

of the possibility of procuring the means of subsistence which the Creator has placed at the disposition of all men." "In raising our voice, My Lord Cardinal," the letter concludes, "we are certain of interpreting the sentiments of humanity and of Christian brotherhood which find a place in every feeling heart, and which all civilised peoples, without distinction of victors, vanquished or neutrals, have clearly manifested in regard to the unhappy lot of Austria. And moreover, it is not our scope to propose a practical solution of the question, since this, being of a character eminently political, it is the business of the governments to see it adjusted, and notably of those who gave their signatures to the Treaty of Peace. We, moved by the charity of the Divine Master, which embraces all, limit ourselves to asking you, My Lord Cardinal, to direct to this most serious matter the attention of the Diplomatic Corps accredited to the Holy See, especially of those who can act most efficaciously, so that they may convey to their respective governments our desire, and that these latter, taking inspiration from lofty principles of humanity and justice, may take the means to give it practical effect." The day following the publication of this appeal, a leading article appeared in the *Osservatore Romano* over the initial of Count della Torre. The Count was sometime ago the author of an article already alluded to containing moral reflections on the Irish situation, based on a false report of a pastoral of Cardinal Logue's, and described by the *Journal des Debats* as "conceived in the style which people call diplomatic." It may be of interest, then, to see what this diplomatic moralist has to say on a somewhat similar situation in Austria. We may bear in mind that the article on Austria is based on the full text of the document it comments on, not on a false telegraphic report. The document itself, as is remarked in the article, needs no comment. "The facts, however," it adds, "most grave and painful, which form the object of the lofty and touching words of the Supreme Pontiff, merit, even for their possible consequences, particular prominence. They are new misfortunes, new dangers, which, afflicting a people already very sorely tried by the war, menace that peace, that industrious tranquillity of which all Europe, all the nations, whether victors or vanquished, have extreme, absolute need." Continuing, he dwells at length on the facts alluded to by the Holy Father, and on others previously reported by the *Osservatore*. As already noted, the *Osservatore* apparently does not consider acts of violence, in Austria at least, the only matters of importance to be chronicled, nor foreigners the only reliable authorities on her affairs. He concludes urging the necessity of a change in the present enforced political position of Austria, without which change "there is nothing for Austria but disaster, and for Europe the continual menace in Vienna of a home and centre of disturbances, nearer and not less to be feared than that of Moscow. The difference in tone between Count della Torre's two articles sets one thinking, the more so as in that on Ireland the author evidently primed himself chiefly on impartiality. It is consoling to learn that prominent English statesmen, as their views are reported in the *Osservatore Romano*, have decided in their wisdom that Austria may safely be treated with some consideration. However that may be, Count della Torre does not take the view that immortal "civil teaching" is the one thing necessary for all afflicted nations in their struggle for existence, nor that a common homily to oppressor and oppressed is always the most impartial course for a spectator of the struggle.

SOISSONS.

Over these winter wastes where broke the wars
Now falls the weary night. And once again
High in the hollow dusk burn the great stars
Like rockets, rise and gleam—upon the Aisne.
Over the buried dead no brown leaves hover;
No spring-scents linger. In her death-hung hair
Here Autumn mourned alone the passing year
And wailed unto the moon, that all was over.

Peace, like a snow, has feathered down and sighed,
And swung the living heart to a far height.
From wastes aflash with guns, these hearts that died
Have taken wing, for some great evening flight
On vaster pinions of the Soul; to skies
Of spring, brown autumn leaves—and memories.
—HARDWICKE NEVIN, in *Scribner's Magazine*.

One of the most deadly dangers to the growth of the Church, is a shrinking from, a lack of sympathy with, a languid interest in, and a feeble love for, our country and our age.—Cardinal Manning.

ANSWERS TO CORRESPONDENTS

- P.M.—Disqualified under the rules of racing which prohibit anonymous letters in decent papers.
 ANXIOUS.—Possibly a venial sin of vanity. Don't worry.
 INQUIRER.—It is a matter of custom. There is no rule.
 INQUIRER.—The address of the *New Witness* is 21 Essex Street, Strand, W.C., London.
 T.J.H.—See reply to "P.M." above and tell all your friends about it.
 J.L. (Ashburton).—We would be much obliged if you would write when you have news.
 D.A. (Emerald Hill).—Pleased to hear from you again. Kindest regards.
 R.F.G. (Wellington).—Do you want to get the Editor of the *Tablet* into the same trouble?
 M.J.B.—Owing to absence of Editor your letter was received by him too late to make its publication effective.
 M.M.J.—We regret that your verses fail to appeal to our depraved taste.
 ISOLATION.—No law was in force on the subject in the early centuries. (2) Not in "exacting." One does not lose one's individuality as long as life lasts unless one becomes a New Zealand Member of Parliament. But of course perfect confidence is the ideal. (3) There is no doubt that suggestion has wonderful effects on nerve cases. When we have heard of his restoring sight to the blind and limbs to the limbless we will talk about miracles. (4) Bosh! That sort of talk is common among lower class Prohibitionists. The Church runs no hotels, and if any clergyman tried the game he would be soon pulled on his haunches by the ecclesiastical curb which is very powerful.
 S.M.C. (Grey).—(1) Yes. (2) No. (3) Occasionally. (4) In Ireland, certainly. (5) Near the Barrow also. (6) Not in Fermanagh. (7) Cape Foulwind is, we believe, a salubrious health resort in the suburbs of Westport. (8) Yes, we like answering questions but not too many of them at the same time. Happy Xmas.
 To SUNDRY CORRESPONDENTS.—The Editor owes an apology to many correspondents who wrote to him personally when they should not have done so. Being absent their letters waited until he returned. So he feels bound to tender an apology to remind them that it was their fault and not his. He would have said so much sooner but bad eyes have come between him and the pile of letters which he was hungering to read during the past week. Now he feels that he has a good conscience and it is only the poor W.P.B. that groans. If there is anybody with whom we have not dealt here please let him blame Mr. Massey's *poste errante*.

BIGOTRY BEATEN: COURT OF APPEAL VICTORY FOR LONDON PRIEST.

Some 12 months ago Father Douch, the Parish Priest of the Church of the Most Precious Blood, the Borough (London), was nominated by the Borough Council as one of the three trustees of the Borough Market Trust, an old foundation in the parish, which has to do with the administration of charities, and is intimately connected with St. Saviour's Protestant Cathedral in The Borough.

The nomination, for the first time, of a priest of the Catholic Church to such a position occasioned a flutter in the non-Catholic dovecotes. An action at law was instituted to have the nomination set aside, the point being raised that St. Saviour's had the right of confirming all such appointments. The Court upheld the nomination of the Borough Council, who appeared as defendants in the case, but the Protestant interest, not yet satisfied, took the case to the Court of Appeal.

Beaten a Second Time.

As a result of the hearing there Father Douch, P.P., received the following letter recently from the Borough Council:—"In connection with your appointment as Trustee of the Borough Market, I beg to inform you that the Court of Appeal has this day (January 21) upheld the appointment." Father Douch therefore takes his place on the Board of Trustees, the first Catholic ever to sit on it.

There are eight Catholics on the Board of Guardians, four of whom Father Douch was directly instrumental in getting elected.

The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort by grim energy and resolute energy that we move on to better things.—Theodore Roosevelt.

W. F. SHORT,

MONUMENTAL SCULPTOR, POWDERHAM ST., NEW PLYMOUTH.
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