. On July 7th, 1952, Our Holy Father, Pope Pius XII, consecrated all the peoples of Russia to the Immaculate Heart of Mary, which was one of the wishes expressed by Our Lady when she appeared at Fatima. We may hope for relief for the people of Russia because of the severity of the persecution, the tender devotion to Our Lady which always prevailed in the country, and because of this special consecration. We should always remember that while condemning the errors of Communism we must not hate the Russian people. The conversion of Russia is needed if a lasting peace is to come to the world. In particular we should say the prayers after Mass very fervently, and offer them for Russia as the Holy Father has asked.

### MISSIONARY INTENTION: THE REALISATION BY THE MOSLEMS OF THE IMMENSITY OF DIVINE LOVE

The Catholic religion has always stressed the love God has for His creatures, but the Moslem religion teaches primarily that God must be feared. The Koran, their sacred book, has only a few references to God's Love; it insists that He must be served for fear of punishment and denies that He has any love for sinners and unbelievers. God's power is so stressed that no room is left for freedom or activity in men. Rulers of States can easily become tyrants because to resist their authority is considered the same as resisting that of God. As a result of this the people tend to become lazy and fatalistic in their outlook. In the family, the father has unlimited power over his wife and children, and obedience rather than love is their duty. In recent years the rulers of Moslem countries have seen the need of making the people more energetic and independent if the countries are to prosper. But, before any change can come about, the people will have to get a more correct idea of God—to realise that He loves us and must be loved in return. Let us pray that the Moslems may come to learn of the love God has shown us in Jesus Christ.



## THE ONLY CHANCE

By John J. Dunne

**H**E shouts and noise and clangour of the New York East Side street floated vaguely into the small bedroom at the back of the tall tenement house. The room itself was silent. The woman standing in the doorway and the man behind her stared mutely at the figure bending over the rickety bed in the corner where their only child, a boy of eight, tossed about in the convulsions of fever.

Presently, the young doctor straightened, his still-boyish face drawn and haggard, his lips set in a grim line of frustration because of his own defeat. Without looking, he knew every detail of the room around him; he saw it forty, fifty times a day, the perpetual, unchanging backcloth to his seemingly futile battle against disease and poverty and ignorance in this labyrinth of canyon-like streets beside the broad-flowing Hudson. The tumbledown bed, the lobsided washstand, the eccentric chair with its protruding upholstery, the glaring electric bulb with the piece of cardboard wedged on top of it to act as an ill-serving shade. In this room, however, there was another lamp, one which he did not often encounter in the heterogeneous homes of the poor who were his patients. A tiny red lamp it was, burning in front of a faded picture of the Sacred Heart. The McLoughlins were Catholics, of course, he reminded himself, and it was just as well, he reflected. Catholics always seemed to have more resignation, and this mother and father were going to have to be brave.

He felt the woman's hand on his arm.

"Doctor," she whispered brokenly, knowing, sensing his answer before she put the question, "is—is there any hope at all?"

He led her into the larger living-room. The husband followed, standing behind her.

"I'm really sorry, Mrs. McLoughlin, but—well, there is nothing I can do."

"It's hopeless?"

"Yes. There's not a hope." He paused. "Unless—"

"Unless what, Doctor?" She was clutching at straws. "We'll do anything—"

The young doctor compressed his lips tighter, displeased with his own indiscretion. He ought not to have let that solitary word slip, that one careless word which was giving her hope now where she had no right to expect it. Dr. John Kavanagh was a specialist, with a world-wide reputation; she would have no chance of getting him to see her child.

With the specialist, the boy might stand a chance. It was his only chance. Dr. John Kavanagh was the one man in the whole world who *might* yet be in time to save this young life, but even wealth was not always a guarantee of securing the specialist's services. In this case, it was quite futile to even think about it.

"Doctor," she pleaded, "tell me, we'll do anything, *anything* . . ." Her voice trailed away to a sob.

"I shouldn't have mentioned it, Mrs. McLoughlin," he said firmly, packing his instruments into his bag. "There is a specialist who might save your boy. He lives here in New York. Dr. John Kavanagh. His fee, however, is very high." He laughed shortly. "It would be out of reach of most of us—far out of reach." He placed a consoling hand on her shoulder. "Please be sensible. It would be out of the question. I'll call again in the morning. If you need me in the meantime . . ."

Mrs. McLoughlin was staring unseeingly at the tiny red flame on its bracket on the wall as the young doctor's footsteps echoed softly down the rickety staircase.

Night had fallen over New York. The street-lamps reflected off the brass plate on the door of the big house as Mrs. McLoughlin's shaking fingers press the bell-button. The door was opened by an impassive butler, who, in his time, had admitted many strange visitors to Dr. John Kavanagh's home. To-night, however, even Vincent's urbanity was shaken by the distraught woman who pushed past him into the hallway. Recovering himself rapidly, however, Vincent executed a neat side-step and headed her off. He ran his eyes disapprovingly over her shabby brown coat and flimsy shoes, and commenced to propel her gently but firmly back towards the door, turning a deaf ear to her semi-hysterical pleas to see the doctor.

"I'm sorry, Madam . . . the doctor is not at home."

Vincent turned his head at the sound of a step behind him in the hallway.

"You may go, Vincent, I'll handle this myself." Dr. John Kavanagh stepped forward, while the bewildered and indignant butler withdrew. The specialist placed a hand gently on Mrs. McLoughlin's arm and led her to a seat in the hall.

"Now," he said quietly, "what does all this mean?"

Breathlessly, distraughtly, she whispered her story.

"We'll pay you, Doctor. We'll pay you anything, anything at all, if you'll only come. You're the only one who can save him . . ."

Dr. Kavanagh was looking at his most unorthodox visitor shrewdly, his keen grey eyes fixed on her lined, anxiety-worn face. Even in her distracted condition, his next question surprised her.

"Tell me, you're Irish, aren't you?" There was a kindly, faraway look in the steel-grey eyes.

"Yes, Doctor. I come from Ballyglenaun in County Cork—you've never heard of it, I suppose. My name was Sarah . . . Sarah Spillane . . . until I married Joe McLoughlin and came to the States with him." She was staring at the shrewd, emotionless face before her, into grey eyes that had seen so much of life and death, and it seemed to her that there was a kindly softening creeping into them even as she looked.

He rose to his feet, a faint smile playing around his lips.

"I'll come . . . Mrs. McLoughlin," he said quietly.

Dr. Kavanagh's sleek black car had rushed them from the fashionable district where he lived to the seething slum where the McLoughlin home was situated. And in the tiny bedroom beyond the kitchen, through the long hours of that dreary night, the specialist fought as hard a battle as he had ever encountered for the life of the stricken child, while in the kitchen itself the parents knelt in prayer, uniting their pleas with science and a specialist's skill.

The first pale streaks of dawn were creeping into the tiny room when the bedroom door opened and Dr. John Kavanagh, his usually immaculately-groomed figure looking incongruously dishevelled after his long battle, emerged. Both parents rose to their feet, their eyes seeking his in mute appeal.

"You've nothing to worry about," he said quietly, "your child will live. Would you care to give me a cup of coffee, Mrs. McLoughlin?"

"Thank God," Sarah ejaculated.

Dr. Kavanagh sank into a chair wearily.

"Thank God," he repeated. He smiled wanly. "Yes," he went on, after a pause, "only His intervention saved your child's life to-night. At first I thought the case was utterly hopeless—"

"We knew that only you could do it, Doctor—"

"There was more than that to it, I think," he said softly, and they saw that he was staring through the open door of the bedroom to where the tiny red altar-lamp glowed above the bed. "It was your prayers. To-night, they have saved your boy's life, and have restored for me something which I had long ago lost . . . something which I thought I had lost for ever . . ."

Sarah rose to her feet from the chair into which she had sunk exhausted. "I—I don't understand, Doctor."

"You do not know why I came here to-night, do you?" The specialist was smiling faintly. "Believe me, I am not always so charitably disposed. I came because, Sarah, I recognised you. I know you do not remember me. You remember I asked if you were Irish? Well, the moment I saw you in the hallway, being ejected by Vincent, I thought I recognised you. I could not be quite certain until I inquired. Then you told me you were, indeed, Sarah Spillane from Ballyglenaun. Do you remember the Kavanaghs of Tubber House, Sarah?"

Sarah McLoughlin was staring at the face of the man seated in the chair, the keen, shrewd specialist's face that had somehow grown warmer and more human, and she began to identify, behind the suave, man-of-the-world exterior, that veneer of successful years, something of the boy she had once known, so many, many years ago, across so many miles of ocean, in a far-off country town in Ireland's south. Jack Kavanagh had been a neighbour's son who had left home for the United States several years before she herself had gone as a bride with Joe.

"You're—you're Jackie Kavanagh?"

"Yes, Sarah," he said softly. "And since those days, Sarah, I'm afraid I've forgotten many things . . . that is, until to-night." He signed towards the red glow in the other room. "To-night, Sarah, your Faith—and your prayers—have revived my memory. They have done more, my dear. They have shown me the right pathway . . . one I have for so long forgotten. Keep praying, Sarah, that I can guide my footsteps back on to it again."

## THE APOSTLESHIP OF PRAYER

### SCHOOLS AND THE APOSTLESHIP

We all know the great comfort and help that have come to us from devotion to the Sacred Heart, and we realise, too, that this devotion has been kept alive and vigorous in our hearts largely through the Apostleship of Prayer. Many of us, also, are aware that it was during our schooldays that we were first introduced to the Apostleship of Prayer. It was then its practices became a regular part of our spiritual life, when we were trained to say the "Morning Offering" every day, to be faithful to the daily decade of the Rosary, and to receive Holy Communion frequently. Our teachers, therefore, can do a great deal to promote devotion to the Sacred Heart by enrolling their pupils in the Apostleship of Prayer. For enrolment, all that is required is a promise to say the "Morning Offering" daily, and to have the names of the new members entered in the Register of the Local Centre. For example, where there is already a Centre in the parish, though not in the school itself, the names of the pupils may, with the Parish Priest's approval, be entered in the Register of that Centre. An admirable custom in schools is to have the "Morning Offering" recited aloud by all the children at the beginning of the day's work.

The large "Treasury" and "Intention" Sheets should be hung up each month, with pencil attached, to enable the pupils to mark their "Intentions" and "Good Works." They should be told that they gain an indulgence of 100 days for every "Good Work" thus performed.

A Certificate of Admission may be given, and the children should be told that, once enrolled in the Apostleship, they are enrolled for life.

## SORTING LETTERS

By Rev. Robert Nash, S.J.

### V.—POSER FOR PIONEERS



DEAR ASSOCIATE,—This month's letter comes from an ardent Pioneer. During our missions in London last autumn he contacted us and gave us first-hand accounts of the growth of the Association there and of his zealous and efficient work to spread and organise it.

But that is not going to be the theme of this letter. He writes to put forward a suggestion which, please God, may be taken up by one or more Pioneer Centres. This is Marian Year, and one of the principal purposes of the Holy Father in instituting it, is to secure much prayer and penance for our persecuted fellow-Catholics. Some of us, perhaps, have had the privilege of meeting those of our priests who have suffered under the Communists. Men like Mgr. Quinlan endured the horrors of the "death-march" followed by nearly three years in a concentration camp. Despite their reticence and modest waiving aside of all they went through, it is easy to realise that the life called for heroic devotion to Christ and the Catholic Faith.

Now this month's letter is prompted by the memory of such facts and it wants to appeal to Pioneers to unite in a great act of reparation and supplication. "I wonder," runs the letter, "would some Pioneer Centre organise a Pilgrimage to Lough Derg for next July. I would venture to propose that it be organised and offered for the Bishops, priests, nuns, and laity who are suffering and dying for the Faith under Communist rule. . . . My wife and I would be delighted to form part of such a Pioneer Pilgrimage and for these intentions."

So what? Nobody could doubt that such a pilgrimage accords well with the earnest wishes of our Holy Father. His appeal is for prayer and for penance, and if you ever went to Lough Derg, or even listened to accounts from those who went, you will know how much prayer and penance it entails. If the suggestion was seen through, and a really splendid result secured—as one might most reasonably expect—it might be worth while sending to the Holy Father himself a detailed account of what the Pioneers in Ireland have done to respond to his appeal. Such an account would be bound to bring comfort to his paternal heart and console him for the many weighty trials that press so heavily upon him.

Further, we have to remember that Our Lord insists that we pray

for our persecutors. One often hears demands made that we pray for our own brethren and nobody wants to question the need. But isn't it fair at least to suggest, that those who require prayer even more are the blinded men responsible for this insane war on God and His Church? Our persecuted fellow-Catholics, it is quite true, are enduring much. But their constancy is winning for them a reward exceeding great. Our task at home is to pray and do penance for them that that constancy may never falter.

But does anybody think of praying and doing penance for Tito, and Molotov, and their satellites? Does anybody pray for the soul of Stalin? I am sure many fervent people do these things, but I am none the less sure that many of us need to be reminded. So, if the grand suggestion from London be taken up by our Pioneers, we will not fail to include in our intentions those blind and leaders of the blind, that they may see, while still there is time.

A priest once visited a hardened sinner. "I did not come to argue," he said. "I am here just to tell you that I am going to Lough Derg on next Wednesday, and I am offering the entire pilgrimage for your return to God." That was all, but the man's curiosity was piqued. He made enquiries about the details of the pilgrimage and concluded: "If that priest is prepared to do all that for my soul, he is sincere. . . . All right, Father, you win."

Over to you, Pioneers. The Holy Father calls for prayer and sacrifice, which is the stuff from which is woven the texture of your Association. And if you doubt that there is any lack of prayer and sacrifice at Lough Derg, you have a solution of your doubt at your elbow. Make the pilgrimage and you'll know.

### MORNING OFFERING

*O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, works, and sufferings of this day, for all the intentions of Thy Divine Heart.*

*I offer them to Thee, especially, for the conversion of Russia through Mary Immaculate, Mother of God, and for the realisation by the Moslems of the immensity of divine love. Amen.*

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## THROUGH CATHOLIC IRELAND

By F. P. Carey



### INNISFALLEN'S RUINED SHRINE



It is conceivable that Thomas Moore, who sang with such enthusiasm of Sweet Innisfallen, saw the Kerry islet as it had appeared to the appraising eye of the seventh-century St. Fathlenn, who, having journeyed through Munster in ungratified quest of the ideal spot for the building of his church and cell, halted there, at length, enraptured and at rest. Throughout the ages of Faith, Innisfallen was esteemed the most beautifully-situated among the many religious foundations of Ireland. Nor has the appeal of its pristine loveliness been denied or compromised by the reigning ruin of the past three centuries.

**Inis-Fathlenn—Isle of St. Fathlenn.**—It was from the holy founder of the ancient monastery that the name of this richly-scenic island of about twelve acres on the Lower Lake of Killarney derived its name. A belief still prevails to the effect that the saint himself called it *Inis Nessian*, in tribute to the memory of his father, whom he had deeply loved. This statement, however, is disputed by some authoritative writers, including Father Donald A. Reidy, who (*The Diocese of Kerry*. C.T.S.I., 1937) suggests that the alleged earlier name was rather that of another Innisfallen, namely the foundation off the Dublin coast of the Three Sons of Nessian, now called Ireland's Eye. Until quite recent date, an unconsidered tradition, accepted, indeed, by the discriminating Archdall, attributed the foundation to St. Finian Lobhar, who actually flourished at Swords, also near Dublin, having had no association whatever with the south-west of the country.

In the *Annals of Munster*, the scribe enthuses of Innisfallen as a *paradise and secure sanctuary*, where the treasure of the clergy and people was habitually deposited for safety during troubled periods. Yet, the monastery itself was pillaged by the ninth-century Danes, and quite frequently threatened thence until 1180, when Maelduin, son of Domhnall O'Donoghue, obviously aided by the MacCarthys, plundered and partially destroyed the establishment, putting to death a number of the defending monks. Shortly afterwards, the monastery passed to the Canons Regular of St. Augustine, and, under invocation of the Blessed Virgin Mary, prospered with them until 1595. In this year, its rich possessions and appointments in church plate and ornaments were seized and apportioned among the pursuivants of Elizabeth. House and lands, together with much arable property held by the monks elsewhere in the neighbourhood, were ultimately granted to one Robert Collan. The ruins are

comparatively extensive, those of the early and Abbey churches being easily distinguishable.

It was here—during the years 944–1320—that the celebrated work known as *The Annals of Innisfallen* was compiled. This monumental record of the history of Creation down to the beginning of the Christian Era, and thence of the history of Ireland to the thirteenth century, now preserved at the Bodleian Library, Oxford, represents the industry of thirty-nine successive monastic scribes. But, until 1933, when the Royal Irish Academy issued a photostat edition of the text, its authenticity had been much intrigued by the publication of carelessly interpolated copies. The difficulties of Irish research work had been increased by reason of the fact that the most unacceptable among those supposed facsimile versions had singularly become the most popular. This was the eighteenth-century Dublin edition which has induced several responsible historians along mistaken paths. Doubtless, the echoes of its vigorous condemnation by the antiquarian, John O'Donovan, have motivated issue of the photostat edition mentioned.

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## I PRAY THE MASS

By Rev. S. Redmond, S.J.



### “A LAMP TO MY FEET”

**A**CKNOWLEDGE that I need two things—food and light. You have therefore given to me, weak as I am, Your sacred Body for the nourishment of my soul and body and You have set ‘your Word as a lamp to my feet.’ Without these two I could not well live; for the Word of God is the light of my soul and Your Sacrament is the Bread of life.

“These also may be called the two tables set on either side in the storehouse of Your holy Church. One is the table of the holy altar, having the holy Bread, that is, the precious Body of Christ; the other is that of the divine law, containing holy doctrine, teaching the right faith, and leading securely within the veil, where is the Holy of Holies.

“Thanks be to You, Lord Jesus, Light of eternal Light, for the table of holy doctrine, which You have administered to us by Your servants the prophets and apostles and other teachers.” (*Imitation of Christ.*)

I have spoken to God. Now God speaks to me; and I must listen for He speaks truth. I need truth, especially about God and my relations with Him. Where shall I find this truth? In Christ. “I am the truth. . . . I am the light of the world. . . . Grace and truth came by Jesus Christ.”

**The Church as Teacher.**—He founded the Church not only as the conveyor of His grace but as the teacher and guardian of His truth. “Teach ye all nations . . . whatsoever I have commanded you . . . I am with you. . . .” And it is in the name of the Church as teacher that the priest now reads the Epistle and Gospel.

The Epistle is some part of the Holy Scriptures other than the four Gospels. Usually it is from one of St. Paul’s epistles—those fourteen great letters which he wrote under God’s inspiration, mainly to various Christian communities of his time. Apart from Our Lord (whose Person and work are the core and substance of his teaching), it is St. Paul who dominates this portion of the Mass. Paul—persecutor-turned-apostle, traveller, preacher, martyr for Christ, one of the really great figures in history, one of the most evidently *chosen* men in God’s Providence. . . . I listen to him now as he unfolds the message he was commissioned to give.

**A Message for Me.**—It may be the Epistle to the Ephesians, telling me about the union between Our Lord and the Church: “Christ is the

Head of the Church; He is the Saviour of His Body . . . He loved the Church . . . We are members of His Body . . .”

I may read his praise of charity in the first Epistle to the Christians of Corinth: “Charity is patient, is kind . . . rejoices with the truth . . . endures all things . . . never falls away . . .”

He may be explaining Our Lord’s priesthood in the Letter to the Hebrews: “He has an everlasting priesthood . . . always living to made intercession for us . . . Let us go therefore with confidence to the throne of grace . . .”

The Epistle may not be from St. Paul; it may be St. Peter encouraging me with the hope of heaven, or St. James warning me against sins of speech (he certainly had the gift of straight talking!), or some story from the Old Testament (sometimes a prophecy about Our Lord).

Let me read the Epistle with the priest. It is part of God’s Word. It has a message for *me*—deepening my faith, directing my behaviour, helping to lead me to the *vision* of that Truth in whom I now believe.

And now the server is taking across the missal and the priest is at the centre of the altar, praying for grace to proclaim the Gospel of Christ worthily. Cleanse my heart too, Lord, so that as a result of listening to You and watching You in this Gospel I may know, love and imitate You more and more.

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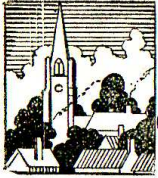
RELIGIOUS INSTITUTES, SOCIETIES OF COMMON LIFE AND SECULAR INSTITUTES IN IRELAND. Price 6d., by post, 7½d.



#### ST. CONLETH—PATRON OF KILDARE

St. Conleth lived as a hermit at Old Connell, near Newbridge, till at St. Brigid’s request he was consecrated Bishop. He was noted not alone for his sanctity, but for his skill in metal-work and decorative writing. He was buried on the left of the High Altar at Kildare. His feast is 10th May.





## THIS MAY CONCERN YOU

By Thomas MacNamara



### TRUST FOR TO-DAY



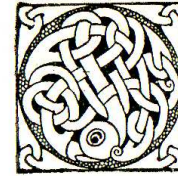
O very many people there are who fritter away the precious years in vague, woolly ideas and faintly-formed resolves of some day, some place, in some manner becoming good and really in earnest about serving God. They know that the great end of life is to know God, to love Him, and to serve Him. But it is the case of the good seed on the rock, by the wayside, or choked by thorns. And they do not take the necessary prudent steps to protect the good seed of Christ in their hearts. The confessor will advise and point out the proper measures to answer Christ's call to ALL of us to reach out for holiness. Sermons and holy memories of early days suggest the full sincere living of the Catholic Faith. And yet so often the answer is . . . SOME DAY . . . SOME OTHER TIME . . . LATER ON. But when will the "some day" come? All man's days are numbered. What about NOW? "LATER ON" may, indeed, be much too late.

When I once visited a great monastery for the early morning Office the monks were chanting ". . . IN HAC HORA HUIUS DIEI reple nos Tua Gratia . . ." fill us, O Lord, with Thy Grace in THIS HOUR of THIS DAY . . . And, if we say our Morning Offering sincerely, we make a clear, definite offering to God of all our prayers, works, and sufferings of THIS DAY—not of some vague, future, uncertain time. And in the "Our Father" we plead, at Christ's command, ". . . give us THIS DAY our daily bread . . ."

I must start TO-DAY to give up places, persons, things that I know will lead me to sin. Purity, by God's Grace TO-DAY. Charity TO-DAY. Forgiveness of all injuries (remember the "Our Father"—forgive us our trespasses AS . . .) TO-DAY. That long-deferred good Confession TO-DAY.

Yesterday is gone and gone for ever. No power can ever bring it back. Next year is a very uncertain thing. What man can promise himself next month, next week, or even . . . TO-MORROW. But God has, in His Providence, given me TO-DAY. How am I going to use it?

The *Imitation of Christ* says very beautifully ". . . sweetly shalt thou take thy rest if thou hast spent the day well. To-morrow is an uncertain day . . ." How very true those words are. Let us have great Trust for TO-DAY. Let us try to be fully out-and-out sincere in our Morning Offering and renew it often TO-DAY. Life will become a golden series of TO-DAYS lived entirely for God. Death will have no terrors for us then.



## A NEW COMMANDMENT I GIVE UNTO YOU

By Rev. P. Leonard, S.J.



### BUILDING UP THE CHURCH



ONE often hears quoted the famous phrase of St. Paul's: "Charity edifies." But it is not as often understood. When we hear someone described as "edifying" we are not particularly impressed. For the word has lost its meaning. It is often said in slightly ironical tones and with a faint smile. It suggests something excessively pious, even slightly insincere.

But it had a completely different meaning when it came from the pen of St. Paul, a meaning that was vigorous and strong. When he wrote "Charity edifies" he meant that charity builds up, strengthens, consolidates the Church of Christ. Cement binds the bricks of a building together and makes the structure firm and solid. If the cement crumbles the building totters. It is the same with Charity. Charity unites all the living stones of the Temple of Christ which is His Church. If our Charity is weak we weaken the power and strength of the Church.

**Charity Inspires.**—Charity draws all Christians together, helps them to resist the evils of the devil and the world, inspires them to persevere in their work for God. If we are kind to others we help them to live better lives. We strengthen them; we edify them. How often have the poor been snatched away from lives of depravity, from theft or despair by kindness shown to them. The friendship of helpers in Clubs for their charges have often laid the foundations of noble and holy lives. In moments of stress, bereavement or temptation, the kindly sympathy of a friend often prevents the complete crumbling of a character. A word of encouragement often is the inspiration of generous sacrifices made for Christ, sacrifices that lead to great sanctity. Particularly is this the case with the young on the threshold of life who are so generous, yet so diffident.

**Spreading the Church of Christ.**—In all apostolic work for the spread of the Church, Charity is the hall-mark of success. When we work together in harmony and love, our work prospers, Christ is with us and the cause of His Church advances. The Sodality, Society, Club or Association, whose members are united in charity, achieves wonders. The various difficulties, both temporal and temperamental are smoothed away by the spirit of love and forbearance. Difficult or unpleasant work is not shirked or passed on to another; in time of crisis extra burdens are undertaken, for the joys of kind, thoughtful companionship

compensate for all. If we love our companions in our work we will love our work. Where there is love there is no labour or if there is labour, the labour is loved.

**Tearing down Christ's Church.**—What strain, what stress, what untold difficulties arise when Charity is absent! Petty jealousies, grumbling, meanness, spite, fault-finding, bickering destroy any work for Christ. They prevent the spread of His Kingdom, cause havoc in His Church. The organisation that is afflicted with such evils can accomplish little. Is not this often the case? Is not good work often marred by petty personal unkindnesses? Mrs. Brown won't take part in the fête for the poor because she dislikes Mrs. Jones. Joan won't co-operate in the Club's new scheme—not because she thinks it unwise—but because it was proposed by Mary, whom "she simply can't abide"! Tom resigns from the Committee because George is elected a member. Jane works selflessly and with success but Mildred won't co-operate and constantly criticises—simply because she's jealous! Tom, who commenced so generously, only works half-heartedly because he is human and never heard a word of praise. The present Holy Father rebuked those who are guilty of "that odious vice of fault-finding that robs all Apostolic endeavour of its value and its strength." Do you, perchance, rob your own work, or the work of your organisation, of its power and strength by unkindness? If you do, you are tearing down the very Church you think you are building up!

#### "MOTHER'S DAY," SUNDAY, 16th MAY

Offer Mass and Holy Communion for your mother on this day. "Mother's Day" Cards (in Irish or in English) which contain a message stating that Mass and Holy Communion will be offered for her on this day, and which are to be given or sent to their mother by children, young and old, can be obtained from the MESSENGER Office for 3d. each, by post.

#### FOR THE HOLIDAYS

SAINTS AND SHRINES OF LOUGH CORRIB. By Rev. F. Browne, S.J.

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FAUGHART OF ST. BRIGID. By F. P. Carey.

Price 4½d. each, by post.



## LIFTING SHADOWS

(A Serial Story)

By William Edwards



### CHAPTER FIVE

**H**ERE were many occasions during the months following his appointment to St. Rita's when Gerry Callaghan felt like renegeing his chosen profession and returning to his home. This desire was strongest when, in the privacy of his small room, he eagerly devoured the letters received from the family. Those from his mother he found of most interest. Readable and gossipy, and full of trivial tittle-tattle about the doings of his brothers and sisters and events on the farm, they filled him with a nostalgic longing for the green fields and open spaces, the tang of the salt air and the elusive scent in the wind sweeping over the heather on the high bog—for all the things that spelt Ballymacrennan. But somehow Gerry didn't give in to his instincts—run home and leave it all. Even when he felt almost at breaking point an innate sense of duty held him to his course. Yes; Hugh Ryan had been uncannily right that day he had said of St. Rita's—"You'll begin by disliking it until you even come to hate it; then—if you stick it that long—you'll grow to love it. That's St. Rita's," he had added, and that's just how it was proving to be.

The school building itself consisted of three old houses whose conversion—many years since—had done little to distinguish their exterior from the surrounding slums. Inside the general effect was but a little less depressing. Great, high-ceilinged class-rooms were crammed with long, massive desks, each scored deeply with the crudely-carved initials of successive generations of St. Rita's boys. The walls were distempered a sickly yellow and the partitions and skirtings stained a dark, serviceable oak. At first sight not altogether a pleasing prospect.

But it was the boys of St. Rita's—his own pupils—who caused Gerry his gravest misgivings during those first weeks. Their flat, rough accents and, in many cases, unkempt appearance seemed so different to what he had expected. And their arrogant, almost challenging attitude to authority; so different, Gerry thought, from the shy, retiring rural boy. With a few exceptions, too, their attendance was most irregular. How in Heaven's name could any man be expected to teach such uncouth, unpromising material? With the passing months his feeling of helplessness increased and, in questioning his own suitability for his task his dislike of it turned to something like hate.

The change in Gerry came slowly—as he gradually discovered something of the characters and background of his "tough" boys. Young Larry Collins, for instance; he never failed to fit in daily Mass with

a long, pre-breakfast paper round. And "Jemser" Moroney—the young brat whose ultra-slick backchat about his failure to do an exercise had goaded Gerry into boxing his ears; most of "Jemser's" spare time, he discovered later, went in acting as liaison-officer between his widowed mother and the several small tailors from whom she took outwork. Yes, even the teacher can be taught—can learn that, as circumstances and environment vary, so will they produce different types and that often a high degree of natural integrity and courage lies cloaked beneath a rough exterior. From the moment he realised this simple truth Gerry Callaghan began to love St. Rita's.

Gerry had been some months at St. Rita's when an outbreak of flu deprived the school of many pupils and three masters—including the Principal, Mr. Matthews. For the first time he found himself teaching Sixth—boys who, for the most part, would finish their schooling at the end of the school year. One morning, in the middle of a geography lesson, a knock sounded on the class-room door and next instant a freckle-faced lad tramped up the floor. On reaching the top he clicked his fingers to attract the master's attention. "Yes; what is it?" Gerry asked, turning about.

"It's a woman, sir. She's lookin' to see Mr. Matthews."

"A lady," Gerry corrected. "Did you tell her that Mr. Matthews is absent?"

"Yes, sir; and Mr. Benson and Mr. Lennon. And I . . ."

"Oh, all right, Murray; I'll go out to her myself."

Surprise appeared on the faces of both teacher and visitor as they met; obviously each had expected to see someone quite different. "Good morning," Gerry greeted, smiling nervously.

"Good morning," the girl—for she was little more—replied in gentle, cultured tones. "I came to see . . ."

"I'm afraid there's no senior master available," Gerry said quickly.

"Now if I can do anything, Miss . . ."

"Franklin," she volunteered. "Brigid Franklin. It's about Jimmy, my brother. When will Mr. Matthews return?"

"I'm afraid, Miss Franklin, I don't know, but if I . . ."

"No; no, thank you."

Before Gerry could speak again she had turned and was gone. He returned to the room frankly curious about the neatly, but shabbily-clad visitor. What sorrow engulfed Brigid Franklin? Why was her young face so sad? He was soon to learn the answer.

(To be continued.)

#### A NEW BOOK

CHRISTIAN WORSHIP. The teaching of Pope Pius XII on the Sacred Liturgy. Summarised by Very Rev. J. Fennelly, P.P.

Price 4½d., by post.



## THE IRISH SAINTS AND OUR LADY

By Leo Francis



### THE TESTIMONY OF ST. BRIGID

**S**T. PATRICK was at the zenith of his missionary labours when St. Brigid, *dedicating her virginity to Christ*, renounced the allurements of the world, and settled at her first convent on the Hill of Croghan, in Offaly. Our Apostle eventually blessed her noble undertaking, ever afterwards manifesting the deepest paternal interest in her life and holy designs. His vicar in this connection was obviously his nephew, St. Mel, founder and first Bishop of the See of Ardagh. Whether, as is sometimes claimed, it was from the latter, or from St. Maccaile, that she had received the veil, it is clear that she and her companions in religion found in St. Mel an always watchful friend and protector. Through such an intimate disciple, St. Patrick would have been made aware that, as stated by some of her biographers, it was *in imitation of the Virgin Mary* that she had devoted her life to God.

The contemporary records of the personal devotion of St. Brigid to the Blessed Virgin are innumerable. Her characteristic mode of addressing Our Divine Lord was *Son of Mary*. Her prayers and conversations abounded in the homely appellations: *May the Son of Mary guide you, . . . May the Son of Mary comfort you, . . . The Son of Mary will give us light*. These are some of the aspirations of her pious heart still echoed by the Irish peasantry. A prayer said by the saint when she had discovered her convent granary unrequited in face of the poor gathered around the door, concluded, as an ancient manuscript copy shows: *The Son of Mary will bless my storehouse. His the glory of the universe. May the glory be for ever multiplied and given to Him*.

From her famed Convent of Kildare, we are told, Irish housewives have inherited the custom still known in many parts of the country of lighting the first household fire for the day with the offering: *I will raise the fire, as Mary would*. Even during her own time, she was called *Brigid na gCoinneall*, or *Brigid of the Candles*, because on certain days she lighted votive candles in honour of the Pure Heart of Mary. A legend familiar in rural parts down to about a century ago claimed that it was in recognition of this particular devotion that Almighty God ordained that her Feast should immediately precede that of the Purification of Our Lady. This belief explains the cryptic remark of an early monastic writer: *Brigid bore candles before the Blessed Mary at the Purification*.



## PILGRIMAGE TO THE HOLY LAND

By O. M. Scanlan



### 5.—BETHANY



**C**LOSE to the Garden of Gethsemane is the Church of St. Mary Magdalen and, from it, a road mounting high over the hill crest leads to Bethany, a little drab village, standing on a low hill. What remains of the house where Martha and Mary lived can still be seen and, up a narrow path, through a small door in the wall, the pilgrim climbs down the twenty steps that lead to Lazarus' tomb. At the bottom is a narrow vestibule, and the remains of a Christian altar, and two steps further down a little tomb-chamber which is the spot where Jesus brought Lazarus to life. This spot was once one of the most venerated shrines in Christendom, but the Moslems seized what was, formerly, a Christian church, and turned it into a mosque, and it is still an Arab mosque which stands above the tomb.

There, with the darkness lighted by a single candle, our thoughts returned to that beautiful episode in Our Lord's life on earth which is recorded in the Gospels.

By the time Jesus and the disciples reached Bethany, Lazarus had been in his grave four days. Hearing of His arrival, Martha hastened to meet Him, crying: "Lord, if Thou hadst been here our brother had not died." After being reassured by Our Lord that Lazarus should rise again, she returned to the house, saying to her sister, Mary: "The Master is come, and calleth for thee." When Jesus saw Mary's grief, He was troubled, and He asked: "Where have you laid him?" They answered Him: "Lord, come and see." When they arrived at the sepulchre Jesus commanded them to take away the stone that sealed the mouth of the cave, but Martha said to Him:

"Lord, by this time the air is foul, for he is now of four days."

Jesus replied: "Did I not say to thee that, if thou believe, thou shalt see the glory of God?"—and, lifting up His eyes, He said: "Father, I give Thee thanks that Thou hast heard me. And I know that Thou hearest me always, but, because of the people who stand about, have I said it, that they may believe that Thou hast sent me." Then, He cried with a loud voice: "Lazarus, come forth."

And the dead man arose, and came forth, as Jesus had commanded—his hands and feet bound with linen bands, and his face with a napkin. And Jesus said: "Loose him, and let him go."



## HELPFUL HINTS

By "Maeve"

### HOUSEHOLD "QUIZ"—III.

*Q.—The belt of a sewing-machine keeps slipping. How can this be repaired quickly in a temporary way?*

*A.* Slip two or three rubber bands onto the driving wheel and pull the belt over them. This will enable the machine to keep going until a permanent job can be effected.

*Q.—When removing to another room, a mahogany table got a severe blow which has caused an ugly indentation. Is there any way of treating this bruise?*

*A.*—Yes. By raising the depressed part to its original level. It is a tedious, slow job, but is well worth persevering in. Thoroughly damp a cloth or an old handkerchief and fold it three or four times. Place it over the mark and put a warm flat iron on it. As the cloth is dried with the heat, damp again, refold, and put another warm iron on it. Continue doing this until the bruised indentation rises up. Be very careful not to let hot iron touch the wood nor allow it to damage the surrounding polished surface. It is best, therefore, to work with the tip of the iron, keeping the back well up.

Should the damp cloth have dulled the polish, wait until the surface is quite cool and then rub gently with some furniture cream.

*Q.—In our new house, the scullery and the greenhouse floors are surfaced with cement. There is always an amount of white dust to be swept up. Can this be avoided?*

*A.*—Yes, by preventing the formation of such dust. To do this, and also to harden the cement surface, get some waterglass, such as fresh eggs are preserved in, and mix it with six times as much hot water. Now, sweep floor thoroughly clean and apply a coating of the waterglass solution. Leave to dry on for twenty-four hours before applying a second coat. All the tiny pores and cracks of the cement will be filled with the waterglass and a hard, clean surface, free from dust, will be the result.

*Q.—How can vellum lamp-shades be cleaned?*

*A.*—All vellum shades are bound to become discoloured through heat. To remove any stains, dip a sponge in a little benzine and rub gently.

*Q.—Is there any way of disguising the smell of onions on one's breath?*

*A.*—Dip a few leaves of parsley in vinegar and chew in mouth, but do not eat.



**THE QUESTION BOX**



[As it would be impossible to reply to all the inquiries that are sent every month, these are selected for answer which are of more general interest to our readers. Personal inquiries and letters which do not give the name and address of the sender cannot be dealt with on this page.]

**Q.—Would it be possible for a poor boy to become a priest if his parents were unable to pay for his education?**

A.—If the boy has the necessary qualifications for the priesthood, lack of means need not prevent him from becoming a priest as there are many charitable people and organisations that are willing to aid him. Such a boy should discuss the matter with his parish priest and be directed by him.

**Q.—Where can I get a Mass said for half-a-crown?**

A.—There is no price for a Mass. It is customary for the faithful, when asking for a Mass to be celebrated for their intentions, to give the priest an offering as a contribution for the priest's support or as an alms. Such an offering takes the place of the offerings of bread, wine, wax, etc., made in former times by the congregation at Mass for use at the altar. It must be clearly understood that the offering is not meant to be the price of the Mass.

**Q.—I go to Confession every month and find I have to tell, more or less, the same sins every time. Does this mean that I had no real sorrow for my sins?**

A.—Not necessarily. On the contrary, you are probably deeply sorry that you have fallen into the same sins again; for every time you fell you may have overcome yourself several times. Besides, you have shown your sorrow and your love of God by avoiding more serious sins.

**Q.—I have always been told that the Parish Priest says Mass for his parishioners on Sundays. Yet I have heard it announced sometimes that this Mass is said for a particular person?**

A.—Yes, your Parish Priest says Mass for his parishioners on Sundays, but, if he is unable to do this himself, he may have this obligation discharged by another priest.

**Q.—What is the "Propagation of the Faith"?**

A.—The Association of the Propagation of the Faith, to which presumably you refer, is a world-wide society of the faithful to advance the evangelisation of the world by prayer and the collection of alms for distribution to the missions. Its headquarters are at Rome under the direction of the Congregation de Propaganda Fidei. There is probably a branch in your parish, but if not, you may apply to the Propagation of the Faith Society, 1 Cavendish Row, Dublin, the headquarters of the Society for Ireland.

**Q.—What is "Souperism"?**

A.—This name was originally given to the activities of certain non-Catholic organisations which made the profession of Protestantism a condition for the reception of soup and other material benefits, especially during the Famine years (1845-51). The name is still applied to similar activities at the present time.

**N.B.—Letters containing queries should be marked "Question Box," on the envelope.**



**LETTERS OF THANKSGIVING**



[N.B.—A promise of publication is amply fulfilled by sending the thanksgiving letter to the MESSENGER Office even though it may not actually appear in full in the pages of the MESSENGER. There is no charge for publication. We can never promise, under any circumstances whatever, to publish any particular letter of thanksgiving.]

**ANSWER TO MOTHER'S YEARS OF PRAYER**

DEAR REV. FATHER,—Please publish in the Sacred Heart MESSENGER my long-delayed thanks for a request obtained after seventeen years of prayer for my son. After being married to a non-Catholic outside the Catholic Church for many years, he wrote to his Parish Priest some time ago for his baptismal certificate. His wife has been received into the Church and, as their first marriage took place in a registry office, they have now been married in the Catholic Church. My son just looked the wrong way, but my constant prayer to the Sacred Heart was that he would come back. Thanks to the Sacred Heart and the Holy Mother of God for this favour and many more granted to a very old mother of seventy-eight.

**A CONVERT'S THANKS**

DEAR REV. FATHER,—Will you please publish in your "little red book" my grateful thanks to the Sacred Heart of Jesus for great graces recently received. I am a convert to the Catholic Faith of some twenty years' standing, thank God, and in that time have always made successful appeals to the Sacred Heart of Jesus when in trouble. Some weeks ago I was taken suddenly ill during the night. The malady was a serious one and I knew that if it continued I would have to go to hospital. I live by myself in a furnished bed-sitting room and, dreading the thought of causing annoyance to strangers around me, besought Our Lord to come to my aid. Before morning I was so well recovered that I knew all danger had passed. I was able to get up at my usual time as though nothing had happened and though not then completely cured I eventually recovered without any medical aid. I was very ill indeed and for a day and a night scarcely knew where I was. But I trusted the Sacred Heart to bring me safely through and I am happy to say I am now completely recovered, though naturally still a little weak but without ill-effects from the attack.

—A MOST GRATEFUL CLIENT.

**CHILD'S LIFE SPARED**

DEAR REV. FATHER,—I wish to fulfil my promise of publication in the MESSENGER for a wonderful favour received recently. My only child was suddenly taken to hospital for an operation for appendix, but when the doctor operated on her he found that the glands of her stomach were affected with T.B. There was little hope of her recovery as she was so weak and frail, but I placed my trust in the Sacred Heart and kept repeating all the time "O Most Sacred Heart of Jesus, I place all my trust in Thee." I am quite sure it was the answer to my prayers, though not in my way, but in the way God knew best that spared her to us.—AN UNWORTHY SINNER.

## HOUSE OBTAINED AFTER LONG WAIT

DEAR REV. FATHER,—I wish to fulfil the promise of publication I made a long time ago to the Sacred Heart of Jesus. It is now four years since I sent a petition to the Sacred Heart through your lovely MESSENGER with a promise of publication. I asked the Sacred Heart to get us some kind of a home together, as my husband had to take lodgings near his work as we could not get even a room to be together and so had to live forty miles apart, seeing each other very seldom. We never gave up hope as we always prayed to the Sacred Heart of Jesus and things did look very bad from time to time. And now (about six months ago) we were able to buy a house which was beyond our wildest dreams. It is lovely, in a most convenient place and suitable in every possible way. My most grateful thanks to the Sacred Heart of Jesus for this wonderful favour and many others too numerous to mention. Most important of the other favours was the success of my husband at a big examination. I most sincerely thank the Sacred Heart of Jesus and will never tire of saying "Sacred Heart of Jesus, I place all my trust in Thee."—ONE WHO TRUSTS IN THE SACRED HEART.

## UNSKILLED MAN QUALIFIES AS TEACHER

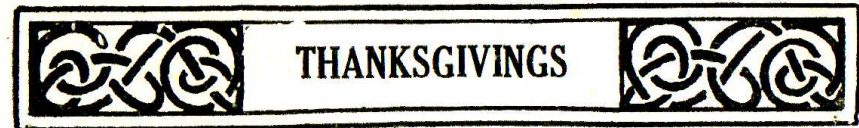
DEAR REV. FATHER,—I am writing to let you know how good the Sacred Heart has been to me. Three years ago I was an unskilled labourer and very miserable with my lot. To-day, thanks to His goodness, I am a qualified teacher and am very happy at my work. My being accepted into a college was a wonder in itself, but when I received money to enable me to embark on the studies it seemed "beyond the ordinary course of nature." The Sacred Heart helped me to pass my examinations and thanks once again to Him, I have been given a happy class in a nice school.—ONE WHO TRUSTS IN THE SACRED HEART.

## A SOLDIER'S THANKS

DEAR REV. FATHER,—May I take this opportunity of expressing my thanks to the Sacred Heart for watching over and preserving me from mishap. When one is in the army, as I am, one is so liable to be held responsible for the faults of others. Recently there was a danger that a serious charge would be levelled against me because of another's omission and due to no fault of mine. I prayed and placed my trust in the Sacred Heart and now find that nothing will be held against me. This is just another of many instances of kindness the Sacred Heart has shown towards me and I thank Him with all my heart.—A SOLDIER WHO TRUSTS IN THE SACRED HEART.

## WHEN ALL HUMAN REMEDIES FAILED

DEAR REV. FATHER,—Would you please publish in the MESSENGER OF THE SACRED HEART my grateful thanks to the Sacred Hearts of Jesus and Mary for my recovery from epilepsy. For over sixteen years I had been suffering from this malady and though I tried many remedies and consulted many doctors in the hope of obtaining a cure, all seemed in vain. I turned to the Sacred Heart of Jesus and His Holy Mother, promising publication and frequently repeating the little prayer, "O Sacred Heart of Jesus, I place my trust in Thee." I am very happy to say my prayers were answered and for over twelve months I have had no attacks of epilepsy.—M. C.



[N.B.—A promise of publishing a thanksgiving is amply fulfilled by sending it to the MESSENGER Office, even though it may not appear in full. All Petitions and Thanksgivings, without exception, are registered for the prayers of the Apostleship. All Thanksgivings are published in the MESSENGER, either in full or in brief. All Petitions appear in the Calendar, and all Good Works in the Treasury List.]

## THROUGH CONSECRATION OF THE HOME

Health and contentment in home. Serious illness averted. Good husband and home, healthy children. Family saved when house collapsed. Peace and temperance in home. Husband and wife reunited. Peace in home and many other favours. Good health for husband. Family protected in terrible misfortune. Disgrace averted and husband kept on at work. Preservation from illness. Enabled to rear young family after death of husband.

*Favours received during 48, 40, 37, 20, 13, 8½, 8, 7, 5 and 2 (years). 889 Favours Acknowledged.*

## SPIRITUAL FAVOURS

Brother returns to the Sacraments and has happy death. Resignation on loss of baby. Favour received concerning vocation. Gift of Faith granted to friend. Whole family return to the Church. Blessing of good retreat. Brother ordained. Grace to resist temptation. Help in studies for the priesthood. Dying person received the Last Sacraments in time. Religious vocations for two members of the family. Perseverance in the Faith. Enabled to make pilgrimage to Lourdes despite difficulties. Good Confession made.

*Happy deaths for 21 Persons. 976 Favours Acknowledged.*

## HEALTH

Improvement in father's sight. Son recovers from accident. Two successful T.B. operations. Successful X-Ray for T.B. patient. Wonderful recovery from an incurable disease. Girl returns from mental hospital and able to take up employment. Lung operation averted. Hearing restored. Recovery from serious leg injury. Old lady recovers from fall and broken arm. Complete recovery from heart trouble and able to return to arduous employment. Recovery from epilepsy after suffering for sixteen years. Singer's throat operation successful. Restored to health and return from hospital.

*Other Thanksgivings include: Recovery from—Scarlet Fever, Heart Attack, Broken Leg, Pneumonia, Blood Pressure, Mental Trouble, Neuralgia, Epilepsy, Pleurisy, Arthritis, Ear Trouble, Measles, Neuritis. 913 Favours Acknowledged.*

## MEANS OF LIVELIHOOD

Satisfactory business settlement. Difficulty at work averted. Turf and hay saved. Settlement of Insurance and P.O. claims. Brother kept on at work. Upset in employment smoothed out. Help in financial difficulties. Income tax claim adjusted satisfactorily. Better employment. Land dispute settled. Valuable animal recovers from sickness. Successful purchase of

farm. Good position obtained without having to emigrate. Relief in trouble after husband's death. Enabled to dispose of business premises.

*Good Prices for : Sheep, Fowl, Potatoes, Vegetables, Poultry, Cattle, Oats, Pigs, House, Car, Bungalow.*

*43 Persons obtain Employment. 921 Favours Acknowledged.*

#### SCHOOLS AND EXAMINATIONS

Many examination successes during past four years. Honours gained unexpectedly. Success in promotion examination. Teaching examination passed. Success of son at college. Grant received from education authorities. Two daughters gain nursing examinations. Leaving certificate passed and called to training college. Final high school examination passed. Son successful in school play. University examination passed after three previous failures. Free education obtained. Nursing promotion obtained.

*Success in the following Examinations : Junior Certificate, Leaving Certificate, Teaching Diploma, University Degree, Shorthand, Nursing, Medical (Final), B.D.S., B.Sc., B.A. 471 Favours Acknowledged.*

#### MISCELLANEOUS

Safety of brother and family on long flight. Miraculous escape in motor accident. Safe driving on long journey. Good news received from relatives in Poland. Help received from relatives in America. House safe during flood. Narrow escape in accident. Passport irregularity settled. Help obtained when building own house. Success in law case. Means to attend pilgrimage. Strike averted. Safe return from service with air force. Money to pay debts. Serious accident averted and many other favours. Valuable article which was lost, recovered. Missing child found. Escape in fire. Suitable accommodation secured. Aged person returns thanks for many blessings during life.

*Other Thanksgivings include : Recovery of Lost Articles—Wallet, Keys, Watch. Favours received during 40, 32, 30, 29, 25, 24, 21, 20, 18, 13, 12, 8½, 8, 6 and 4 (years). 1,645 Favours Acknowledged.*

#### VARIOUS UNSPECIFIED FAVOURS

*1,717 Favours Gratefully Acknowledged.*

### INTENTION FORM

#### PETITIONS TO THE SACRED HEART OF JESUS

Name (or initials of sender).....

Date.....

Intentions.....



## YOUNG CRUSADERS' CORNER



MY DEAR YOUNG CRUSADERS,

Conal wishes to thank you all for your cheery, interesting letters telling about the Christmas holidays, happy birthdays and beautiful gifts. Nuala Lynch writes: "I received the prize. I was delighted with it. Thank you very much also for the birthday card. I had a very nice birthday. I do not forget to say the prayers for the other members of the Corner." A happy letter comes also from Patrick Bannon: "Thank you for the beautiful birthday card, Conal. It was the only one in Irish I received." Kathleen Higgins also had a very happy Christmas and received grand presents from Santa Claus. Mary Duffy, being now fifteen, regretfully bids farewell to the Corner, but not to the Crusade: "I will always wear my badge," she concludes. Anna Glynn writes: "Dear Conal,—I hope you are well. I would like very, very much to join your Corner. My younger sister, Pauline, who is only five years, would also like to join. I am nine." You are very welcome to the Corner, Anna. But Pauline must wait until she is seven. All the members must be seven before they join the Corner.

As you all know, the month of May is dedicated to Our Lady. Now the whole of this year is dedicated to Her who is the Mother of God and our Mother. We must pray hard that there will be no more wars and offer up all our rosaries and Holy Communion that there will be peace in the world. That is why this year is called the Marian Year.

I wonder how many Young Crusaders remember that the third Sunday in May is Mother's Day. On this day the Mother is waited on like a queen by her family and the day begins by her children offering her a spiritual bouquet—a card on which is stated that each member of the family has offered up Holy Communion that morning for her intention. Printed cards for this purpose can be obtained by Young Crusaders from the office of the IRISH MESSENGER at 3d. each.

Now, with a hearty welcome to all the New Members, Conal must bring his letter to an end.—CONAL.

#### COMPETITION.

*"Give an account of your favourite Irish Saint or of the Country you would like best to visit."*

The *First Prize* was won by Nuala Lynch for a very interesting account of St. Patrick. The *Second Prize* goes to Vera Sheridan for an excellent account of the country she would best like to visit—America. The *Third Prize* is carried off by Annie Coughlan for a very good account of the life of St. Brigid. Congratulations to the winners.

COMPETITION No. 270.

*"The Marian Year"*

or,

*"Tell about the hardest thing you ever had to do."*



## JESUIT FOREIGN MISSIONS



### PROVIDENCE

"TWO gentlemen to see you, Father."



Ah Fong, the house-boy, had shuffled into the room and was standing, bowing and smiling, before Father George Byrne, founder of our Mission to China.

"Show them in, please, Ah Fong," said Father Byrne as he pushed the papers on his desk away. He had been

writing near the window of his room that looked out on the teeming streets below, and, between spells of work he had been thinking.

"A school," he mused, "— and then more and more schools. It is the way, the only way to win China to the Faith." Father Byrne had come to realise, as many Jesuit and other missionaries to China had realised in the centuries gone by, that there is a deep craving for knowledge in every Chinese heart. Had he but schools he would be able to satisfy to some extent that innate desire, aye, and spread a knowledge of our Christian Faith too. But Father Byrne's thoughts had always tailed-off and ended with the same sad little refrain: "Where are the schools to come from? . . . Where was even the first school to come from?"

Ah Fong reappeared and Mr. Tsui and Mr. Lim, Father Byrne's visitors, were shown into his room. They talked for a little while and then Mr. Tsui said quite simply: "Would you like a school, Father?" Father Byrne did not realise for a moment that a fairy wand had been waved. Mr. Tsui continued: "Mr. Lim and I wish to give up our school and enter business. You may have it if you wish!"

We presume that Cinderella was somewhat nonplussed when the pumpkin became a coach and the six timid mice became prancing steeds. We wonder was Father Byrne less amazed when he found that he and his Jesuit colleagues had been given one of the best-known schools in South China—Wah Yan College, Hong Kong. It came into our hands with a smoothly-running curriculum and six hundred boys in its classes.

All this happened in the year 1932. As the years go by and as group after group of boys receive the Sacrament of Baptism in our College chapel we wonder more and more at the fine instrument for good that Divine Providence so remarkably placed in our care.

May we ask your prayers and generous help for our Mission work?

### JESUIT FOREIGN MISSIONS

Office: 28 Upper Sherrard Street, Dublin.

Phone: 44633.

## OBITUARY

Right Rev. Monsignor Costelloe. Very Rev. Canon Patrick Frawley. Very Rev. Fathers: J. Coulou, P.P., V.F.; Angelus Healey, O.S.F.; P. Greaney, P.P.; E. J. Campion, P.P.; F. J. O'Donoghue (U.S.A.); C. Bergin, P.P.; J. K. Dunne, P.P. Rev. Fathers: A. Hurley, J. Irwin, M. Morrissey, N. Roland, (—) McClafferty. Rev. Mothers: Alphonsus (Kearney), Celestine (McDonald), Consilii (Costello), Antonio (Cowman), Madeline Sophie (McCormack), Aidan (—). Sisters: Enda (Killeen), Patrick (Conway), Brigid (Cussen), Benignus (Malone), Mercy (Byrne), Monica (Greaney), Albert (Hayes), Columba (Brennan), Thecla (Hickey), Magdalen (Collins), Baptist (Deering), Angela (Cooney), Alacoque (—), Albert (—), Monica (—), Francis (—). Jn., T., Ahern, E. Beirne, T. Bird, Mrs. E. Boland, Mrs. M. Brady, M., S., Breen, E. Brereton, Mrs. Brennan, Mrs. Brooks, E. Butler, J. Burke (U.S.A.), M., S., Burns-Broderick, P. Burt, J. Byrne, J. Cadden, J. Cahill, T. Calnan, Mrs. A. Cannon, E. Carter, Mrs. Casey, T. Cassells, P. Clavin, M. Cloherty, Mrs. Codd, E. Cody (U.S.A.), E. Cloeman, E., Jn., Collins, R. Comerford, T. Conville, J. Conheady, P. Cooke, D. Corbett, Mrs. Cosgrave, W. Coyne, M. Cripps, Mrs. Croke, J. Cronin, F. Crowley, B. Cullen, B., E., Cummins, J., P., Cunnane, K. Cushey, L. Dardis, Jas., Jos., Delahunty, Ml., Mgt., Dempsey, C. Dennehy, Mrs. Mgt. Devine, Mrs. Mgt., Mrs. B., Derrane, T. Donovan, E., T., Mrs. M., Mrs. S., Doyle, P., J., Mrs. F., Duffy, T. Dunne, M. Elwood, P. Fagan, J. Farren, Mrs. E. Feely, M. Feeny, Mrs. Fennessy, T. Field, Mrs. Mgt. Finnegan, Mrs. B. Fitzgerald, Mrs. Flynn, Mrs. Fogarty, E. Foley, Mrs. M. Foran, E. Frawley, F. Gallagher, J. Galligan, J. Gannon, Mrs. B. Gaynor, Mrs. Geary, M. Giles, Mr. Gleeson, P. Godfrey, Mrs. L. Gordon, K. Gorman, A. Griffin, J. Griffin, Mrs. Guiry, T. Hackett, J. Hanly, Mrs. Harney, H. Hayes, T. Hennessy, M. Hickey, Mrs. K. Higgins, K. Hogan, R. Holland, T. Horan, Mrs. Hoy, J. Hughes, J. Johnston, R. Jones, P. Judge, M. Kehoe, C. Keane, Mrs. Kearney, E., H., Jn., M., Ml., Mrs., Kelly, Mgt. Kennedy, T. Barrymore-Kenny, Mrs. S. Kenny, J. Kerins, D. Keogh, A. Kerrigan, A. Kettle, P. Kiely, Dr. R. King, Mrs. J. Lambe, William Larkin, PROMOTER, M. Lonergan, Mrs. Long, S. Loughlin, Ml. Loughman, Mr. Lyne, B. Mackey, M. Magee, F., R., Malone, B. Maloney, Jn. Mangin, T. Martin, J. May, Jn. Martin, Mrs. C. Millais, Ml. Minchane, Ml. Moloney, P. Monaghan, E. Moor, D., Mgt., Moran, J. Moriarty, Matt. Moroney, M. Morrissey, B., J., Mullan, Ml. Mulvey, William Murphy, Mrs. Murray, A. Myers, J. McBride, D., Mrs. R., McCormack, E. McCaffrey, Jn., Mrs. McCarthy, Mr. N., McCormick, Mrs. E., Mrs. McDonald, Jas. McGettigan, Jn. McGlade, Mrs. C. McDermott, F., J., McGoldrick, A. McGovern, J., K., Miss, Mrs., McGrath, M. McGloin, B., C., S., McGuigan, G. McKee, J. McLoone, J. O'Carroll (U.S.A.), D. O'Dea, Jos. Oates, T., W., Mrs. V., O'Brien, C. O'Callaghan, J. O'Connell (U.S.A.), D. O'Dea, Dr. O'Driscoll, Mrs. O'Herlihy, Mrs. O'Leary, D., Jn., O'Neill, A., O'Shea, Mrs. O'Sullivan, Jn. O'Toole, B., J., Prendergast, A. Quccally, B. Quinn, D., T., M., N., O'Regan, M. Reid, C. Roarty, J. Roche, J. Rowan, Miss, Mr., Rutledge, Mrs. Scott, B. Shanahan, M. Sheridan, Capt. J. Skehan, A. Slevin, M. Slynce, P. Smith, D. Smyth, Mrs. B. Spaighte, W. Stamp, Ml. Sweeney, J. Tanguay, Jn. Taylor, Jn., Mrs., Tobin, Jas. Tynan, M. Verling, K. Wallace, Mrs. E. Walsh, M. Winter.

### IRISH JESUIT MISSIONS FUND

E. D., £1 8s.; Mrs. M. O'S., £1; B. P., £1; M. & R. K., £1; J. K., £1; Mrs. N. B., £1; M. & H. R., £1; F. A. R. (Cincinnati), 13s. 11d.; Anon. (Mullinahone), 10s.; "One who trusts in the Sacred Heart" (Granard), 10s.; K. C., 10s.; M. O' C., 10s.; Mrs. M. B. P., 10s.; B. B., 10s.; S. O' M., 10s.; C. H., 10s.; "Unworthy Sinner" (Clare), 10s.; J. McM., 10s.; Pres. B. (Ballinglen), 10s.; "Mother" (Kilkenny), 5s.; E. M., 5s.; Miss G. McM., 5s.; G. M. A., 5s.; M. T., 5s.; A. R., 5s.; "Unworthy" (Galway), 5s.; "One who trusts in the Sacred Heart" (Rathdrum), 5s.; M. R., 5s.; A. T., 5s.; "One who trusts in the Sacred Heart" (Athlone), 5s.; N. G., 5s.; Mrs. A. H., 5s.; Anon. (Kilkece), 5s.; P. S., 5s.; M. T. (Thornbury), 5s.; M. T. (Cork), 5s.; A. H., 5s.; Anon. (Kilkece), 5s.; P. S., 5s.; M. T. (Thornbury), 5s.; Miss K. B., 5s.; Miss N. McL., 5s.; Mrs. M. McS., 5s.; Mrs. A. R., 5s.; B. C., 5s.; Miss K. B., 5s.; F. J., 3s.; A. McN., Mrs. McD., 5s.; E. M., 5s.; B. C., 5s.; Anon. (Drogheda), 5s.; F. J., 3s.; A. McN., 2s. 6d.; Miss K. B., 3s.; F. J., 3s.; E. N., 2s. 6d.; Mrs. H. S., 2s. 6d.; T. H., 2s. 6d.; E. A., 2s. 6d.; S. M., 2s. 6d.; H. A. F., 2s. 6d.; "One who trusts in the Sacred Heart" (Roscrea), 2s. 6d.; N. K. P., 2s. 6d.; Mrs. M. P., 2s. 6d.; Miss B. D. M. J. B., 2s. 6d.; Mrs. J. M. M., 2s. 6d.; "Poor Teresa," 2s. 6d.; Mrs. C. T., 2s. 6d.; E. M. E., 2s. 6d.; "Chas." (Liverpool), 2s. 6d.; A. McC., 2s. 6d.; M. O'N., 2s. 6d.; Mrs. C. A. F., 2s. 6d.; E. O'R., 2s. 6d.; Anon. (Manchester), 2s. 6d.; "Grateful Client," 2s. 6d.; E. B., 2s. 6d.; E. B. E., 2s. 6d.; H. J. K., 2s. 6d.; B. D., 2s. 6d.; E. McK., 2s. 6d.; N. K., 2s. 6d.; "Undeserving," 2s.; M. A. R., 2s.; M. McK., 2s.; "In Honour of the Sacred Heart," 2s.; Mrs. H. M. G., 2s.; "One who trusts in the Sacred Heart" (Rathdrum), 2s.; M. O'H., 1s. 6d.; P. M. H., 1s.; A. K., 1s.; P. M. H., 1s.; "Nancy" (Waterford), 1s.; P. M. H., 1s.; E. C., 1s.; J. G., 1s.; Mrs. E. H., 1s.; Mrs. M. W., 1s.; N. McK., 1s.; "John & Ann," 10d.; M. M., 9d.; P. M. H., 9d.; Mrs. M. L., 6d. E. de M. (Bray), 3d.