

trait of the good Bishop, whose grave features and saintly appearance put them at once into proper dispositions, and drove home to the heart of the careless every warning and lesson conveyed in the text. It was the book, too, used by those who attended the Bishop himself in his last illness, and the story is told how on one occasion he interrupted the reader to express his admiration, and to ask who was the author of such an excellent book; but on being told that he himself was the author of it, his humility was greatly embarrassed and nothing more was said.

Dr. Hay's Medical Knowledge.

Having practised as a doctor before he became a Catholic, his medical knowledge served him in good stead in after life, and tradition tells of a certain drug resembling a brownish marble—if memory serves us rightly—and known as 'Bishop Hay's pill,' which exercised as potent a spell in the things of the body as 'The Pious Christian' did in spirituals. This drug was regarded—at least by Catholics in the north—as the concentrated essence of ecclesiastical wisdom and holiness, and its venerable origin raised it almost to the dignity of a sacramental in the eyes of the simple folks, who, when it was swallowed with sufficient faith, implicitly believed in it as a Heaven-sent remedy for all the pains and aches of suffering humanity. The little wonder-worker, under such distinguished patronage, continued to fight bravely against the advancing tide of medical science, and ran a victorious course among the faithful down to a comparatively recent date, when Holloway and his followers invaded the sanctum of domestic pharmacy with their different infallible patents.

These memories and impressions of Bishop Hay still survive in Scotland, among both clergy and laity. Instead of being obscured after the lapse of a century, they have, on the contrary, gone on gathering strength and are becoming more distinct. This is only natural, for as the centuries recede, men as well as events gradually focus themselves to their proper dimensions in the public eye, and we are then better able to assess them at their intrinsic value. This is true of Bishop Hay as well as of every chief actor on the stage of history, and there could be no better opportunity of bearing public witness to his claims on our homage and admiration, now so undoubted after a century of trial, than that afforded by the hundredth anniversary of his death.

THE PEACE MOVEMENT

VIEWS OF CARDINAL LOGUE AND OTHERS

Cardinal Logue on Facts to be Reckoned With.

His Eminence Cardinal Logue and other well known Catholics have given to the *Westminster Gazette* their views on the Peace Movement.

The Cardinal writes:—Though no one could desire universal peace more earnestly, or abhor the evils of war more heartily than I do, I can have no confidence in a peace movement while millions are being screwed out of the misery of the people to build Dreadnoughts. I have not the least hope that President Taft and Sir Edward Grey shall be able to conclude an arbitration treaty till a more friendly and cordial feeling is established with Germany and till the Irish question is satisfactorily settled. There is an immense German population in America, holding a very leading and influential position; and those men are as enthusiastic for the honor and glory of the Fatherland as Germans remaining at home. Then there is a large Irish population, yielding neither in numbers nor influence to the Germans, and I know their feelings, for I have been among them. These are the men who have a very large part in making and unmaking Presidents and in influencing legislation. I mention these matters not to depreciate in the least your praiseworthy efforts; but they are facts which must be reckoned with. For the rest, I wish your movement in favor of peace every success.

Bishop Brindle Sure Difficulties will be Overcome.

The Bishop of Nottingham says:—It is of good omen for the world when such 'bold and courageous words' come to us from overseas, outlining what may be called 'a league of peace'; and it is of good omen for the world when such words are answered by the measured approval of such a statesman as Sir Edward Grey. Difficulties there may be;

risks may have to be taken—there must be a dawn before the sun shines at midday; but difficulties will be overcome, and risks will be taken by men of goodwill for the sake of the greater good, the lasting peace, which shall come as a result upon the world. To us, servants of the Prince of Peace, it would be the greatest of blessings; that it may come shall be our constant prayer; for then may once again be heard the song of Christmas night: 'Glory to God in the highest; on earth Peace!'

Dr. Casartelli Regards the Prospect With Joy.

The Bishop of Salford observes:—The Catholic Church, by the very fact of her patent and unique character as an absolutely international organisation, cannot but be profoundly interested in and desirous of international peace, and therefore the substitution, as far as may be possible, of international arbitration for the arbitrament of war. For this reason a great part of the energies of Roman Pontiffs during the Middle Ages was devoted to long and persistent efforts in the cause of friendly arbitration between the various nations, as may be gathered from the pages of history. Hence, in common, as I feel sure, with every Catholic Bishop, I should hail with joy the hope of such a substitution of arbitration for war as foreshadowed in the recent significant utterances of President Taft and Sir Edward Grey.

Father Vaughan's Prayer.

Father Bernard Vaughan says:—The mere possibility of a Treaty of Arbitration between the United Kingdom and the United States, which will remove all excuses for our ever again desiring or attempting to put our disputes to the bloody arbitrament of war, rises before the vision of every right-minded English-speaking man 'like the shining of a star of a new dawn.'

In conclusion Father Vaughan echoes the words of three English-speaking Cardinals, uttered on Easter Sunday, 1896, in their celebrated plea in favor of a Permanent Tribunal of Arbitration, and adds: May England and the States unite, clasping the hands of brotherhood across the dividing sea till the voice of all the peoples of earth acclaim them as the peace-makers, of whom is the Kingdom of Heaven.

Lord Clifford of Chudleigh would Welcome Arbitration.

Lord Clifford of Chudleigh holds that we cannot hope to see any Arbitration Court a real substitute for the crude arbitrament of war till it has behind it the power of every civilised country, and has established the conviction that they all will and can uphold its decrees. He does not think anyone living could say he expects to see such a state of things; but an International Court, so far as it goes, stands for Peace rather than War, and as such his lordship welcomes it.

Mr. Belloc on the Church's Attitude.

Mr. Hilaire Belloc thus expresses his view: I am no theologian, and I have no right to speak for the attitude of the Church in such a matter, but I confess I do not see where the interest of the Church can arise. The Church condemns unjust warfare but approves, if I am not greatly mistaken, the defence by arms of national strength and honor. Catholic morality does indeed disapprove the plunder of weak or small States by strong ones, and I fancy that when any proposal is made for the safeguarding of minor communities from aggression, Catholic opinion throughout the world will generally be found to favor it. That aggression, as we all know, is undertaken by the armed force of great nations, directed by the interests of cosmopolitan financiers. It has been recently singularly unsuccessful, for crude greed is a poor basis of soldiering; but that is by the way. But I would beg your readers to remember that the Transvaal, with its gold mines, was, and Mexico, with its American and English 'interests,' is, a case in point. Nor, I trust, have your readers forgotten the nasty business of the Republic of Panama. If you print this letter you will express my opinion, which you have asked for, but I repeat it is only a personal opinion, though a Catholic one.

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