

## OBITUARY

### MRS. C. SHEA, TAKAPUNA.

Auckland has lost another of its oldest identities in the person of Mrs. C. Shea, late of Takapuna. The deceased lady had for some years past resided with her cousin, Mrs. Bryant, of Brentville, Mt. Eden. She was the second daughter of the late Thomas Poynton, whose name figures so largely in the earliest records of the Catholic Church in New Zealand. As far back as 1838 he was in business at Hokianga as a timber merchant, having settled there on his arrival from Ireland about 1820. From the arrival of the venerable Bishop Pompallier in 1838 at Hokianga the Poynton family were the staunchest adherents of the Church. Mr. Poynton not only gave up his house to the Bishop's use, but with his own hands built the first Catholic church in New Zealand; and for a period of thirty years he and his family gave most generously not only of their means but still more valuable services. Mr. Poynton was at all times most assiduous in bringing the natives and Catholic settlers into touch with their new pastors. Towards the close of his life he lived mainly at Takapuna, where he had purchased the beautiful property which, in accordance with the wishes of her parents, Mrs. Shea recently ceded by deed of gift to the Sisters of Mercy. The deceased lady was much esteemed for her many fine qualities; and though invalidated for years, she was always kept in touch with Church interests. The funeral service, which took place on Monday, was conducted by the Rev. Father Furlong, of Devonport, who was assisted by the Very Rev. Dean Mahony, of Onchunga, Rev. Father Golden, of Ponsonby, and Rev. Father Forde, who read the service at St. Benedict's prior to the funeral leaving for the O'Neill's Point Cemetery. In the procession were, besides several relatives of the Poynton family, Messrs. Nolan and McCarthy, the Sisters of Mercy, and several old friends from the Takapuna district. On Tuesday a Solemn Requiem Mass was celebrated at St. Benedict's Church, at which the Sisters of Mercy and numerous friends assisted.—R.I.P.

### MR. JAMES GEARY, WAIHI.

We regret to have to record the death of Mr. James Geary, which occurred at the local Hospital on Tuesday, January 27, in his 75th year. Deceased leaves a widow and grown-up family to mourn their loss. Mr. Geary was a very old and much respected resident of Waihi. The funeral took place on Thursday, and was largely attended. The Rev. Father Wright, assisted by the Ven. Archdeacon Hackett, of Paeroa, performed the last rites of the Church both at St. Joseph's Church and at the graveside. At both Masses on Sunday Father Wright referred to the splendid work the deceased had done for the Church in Waihi, and requested the congregation to stand while the 'Dead March' was played as a mark of respect to Mr. Geary.—R.I.P.

## CATHOLICS AND THE BIBLE

It is a well-known fact (says Bishop John S. Vaughan) that one of the most important efforts made by Leo XIII. during his long reign was to promote a greater love and esteem of the Holy Scriptures. Not only did he urge upon ecclesiastical students and professors the need of a profounder and a more critical and exhaustive study of the Hebrew and Greek texts, but he also strongly recommended the Inspired Volume to the devout use and attentive consideration of the faithful in general.

In earnest and loving words he exhorted his 250,000,000 of spiritual children, scattered throughout every land, to familiarise themselves more and more with the Written Word of God. In fact, so anxious was he that his advice should be laid to heart that he granted to everyone who should spend one quarter of

an hour in reading or meditating on the inspired page a special indulgence.

In his whole attitude towards the Holy Book the Holy Father was, after all, only imitating the greatest of the saints. Listen, for example, to St. Basil: 'There should be assiduous and constant reading and meditating on the Holy Scriptures, in order to bring out and to impress upon the mind the majesty of the hidden truths therein contained.' 'To read the Holy Scriptures,' says St. Augustine, 'is to obtain no slight knowledge of divine beatitude. In the Scriptures, as in a mirror, man can see himself, and what he is, and whither he is going. Regular reading of the Scriptures elucidates all things, it instils a fear of hell, and lifts up the heart of the devout reader to heavenly joys. He who desires to be ever in the company of God ought to pray and read without ceasing, for when we pray we speak to God, and when we read (the Bible) God speaks to us.'

St. Anthony of the Desert was wont to say that 'the Gospel is a letter from God Himself sent to us from Heaven,' and St. Charles Borromeo had such a respect for it that he was accustomed to read it bare-headed and on his knees; while some of the saints, such as St. Cecilia, for instance, used to carry a copy of the Gospels in their bosom and never allow anything but death to part it from them.

Pope Pius VII., in a Rescript to the Bishops of England, April 18, 1820, bids them 'encourage their subjects to read the Holy Scriptures, because nothing can be more useful, nothing more consoling, nothing more animating or encouraging. They serve,' continues the Sovereign Pontiff, 'to confirm the Faith, to raise up Hope, and to inflame the Charity of the true Christian.'

## THEN AND NOW

### THE FAMOUS 'BOTTLE' RIOT IN DUBLIN

Many English papers have published vivid descriptions of the 'scene' at the great Covent Garden Theatre, London, when a band of daring and energetic suffragettes assembled in a box and delivered vigorous addresses to a huge 'Society' audience, amongst whom were the King and Queen. No doubt (says a writer in the *Belfast Irish Weekly*) the minutes occupied by the enterprising ladies in their megaphone harangues may fairly be described as 'exacting'; but if 'soft words butter no parsnips,' but 'make a song' instead, the Duke of Buckingham, in Bellairs' play, reminds us that 'angry words' do not matter—they don't break bones, nor give black eyes; and the suffragettes at Covent Garden were in an argumentative rather than in a militant mood, for they employed no more dangerous missiles than leaflets of the usual 'Votes-for-Women' variety. This occurred in London on the evening of December 13, 1913. A much more remarkable 'scene,' and one that has taken its place in the annals of modern Ireland, was witnessed in the Old Hawkins Street Theatre, Dublin, on the evening of December 14, 1822—just 91 years previously almost to the day. Then the King's representative in Ireland—no less a personage than the Marquis of Wellesley, elder brother of the victor of Waterloo—was assailed by political fanatics; and the story of the 'Bottle Riot' is well worth recalling at this interesting epoch in the history of our country.

In 1822, as to-day, an overwhelming majority of the people of Dublin City were Nationalists; but the Orange ascendancy who controlled its municipal fortunes were in power—and were industriously laying broad and deep the foundations of that 'ruin and decay' which was the only heritage bequeathed by them to succeeding generations. The Marquis of Wellesley was a liberal-minded man. He favored Catholic Emancipation; and in 1812 he brought forward a motion favorable to the Catholics in the House of Lords. The motion was, of course, rejected. Nine years later—in December, 1821—he came to Ireland