

the New Zealanders are forming part of the army of occupation in Germany.

### THE LATE BISHOP VERDON

#### WORTHY TRIBUTE BY STUDENTS OF HOLY CROSS COLLEGE, CLONLIFFE.

A Solemn Requiem Mass, at which his Grace the Archbishop presided, was celebrated yesterday in the Church of the Holy Cross, Clonliffe College, for the repose of the soul of the Right Rev. Dr. Verdon, Bishop of Dunedin (says the Dublin *Freeman's Journal* of December 3).

The celebrant was the Right Rev. Mgr. Canon Fitzpatrick, P.P., V.G.; the deacon, Rev. Jos. Valentine, Holy Cross College; subdeacon, Rev. J. Mulcahy, Holy Cross College.

The Archbishop was assisted at the throne by Very Rev. Canon Murphy, P.P.; and Very Rev. Canon Petit, P.P., V.F.; the assistant priest being Very Rev. Canon Waters, President, Holy Cross College.

Rev. M. S. MacMahon was master of ceremonies at the throne.

A very large number of priests was in attendance.

The sacred ceremonies and music were carried out by the students of Holy Cross College with that exact accordance with the spirit and letter of liturgical law which has been so characteristic of the college since its foundation.

The whole function of the Requiem Mass and Absolution was a telling instance of the beauty and impressiveness of Catholic ritual when performed with due attention to correctness of detail.

It was a worthy tribute paid by his Grace the Archbishop and the clergy of the diocese to a former distinguished diocesan, and by the students of the college he loved so much, to a former President, who fostered that enviable tradition of excellence in sacred music and ceremonial of which yesterday's function was a striking example.

### MOST POPULAR SONG OF THE CATHOLIC MEN.

In a recent interview, Madam Schumann-Heink said: "You wonder, perhaps, what is the song that the boys like best. It is one that critics are apt to speak slightly of—but I love it and so evidently do the boys, for these is never a concert that I am not asked to sing it. It is Nevin's 'Rosary.'"

"The silence is tense when I sing that song. Just let me repeat the words to you and realise what must be a soldier's heart as he hears them:

"The hours I spent with thee, dear heart,  
Are as a string of pearls to me.  
I count them over, every one apart,  
My rosary, my rosary.  
Each hour a pearl, each pearl a prayer,  
To still a heart in absence wrong.  
I tell each bead until the end—  
And there a cross is hung.

"O memories that bless and burn,  
O barren gain and bitter loss,  
I kiss each bead and strive at last to learn  
To kiss the cross, sweetheart.  
To kiss the cross."

Mr. A. G. Neill, an ex-student of Holy Cross College, Mosgiel, who, for some time past has been practising in Woodville, has acquired the legal business of the late Mr. C. N. Scurr, and will continue to carry on in the present office under the name of Scurr and Neill.

### CARDINAL BOURNE ON THE PROPOSED LEAGUE OF NATIONS

An important meeting was recently held in London, by the heads of the different religious denominations, in support of the proposed League of Nations. Among those present were the representatives of the Cardinal Archbishop of Westminster, but at a subsequent meeting, held at Lambeth Palace, the historic home of the Archbishops of Canterbury, the Cardinal was neither present nor was he represented. In a letter, published in the daily press, his Eminence sets out his reasons for taking no further part in the deliberations. During the course of his letter the Cardinal said:—"I am very grateful for your kind invitation to the proposed conference, but I feel considerable hesitation about being present or represented at it, and my hesitation is strengthened by the report given to me by Bishop Bidwell and Canon Jackman of the discussion that took place previously. I suppose that we are all agreed that the project of a League of Nations deserves our support. But beyond this I do not see that we can go at the present time. The question is not merely an English, nor a British, nor a British Empire one. It is pre-eminently an international question, and one distinctly for international statesmanship. It is the statesmen alone who can work out the details of any practical scheme; and, so far as I know, they have hardly begun to do so. I think we may easily place ourselves in a false position in the eyes of non-British statesmanship if we anticipate the work that statecraft has to do. If a workable scheme can be devised it goes without saying that it will have the support of Catholics throughout the world. I ought perhaps to add that for the reasons which I have given Bishop Bidwell did not feel able to support the resolutions that were voted, and, indeed, had left the meeting before they were passed." That, however, Catholics have their share in the shaping of the world's future, and that they have done their share in that shaping of the world's destinies in the past, was pointed out in a public meeting by the Under-Secretary of State for the Colonies, Professor William A. S. Hewins, a prominent London Catholic. If the British people would take their minds back, the Colonial Under-Secretary said, to the origin of many of the principles which governed the economic and social life of the British Empire, especially on the labor side, they might very naturally ask whence they came. If they went back to the ages when the Catholic Faith was the Faith of England, they would find the stamp of that Faith upon every typical institution. The British Constitution, which had been imitated by every civilised country in the world, was almost a transcript from the ancient Benedictine constitutions. The English universities were founded by Catholics, as also were the great endowed public schools. No one could read through the ancient ordinances of the guilds, the regulations of the municipalities, and the Statute Law of the Realm up to the time of the Reformation without the obvious application, to all the details of ordinary life, and the principles of the Catholic religion almost hitting him in the face. When in this war they said they were fighting for Western civilisation, what they were fighting for was what remained of what their Catholic ancestors gave them. When the English Government changed the faith of the country, these old social and economic arrangements did not disappear. To a very large extent many of them were even improved. For instance, the regulations affecting the relations of employers and employed were actually codified and applied more generally in the reign of Elizabeth than before, and it took a very long time—several generations—before the influence impressed on the country by the Catholic Church failed to express itself in the legislation of the country. The religious revolution was followed by an industrial, and they had only to consult the old Rolls of the recusants to find that the strength of the Catholic religion after the Reformation was amongst the yeomen and the working people of the land.

### A JOINT OF MEAT MAY BE TOUGH

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