

and school, and expressed the hope that Morven would soon obtain all the advantages of the Sisters' presence and zeal.

At a suitable interval in the proceedings presentations were made to the Sisters of St. Joseph by the senior girl and boy of the school, Miss Alice Ferriter and Master William Patterson respectively. The presentations were in the form of a cheque, and a handsome sum was handed over to the Sisters. The amount was subscribed by members of the Church in the surrounding districts, and many not connected with the Church also contributed.

On behalf of the Sisters, Father Aubry returned thanks, and also thanked those who had assisted at the function.

During the evening items were contributed by the following:—Pianoforte solo, Miss Agnes Lawlor, L.A.B.; songs—Misses Lawlor, Ferriter, and Leonard, and Mr. O'Shea; instrumental trio, Miss Agnes Lawlor, Fathers McDonald and Aubry, and a finale by Miss Delahunt, L.A.B. The last mentioned was the first pupil of the Sisters to obtain the degree of L.A.B. at Waimate.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

July 26.

The Grey Lynn parish social in St. Benedict's Hall on last Thursday evening proved eminently successful.

Exposition of the Blessed Sacrament took place after the 11 o'clock Mass at the Sacred Heart Church, Ponsonby, on last Sunday. In the evening there was a procession, followed by Benediction of the Blessed Sacrament.

Rev. Fathers Taylor, Flynn, Bleakley, and McConnell, recently ordained for this diocese in Wexford and Kilkenny, are to leave Plymouth next September by the *Remuera*, which is expected to arrive in Wellington early in November.

The annual meeting of the united school committees of St. Benedict's parish, announced to be held last Sunday evening, has been, in consequence of the wet weather, postponed until Sunday evening, August 1.

The devotion of the Forty Hours' Adoration will begin on Sunday, August 15, at St. Benedict's.

His Lordship Bishop Cleary sent a message to the Right Rev. Mgr. Brodie this week through his medical adviser, stating that the operation took place on June 28, and lasted nearly three hours. [The other particulars in the message regarding Bishop Cleary's condition are similar to those in the report sent to us from Sydney, and published elsewhere in this issue.]

A general meeting of all the conferences of the St. Vincent de Paul Society was held at St. Bonaventure's Hall, Parnell, on Sunday afternoon. President Little was in the chair. Right Rev. Mgr. Brodie, V.G., and Very Rev. Chancellor Holbrook, and a very large number of members of the various conferences were present. The greatest interest in the magnificent work of the society was evinced. The representatives of two new branches, one for men and the other for women in Parnell, attended, and were welcomed by the president.

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THE POPE AND THE WAR.

It appears that some English papers are still troubled over the Pope's attitude in the present war, and we know from occasional articles in our own papers and from conversations with intelligent non-Catholics that his position is not altogether clear to them. It may be useful therefore to return to the subject once more. In doing so we shall pick out the main points of a recent address by Cardinal Bourne dealing with the matter.

(1) Who are those who now so loudly complain of the 'Silence of the Pope,' the 'moral breakdown of the Vatican'? The very men who but yesterday did their best to ignore the Pope and his pronouncements, or, if that were impossible, either misrepresented or poured ridicule on his claims and views. 'We know,' remarks Cardinal Bourne, 'what has been the ordinary attitude of the English mind towards the Catholic Church. For the most part it has been one of contempt. The claim that the Church makes to the faith and obedience of men has been ridiculed or rejected. The Englishman's claim is that he is free from the submission (demanded by the Catholic Church). He is not prepared to give up his mind and judgment into the hands (as he would say) of the priest. He misrepresents, as a rule, the infallibility of the Pope. He is glad to say he is an Englishman, and is free from such a burden, and thinks that he has something upon which he may congratulate himself in comparing his country with other nations that have not thrown off the authority of Rome, and he is glad when he sees the authority of Rome circumscribed. Englishmen in 1870 were not very sorry when the freedom of the Holy See was lessened. In a later period, when the Hague Convention was being set up, and political consideration prevented the Holy Father being represented in it, when he was not allowed free action, England did not protest, and Englishmen in their hearts rejoiced that the position of the Pope was not recognised. Is it not a wonderful spectacle that those, who would have been the first to reject and resist any action by the Holy See, should now, in this time of stress and anxiety, come to invoke the power of the Holy See on the side of England and that civilisation for which England is fighting to-day?' The explanation, we may add, is fairly obvious. These people want to have the Pope on their side. That is very natural, of course, but they should remember that the Pope has some 60 to 70 million Catholic subjects in Germany and Austria who just as naturally would like to have him on their side. He has to consider the interests, claims, and rights, of both sides, and if he is ever to make a statement about the justice and conduct of the war it will be time enough when he has gathered all the facts, and when both sides are willing to abide by his decision. That is out of the range of practical politics at present.

(2) As a matter of fact the Pope has not been silent. The cables, as usual, have told us several things he did not say, and, in that whimsical fashion of theirs to which long years have made us accustomed though not reconciled, have themselves been silent when he did speak. This, of course, was because the Holy Father did not go far enough for them, but that is another matter of which he is the best judge. The whole of this criticism is based on the fallacy that no protest is of any value unless it be shouted on the housetops and published in the daily papers. Unless there is a protest given in that way, they count it as non-existent. Because the

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