

nouncements to the whole world on many questions pertaining to women in public life to-day. The Church, being the Kingdom of God in the world, has for her chief concern the sanctification of souls. She has a divine power to scent error and to detect influences and agencies that militate against right morals. With these things the Church is directly concerned, and also with anything that has a bearing directly or indirectly on them. It is to be expected then that the Church, in the course of centuries, has not concerned herself with, nor made pronouncements upon, many conditions and movements, which have neither interfered with the personal moral perfection of woman, nor with the exercise of those duties which nature and grace required her to perform, for civil society and for religion. Thus also to-day we may expect the Church to be silent on many movements, methods, and processes of development of the woman question, which concern her neither directly nor indirectly. The passing importance attached to these, and the demand for discussion, by a sensational press which has developed a degenerate appetite, will not induce the Church to break her silence.

The Church to-day, and during all the centuries of her existence, will be the champion of woman in upholding her rights in defending her dignity, and her equality before God in that only which is really worth while, namely, the possession and perfection of the human soul. The Church will insist, in so far as she can, upon woman's Christian education under the light of the sublime and supernatural principles of her divine Teacher and Founder. Should the least danger for the faith or morals of woman arise owing to any revolutionary changes, we may be assured that quick condemnations will follow. The protesting voice of the Church will be heard throughout the world. Her condemnation will be uttered in terms that cannot be mistaken. In these days when false theories are proposed, when principles and programmes are shifted over night, when there is no co-operation between Church and State in education, when philosophy is divorced from theology, when so-called scientists declare that the conclusions of reason and revelation are irreconcilable, when the rejection of the principle of authority in religious matters has effected not only a division in matters of faith, but has put Church and State at variance on the principles of education, when purely intellectual education is separated from the moral and religious, when the supernatural is overthrown, rejected, ridiculed, when we are dealing with the consequences of more than three centuries of non-Catholic education on a purely naturalistic basis, when all this is going on, without the power of the Church to correct it outside of her own domain, it is natural that many false conclusions are proposed and many roving principles upheld.

In Catholic colleges and institutions the foundation of true philosophy has been laid and our Catholic girls are trained to appreciate the value of the supernatural in their daily lives. They are taught to reject as the basis of education the merely naturalistic. They go forth—at least we hope so—from these institutions determined to preserve the union of the natural and the supernatural in their own lives, recognising that religion is an essential part of education. Surely it seems incredible that educators of trained minds, who believe in a personal God and a future immortal life, can insist on the mere instruction of the intellect and on a vain, futile attempt to teach the child or the young woman her duties to herself and to her neighbor, while at the same time insisting that she ignore her duties to God. Catholic girls leaving our Catholic institutions go forth into a world where there are so many false appearances. Almighty God judges by realities, by motives, and by justice. Appearances can never deceive divine judgments. The hidden and secret things of our lives, if they be against God or God's laws, make us worthy of condemnation.

The revolt of the 16th century, with its logical consequences, asks for judgment on externals and on appearances. Such cannot be the judgment of God, nor is such the teaching of the Church. We are living in a day when the sense of justice is in great measure

weakened and unknown. There is wanting in our public press a sense of justice. In our halls of legislature and in the minds of legislators, does not influence count more than justice? We condemn might for right, and yet mighty institutions of monopolies experience no reproach of conscience for their injustices, because they are powerful enough to enforce them. The rich individual or co-operate employer has not accounted himself as unjust in depriving his employee of an honest living wage. It is not fear of the power of the union of laboring men that is bringing about a changed attitude in capital to-day, rather than an awakening of conscience to the injustice of the past. Perhaps in no war the precise and exact purpose, in the measure sought, has been attained by any nation. Unquestionably the late war has won for the laboring classes what neither Governments contemplated nor working people dreamed of. The power of labor to-day is such that its victory can be complete, but labor also is exposed to the greatest dangers. Governments and capital have lost the sense of justice, and they are paying the consequences. Let labor in its hour of triumph begin by injustice, or by disregarding its duty to cultivate a sense of justice, and it begins at once on a downward course to ruin and defeat. The war lasted too long, especially for European countries, and the masses have been aroused, because they had no voice in bringing about a conflict which in the last analysis was due to lack of morality and a sense of justice based on the religion of Christ. Governments of Europe have for the most part rejected the principles of morality in education, and a loss of the sense of justice has followed the rejection. Everywhere in the world to-day a greater sense of justice is needed, and the Catholic Church is the only power under Heaven that can unerringly teach justice. May our women of to-day, and especially the Catholic women, look to Christ, recognise the primal and basic importance of religion, of Catholic education, and of justice. May we all hear the voice of Christ and carry out His injunctions by which alone the world can be saved! "Seek first the Kingdom of God and His justice, and all things else shall be added unto you." (Matthew vi., 33.)

CHURCH OF ST. ROCH, HANMER SPRINGS

Hanmer is an ideal locality for a hospital for those boys who, as a result of the recent war, suffer from shell-shock, nervous troubles, and rheumatism. For the past four years invalided soldiers have been patients in the "Queen Mary" Hospital. The thermal springs of Hanmer and the invigorating air of the surrounding mountains have restored many of our returned soldiers to perfect health. There are no Catholics in permanent residence: the congregation is composed of invalided soldiers and visitors in search of health. The church is dedicated to Almighty God under the patronage of St. Roch. This great saint spent himself in attending the plague-stricken of his native city. As a reward of his devotedness to the poor and the sick, God promised him that whosoever invoked his assistance should be preserved from the perils of pestilence. For this reason we are recommended to have recourse to him in times of epidemics. Thank God, the soldiers at Hanmer and the Catholics of this large and extensive parish to which Hanmer is attached, through the intercession of St. Roch, came safely through the terrible scourge of last November.

The church at Hanmer which bears his name is encumbered with a heavy debt. I most earnestly appeal to all who came safely through the trying times of the war and the epidemic to send me a donation as a thank offering, so that I may be enabled to reduce this heavy indebtedness.

May God bless you and may St. Roch protect you from all harm! Donations sent to me will be gratefully acknowledged through the *Tablet*.

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