

Power could have restrained Germany, guided France and saved Belgium. In their theological aspect the Popes were not always peacemakers, but in their moral function they were able again and again to allay conflicts and point out dangers that might destroy Christendom. Again and again they endeavored to face problems from the European or universal standpoint long before such problems had come upon the nations. As a rule, their warnings were neglected. The heroic Pius II. died trying to meet the Eastern question. The far-sighted Adrian VI. was not allowed to compose the hastening disruption of Europe. Pius IX. strove to solve the question of nationalism on liberal lines before the European Empires made it each other's scourge. Leo XIII. desired to Christianise Socialism before it threw every country into industrial war. To-day Benedict awaits his hour to unravel the European family from the coils of militarism.

In a war like the present where there is no theological issue the moral position of the Pope is isolated and emphasised. His neutrality is still the brake upon the jarring wheels of Christendom. The indications he has given show that he is unwilling to submit to political pressure from either side. If the pro-German agencies had their way he would remain mum. If the pro-Ally influences were successful he would have issued flaming Bulls. Of far greater value to the Allies are his asides spoken in their favor.

It is unwise on the part of friends of the Allies to provoke or encourage anti-Papal drives out of old theological soreness or out of irritation at the Italian defeats. Whoever strikes the Pope, strikes every Catholic soldier in America. Whoever strikes the Pope, strikes the unity of the Allies, makes the war more confused in the minds of men and peace more difficult to arrange when it has been won. Even when the Allies win peace in the field there will be needed something higher than the glittering right that victory confers. It is the moral sanction which the Pope alone can give. This has been refused to the Germans. It is reserved to the Allies to win and keep. But that he may confer it upon them the Pope must not be of them, but above them.

There has been no small stir what has become of Peter. Peter does not *become* anything either pro-German or pro-British or pro-American. Peter *is* as Peter was and shall be. Perhaps this is the only international fact which is stable to-day. Nations may be right or wrong. We believe they can be and are so. The advisers of Peter may be right or wrong, but to Peter is given the clearest and wisest judgment possible. When the nations accept him as their moralist he will speak what he knows. His knowledge will not be based on the propaganda of diplomacy or of newspapers. His knowledge is the high knowledge of the moral law, laid down in Scripture or Apostolic tradition, interpreted by the centuries and indirectly the last means left to the nations to receive the results of the war through a Divine agency.

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JUBILEE OF THE CHURCH AT THAMES

(From our own correspondent.)

The following is a letter written by Rev. Father F. J. Dignan, our much-respected parish priest, having reference to our past esteemed pastors—Father Nivard Jourdan, and Right Rev. Mgr. O'Reilly, and to the golden jubilee of the Church of St. Francis at Thames:

The Rev. Father Nivard Jourdan, O.S.F., of happy memory to Thames early settlers, landed at Thames on the 18th of October, 1867, by order of the late Right Rev. Bishop Pompallier. He relates inter alia that Thames was a strange place, perfectly bush country. "Coming amongst unknown people and with the duty of putting up a Catholic church, God helped me, gave me strength and courage, and three months later I had the consolation to see the church finished at the end of January, 1868, opened and blessed on the 10th of February, 1868." It comes to the present-day inhabitants to remember that on the 10th February this year, 1918, occurred the golden jubilee of this same church, or in other words, its fifty years of noble standing. To every observer it would appeal, and say: "I have seen my best days." Hence now is the acceptable time when a combined effort must be made to make provision to put up in the near future a church worthy of the Catholic people past and present, as also worthy of such a large place as Thames. It may however to some seem difficult to take up such a big proposition. But to perform any work it requires only a little self-denial, and hence to call upon you at the end of fifty years cannot be considered too great. I would therefore appeal with hope and confidence to every Catholic in Thames and district to be generous and continuous in their donations to a new church fund, and especially this year, its jubilee. And whilst we cannot expect the same assistance from those who do not belong to the same faith, still, in my opinion of them, proved from experience during the years I have lived amongst them, they will in their own good way be glad to share in so noble a cause: if only from appreciation of their Catholic friends with whom they are, I am glad to say, in such perfect harmony, not to mention their kindly actions towards Father Nivard, and of recent years, the Right Rev. Mgr. O'Reilly, who took such a great interest in the welfare of Thames and district.

ANSWERS TO CORRESPONDENTS

- R.H.—Where is Aunagar, in Ireland? Will some reader kindly oblige?
- S.O.B.—The matter is one for the local clergy to deal with, in our opinion.
- M.M.C. (Riccarton).—Thanks for communication. We have already given too much prominence to the matter.
- J.M. (Auckland).—See preceding remark. To ignore such attacks is sometimes the best policy, especially when made by irresponsible persons.
- M.D.—Lecky's *Prominent Irishmen in the Eighteenth Century*, written by a Protestant Unionist, will give you abundance of information on the sordid swindle called the Union. See also Mrs. Green's *Irish Nationality*.
- E.F.—Remember that the vituperation aimed at Archbishop Mannix also hits the soldiers in the trenches who voted No. The conclusion is that shrieking old women and wild editors who send the men to fight are more patriotic than the men who actually fight. Logic? Just as good as that which rewarded the German agent Carson by making him a Cabinet Minister. Was Tennyson right: "Our old England may go down in *babble* at last"?

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