

OBITUARY

MR. JOHN HAYDON, CHRISTCHURCH.

It is with regret the death is recorded, of June 22, following an operation, of Mr. John Haydon, for the past 35 years an official in the G.P.O., Christchurch, and a member of the Cathedral congregation. He was attended most devotedly in his illness by Father Murphy. His wife predeceased him 14 years ago. He has left a family of five to mourn their loss—Private Vernon Haydon, at present engaged at Headquarters, London; Frank (Levin), and Hilda, Kathleen, and Lillie, ex-pupils of the Sacred Heart Girls' College, Barbadoes Street. On Tuesday morning, June 24, Requiem Mass was celebrated by Father Cooney at St. Joseph's Church, Lyttelton, where the interment took place. The mourners were Messrs. Frank (son) and Harry Haydon (brother), Vernon O'Brien and David Dalton, Wellington (brothers-in-law). The funeral was very largely attended by fellow-officials of the G.P.O. Many handsome wreaths were sent from the different departments of the G.P.O.—R.I.P.

THE WILL TO SUCCEED.

The world recognises Marshal Foch as a truly great man not only for the magnificent exploits that he accomplished as the leader of the Allied Forces in the great war now happily closed, but because of the undaunted courage that he possesses (says the *Boston Pilot*). Perhaps never in history has there been a man who has held more rigidly to the homely philosophy of life than Foch. He has always had an abiding confidence in human nature and an enduring trust in the "will" of a man or combination of men to achieve success. Marshal Foch has taught both in the classroom and on the field that an army's greatest strength lies in its determination to win and a will to hold out against even terrific odds. The admission of defeat has lost victories. The philosophy of Foch has been that "victories are won by science, that is true, but also by faith. When one has faith, one does not retire; one stops the enemy where he finds him."

The world will read into these noble words faith in the achievement of material success. But have they not a deeper meaning? The whole world knows of the Generalissimo of the Allied armies. Books, magazines, and pamphlets of all kinds have been published recording the magnificent faith of Foch. All agree that he was supremely a man of God. They tell us of the frequent visits that he made to the Blessed Sacrament at times when defeat seemed inevitable, when cannon were roaring and men were falling martyrs to their country. They tell us of the hours that he spent pleading with God for victory over the forces of oppression.

History fairly glows with the kindly letters that this great soldier sent to the children of the various countries asking them to pray every day for him and for his success. His abounding confidence and faith in God have been a bright light amid the darkness that has overcast the world for the past four years. He energised his men with the same spirit that inspired his great soul. They saw the visible manifestations of faith in his every act. They witnessed in his every order a forward step toward victory, and knew that Foch's faith in God and in ultimate triumph through the aid of heaven would bring success to their cause.

How beautifully this eminent soldier describes his success: "The battle won is the battle in which one refuses to admit himself beaten, because the army is to the chief what the sword is to the soldier. Its value lies in the hand that wields it." How true these words not only in the affairs of men but in the spiritual life. And we may be assured that when General Foch uttered them he was painting a word picture of his own spiritual life. It will be recalled that when he was chosen from among the world's illustrious soldiers as the one who would lead the nations to victory he made an open confession of his faith in God. He openly stated that he

was the brother of a Jesuit, which all felt would disqualify him in the minds of the French radicals. He gave frank expression to his religious convictions even though he believed that in so doing he would lose the greatest honor that could come to any man of his time. This was an act of fidelity and loyalty to God that certainly was rewarded by a most crushing defeat of the invading armies and the greatest success for justice and right that have ever been recorded in history. And yet it was but the simple faith of a Christian heart!

To-day the world needs such men and such open confessions of faith. If the most eminent soldier in this world was eager to confess God before men, even at the price of losing the greatest of human honors, how utterly selfish and unworthy are they who seek success but at the cost of their dearest possession, their faith! There is a lesson in the life of General Foch that every Catholic should take to heart.

THE CLAIM OF THE CATHOLIC CHURCH.

On the Feast of Pentecost, at the Solemn High Mass at St. Patrick's Cathedral, Melbourne, the occasional sermon was preached by the Archbishop, Most Rev. Dr. Mannix, who said that anyone who reads his Bible intelligently, and without suggestion or prejudice, will find it very hard to reconcile the inspired text with the ideas which prevail outside the Catholic fold. To many, perhaps to the majority, Christ is a mere man—a very perfect man no doubt, but still a man like themselves. Like them, He had His limitations, they think; His knowledge, remarkable in His own day, needs to be brought up to date; His doctrines require revision in order to find believers in these advanced times; the human intellect has outgrown the creed of Christ and His Apostles; the divided sects are none of them right, but in the clash of their shifting opinions the wise man of the world is getting rid of the worn-out religious dogmas, and is rising to things higher and purer; there is no teaching authority anywhere to settle anything definitely; it may be unsatisfactory, but there is nothing better to offer those who worry themselves about religion than to grope and stumble amid the ruins of human speculation. Such finality as there is can be found only by an appeal to Parliament, or to the Privy Council, or some such secular tribunal. That is the world's conception of things.

There is nothing of this chaos in the Scripture records. Christ stands out a Divine Person, whose word or power or knowledge is beyond question. He teaches with authority, and His own authority He hands down to His Apostles and their successors in the ministry. They were not to receive their commission from Kings or Emperors, and they were not to look for guidance to Parliaments or to Ministries. Christ Himself was their only Master in the things of the soul. They were to speak with His voice, and He promised to be with them, by His guidance, all days. When He left them to ascend into Heaven, He sent them the Holy Ghost, the Paraclete, "to abide with them for ever," to teach them "all truth." The Catholic Church has this distinction among all those that call themselves Christian, that she alone claims to teach with infallible authority; that she alone claims to speak under the unerring guidance of the Holy Ghost, and with the Divine authority of Jesus Christ. That lofty claim is, no doubt, rejected by those outside her fold. But, to anyone who accepts the Bible as the Word of God, the very fact that the Catholic Church, and the Catholic Church alone, makes that claim to be an unerring teacher should be a proof that the Catholic Church, and no other, is the Church which is founded by Christ, and which is the dwelling-place of the Holy Spirit.

Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach.