

The Catholic World.

ENGLAND.—The Funeral of Lady Clifford.—The funeral of Lady Clifford, whose death was reported in the N.Z. TABLET some time ago, took place on October 6, at the church at Clifford, near Boston Spa, Yorkshire. It is a beautiful church in the Norman style, the family vault being under the chapel of the Blessed Sacrament. The body was taken there from London, accompanied by Mr. and Mrs. Charles Clifford and Mr. and Mrs. Frank Clifford, Sir George and Lady Clifford and Mr. and Mrs. Walter Clifford, being abroad, were unable to attend. On arrival at the station the coffin was met by the choir and at the church by the Rev. Father Dawson, in the absence of the Rev. Father Cullimore, and was placed before the altar, when a short service was held. Next morning Mass for the Dead was said, the music being beautifully rendered by the choir, assisted by the nuns of Clifford. The body was then removed to the vault and placed next to that of the late Sir Charles Clifford. The beautiful prayers for the dead having been recited, the coffin was sprinkled with holy water by each of the family present. The late Lady Clifford was the third daughter of Mr. John Hercy, of Crutchfield House, Berks. Born on the 20th of April, 1818, she married in January, 1847.

The Chapter of Westminster.—The Rev. Edmund Surmont, D.D., has been elected by the Chapter of Westminster to the canonry left vacant by the death of Canon Akers.

Conferring of Minor Orders.—In St. Joseph's Church, Roehampton, the Bishop of Southwark recently conferred the Minor Orders on 25 young Jesuits who had finished their novitiate.

Cardinal Vaughan and Old-Age Pensions.—Mr. F. Rogers, one of the deputation who interviewed Cardinal Vaughan on the subject of Old-Age Pensions, a report of which appeared in a recent issue of the N.Z. TABLET, replying to the comments of the *Daily Chronicle* on the question, wrote:—“We have obtained a perfectly frank expression of opinion from the foremost representative of an ancient and influential branch of the Christian Church in these lands upon the problem presented to modern civilisation by the condition of the aged poor. We did not go with the idea that the Cardinal's opinion would necessarily coincide with ours; we went there to ask him to express it. The problem that the National Committee of Organised Labour have to face is more than the problem of a religion or a class; it is the problem of a nation, and the only way to solve national problems is for all who think and lead in the nation to bring their minds to bear upon them, without

prejudice to class or Church.” Mr. Rogers proceeds to state that the Cardinal's objections, as well as those of many other people, are similar to those raised against free education. He continues:—“Law and public opinion say, and always have said, that whatever life a man has led, it is cruel and sinful of society to let him in his old age die of starvation, and the National Committee agree. But law and public opinion have not got beyond the relieving officer and the workhouse, and the Cardinal agrees with the National Committee in recognising that the workhouse does not adequately meet the case, and the National Committee desires to enlarge both law and public opinion, and make them look beyond these antiquated methods of dealing with poverty, to a humane and scientific system like that which is foreshadowed in the writings of Mr. Charles Booth.”

FRANCE.—The French Clergy.—Mr. Bodley, the well-known writer, and author of *France*, wrote to the *London Times* some weeks ago regarding the apparently interminable Dreyfus case. In the course of his remarks Mr. Bodley said:—“It is a wonder that the clergy should not be more biased than they are on the Dreyfus affair, seeing that they have heard only one side in the controversy, when we consider that an acute Englishman like Mr. G. W. Stevens, sent to Rennes by a London journal to report in favour of Dreyfus, came back from the trial doubtful as to the truth of the matter. But, in spite of the influence of the Parisian Press, the French parochial clergy are not violent and are intolerant only in theory. The instances of parish priests who have referred to the Dreyfus case in sermons are most rare, and their attitude to Jews is less offensive than that of English clergymen who are 50 years ago to English Dissenters. When they are brought into contact with Jews their theory is not turned into practice. The city near which I live is Bayonne, where the population is very Catholic. A Jewish community has been established there for over a century, and during the whole anti-Semitic campaign no instance has occurred of its persecution by the Catholic majority, who, with their priest, say that the Jews of Bayonne are quiet citizens who came from Portugal before the Revolution, and have nothing to do with the German Jews denounced in the newspapers. The parochial clergy of France have their defects, of which narrowness of vision is inevitably one; but though I disagree with their opinion on the Dreyfus case and on other graver questions I respect them as the most virtuous and disinterested body of men I have ever known. I should like to speak of the Democratic tendencies of the peasant priesthood, in contradiction to the theories of those who talk in general terms of the unvarying hostility of Catholics to Liberal ideas and institutions, and also on an interesting subject cognate to some of those raised by your correspondents—namely, the antagonism of the French parochial clergy to the religious Orders. But my letter is too long and I wish only to add, in case it may seem to

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