

God' they reduced the number and mitigated the atrocity of wars between Christian States. 'The Popes of the middle ages,' said the late Lord Chief Justice Russell, 'determined many a hot dispute between rival forces without loss of human life'. Foremost amongst these great Christian agents of the Prince of Peace were Leo the Great, Pope Gregory the Great, Pope Zachary, Pope Stephen II., Pope Boniface VIII., and (to come to our own day) Pope Leo XIII., who arbitrated between Germany and Spain in a grave dispute about the Caroline Islands, and brought to a friendly issue critical differences between Chile and Argentina, and between Hayti and San Domingo, over questions of delimitation of frontier.

With the Reformation, the position of the Pope as the international peacemaker and court of appeal gradually declined. The Hague Conference—for which preparations are now being made—is an attempt to set up another permanent court of last instance between nation and nation. Where so much hangs nowadays by war, there was perhaps never a time when a world-arbiter of some effective kind was more sorely needed. How far the Hague tribunal will fill the place so long occupied by the Popes remains to be seen. But Mr. Stead is not alone in the opinion that it is necessary to have in all international disputes an appeal to some authority sufficiently high above the disputants to take an impartial view of the whole case, and sufficiently honest to decide the question on its merits, without being "nobbled" by either party in the quarrel. And such a one Mr. Stead believes the Pope to be. To the Supreme Pontiff rank is nothing. He is incorruptible, independent, neutral, venerated throughout the civilised world. He is a sovereign with no boundaries to protect, no frontiers to push forward. He relies on moral force only, and can act independently and according to the dictates of his conscience. He is seated on a throne from which no power can remove him, and from which he can serenely and dispassionately overlook rulers who put their trust in fleets and armies, and decide without disturbance from secondary considerations what makes for right and justice.

## Notes

### £4000 for Ireland

In the old legend, when Brother Date ('Give') was thrust out of the monastery, Brother Dabatur ('It-will-be-given-to-you') followed soon of his own accord. In New Zealand, Brother Date dispenses largess with a generous hand to every good cause that needs assistance, against every wrong that needs resistance. Despite the unfavorable season of the annual holiday making, the Irish Delegates had, a week ago, received from generous friends and sympathisers, after a very brief lecturing period, the sum of £4000 for the furtherance of the cause of self-government for the Green Isle. And it is anticipated that New Zealand's bounty towards Home Rule will amount to about £5000. Where Brother Date (that is, the kindly and fair-minded spirit of our people) has been so open-handed, we trust that Brother Dabatur (the kindly Providence that watches over our land) will continue to pour His gifts in full and flowing measure upon our shores. With nations, as with individuals, the bread cast upon the running waters comes back again, sometimes in the long run, sometimes in the short.

### Home Rule

'The argument for Home Rule,' says the Dublin 'Weekly Freeman', quoting Isaac Butt, 'to be drawn from Canada was a strong one. In 1839 Canada was with difficulty held by force of arms for the British

Crown. Canada, was, in open rebellion. The experiment was tried of giving Canada Home Rule. It has not disintegrated the Empire. Canada had two Provinces, differing in race, religion, in language, and in law. Lower Canada contained a great French population hostile to England, alienated from her by memories of recent conquest, and Catholic in their religion. Upper Canada was peopled chiefly by English Protestant settlers, by Puritans from Scotland, and Irish Orangemen from the Bann. Home Rule was granted to Canada. Provinces that seemed arrayed against each other in hopeless antagonism and discord are now united together. The French Catholics of Lower Canada and the English Puritans and Irish Orangemen of Upper Canada meet in one Parliament to serve the interests of a common country.

### The Earthquake

In the matter of big earthquakes, the year 1906 has been (say the experts) very much below the record of its next predecessor, 1905. But in 1905, the first-class quakes carried on their rough horse-play in desert lone and mountain-range, where they had room and verge enough for their wild romps without trampling the souls out of human beings to any great extent. They were, by comparison, very low horse-power shakes that tossed and cracked and crumpled the handicraft of man in San Francisco, Valparaiso, and (during the past week) at Kingston in Jamaica. A shell that bursts in open and untenanted ground merely pock-marks the surface. But we know what even the old black-powder Prussian shells did among the close-packed masses of French troops that were crammed and jammed into the streets of Sedan on that fateful September evening in 1870. And in like manner even a third-class earthquake can do first-class damage when, like an underground Samson, it seizes and shakes whatever comes within the reach of its blind rage in close-packed centres of population.

The people of Jamaica have not acquired that easy familiarity with earthquakes which makes those of Manila so placid and phlegmatic over their oft-recurring shocks. Jamaicans are rather prone to associate seismic troubles with the ruin that came to their island in 1780 and 1692. A devastating hurricane, a seismic wave, and fire added to the horrors of the quake of 1780. Plunder, famine, and pestilence followed. Beckford in his 'Account of Jamaica' tells how the plague was of so malignant a nature that death often cut off the victims' careers within an hour of the first attack. As many as 4326 of the wretched inhabitants miserably perished—soul and body severed amidst the swift agony of falling trees or masonry or plague, or the slower tortures of sheer hunger; and property was damaged to the extent of £1,320,000.

Far more terrible was the earthquake of June 7, 1692. It was called 'The Great Earthquake', and marks an epoch in the history of Jamaica—like 'the Forty-five' in Scotland and (in a smaller way) 'the night of the big wind' by the ingle-nooks of Ireland. Gardner, for instance, in his 'History of Jamaica' (London, 1873) divides the 'Periods' of the island's history as follows: I.—Discovery; II.—From the Conquest by the English to the Great Earthquake (1692); III.—From the Earthquake to the Commencement of the Anti-slavery struggle (1782). And so on. The noontide stillness of a glowing day in 1692 was broken by a thundering noise. Then came a series of shocks. Masonry crashed, collapsed, or was riven into smithers; part of the city dipped beneath a mighty seismic wave that came thundering in; and ships were flung like corks over the sunken ruins. The earth opened and swallowed people alive. In some places the dead were only partially buried, and the pariah dogs came and feasted upon them. 'The horrors of the event,' says Gardner, 'were