

St. Laurence's, North Adelaide.

Unveiling Stained Class Windows.

The ceremony of unveiling three stained glass windows in the sanctuary of St. Laurence's Dominican Church, North Adelaide, was performed on Sunday last at 11 a.m., when High Mass was celebrated by Prior Spence, with Fr. Hogan as deacon and Fr. Doyle as sub-deacon. The ceremony of blessing the windows was performed by Prior Spence, and Fr. Hogan preached an eloquent sermon. Mr. L. W. Yemm presided at the organ, and appropriate music was rendered by the choir. Two of the windows have been erected by public subscription in memory of the late Father Bannon and Mr. Donald McLean, a great benefactor of the church. The third window was erected by the Dominican Fathers. There are three pairs of tracery windows, in all 14 ft. by 5 ft., similarly treated as regards canopies and bases. The smaller tracery openings are ornamented in a pleasing manner with floral designs of roses and green foliage upon a blue ground. The Rosary is used to connect emblems displayed upon shields placed amid the ornamental work. The figures occupying each of the windows represents saints of the Dominican order, robed in the correct garments, and are set in the following pairs:—St. Catharine de Ricci and St. Thomas Aquinas, St. Dominic and St. Catherine of Siena; and St. Vincent Ferrer and St. Rose. The work was executed in the studios of H. L. Vosz, Limited, under the supervision of Mr. J. F. Williams. Mr. W. H. Bagot, of Messrs. Woods and Baggot, is the church architect, and the work is the latest of its kind that has been executed locally.

Father Hogan, in the course of his sermon, said "We have just blessed and unveiled three windows to the honor of God in loving memory of dear departed ones. One of those windows has been placed there by the people of this parish of St. Laurence, in remembrance of one who labored amongst them, who won their veneration and respect and affection too—Father Joseph Bannon—the first Dominican of the Irish Province of the Order of

the Irish Province of the Order of Preachers to die here, as every priest is proud to die—at his post. The other windows are erected in memory of a former parishioner—Donald Mag-Lean. It is fitting that these windows should be unveiled on Rosary Sunday, for they represent the heroes and heroines of that Order which has been and shall ever be identified with the Rosary. To speak of a Dominican is to speak of one who regards the Rosary as Mary's gift to his Father St. Dominic; and so it is most fitting that Dominic, Our Lady's Knight, the "Hound of Heaven," whose eloquence fired the hearts and souls of men—should hold the place of honor.

Beside him stands the Mystic Spouse of Jesus Christ—the whose hands and feet were signed and sealed by the impress of Christ's wounds—she whose brow was circled by a crown of thorns—she whose very heart was transformed into the Heart of her Divine Lover—Catherine of Siena. But Dominic's ideal was to give teachers to the Church, preachers to the nations, and men and women who should uplift their hands in prayer and pleading for the Church and for the nations. And Dominic's ideal became a reality.

Thomas of Aquin is the Theologian of the Church, the Church's deepest thinker—the man who was regarded by his contemporaries as one inspired. We see him with the open book—for all knowledge was his own—and why should it not be since the Holy Ghost whispered into his ear the secrets of time, eternity, and God?

There, too, is St. Vincent Ferrer—the Angel of the Judgment—whose voice rang out in clarion tones the summons to a sinful world to repent. He is the perfect realisation of Dominic's ideal preacher, as the Angelical is the perfect realisation of the Dominican theologian.

And, with downcast eyes, there stands by Vincent's side, the first canonised Saint of America—the fragrant Rose of Lima—to whom the flowers spoke of God, whose arms held the Babe of Bethlehem.

Another Catherine, too, we see, St. Catherine of Ricci, whose body, like that of her sister Saint of Siena, was marked with the stigmata of the Passion of her Lord. And all and each—Thomas and Catherine of Ricci; Dom-

inic Gusman and the Mystic of Siena; Vincent Ferrer and Rose of Lima—heroes and heroines of the Rosary, have their Rose Windows of Roses of the Rosary enshrining the armorial bearings of the Order—white, red, and golden—white for the Joyous; red for the Mysteries of Sorrow; and golden for the Triumph and Glory of Christ and His Mother—Our Lady of the Rosary—in whose joys and sorrows and glory they have share. These pictured windows will tell their story to future generations long after we who have seen them unveiled shall have passed away.

That story is, that for "those who love God all things work together unto good." We, too, have our joys and sorrows, and the years of our life are as a Rosary—bead after bead. But if life's springtime has been purified and sanctified by the Babe of Bethlehem; if our sorrows have been borne uncomplainingly in company with Him who agonised in Gethsemane; then for us as for these saints of ours, God has a crown of never-ending glory ready, when the work is done, and the shadows have gone, and the dawn of eternity breaks upon our vision.