

even before it, from the first mention, for example, of land-nationalisation and other extreme proposals, such have been the principles on which we proceeded.

This Encyclical is amongst the most important utterances of the age, if, indeed, it be not first of all. It comes now at a crucial time—to confirm those who were already on the right path, to admonish those who were astray, and to instruct and enlighten all in common. It is an utterance that each and all of us are bound to study closely and attentively, and to follow with implicit obedience. If we do so none of us can err, and the salvation of society is assured.

### A N A P P E A L .

The circumstances of the times make it necessary for us to appeal to our subscribers. The depression that has existed, and still, in a considerable degree, continues to exist, falls with especial weight on the **NEW ZEALAND TABLET**.

Unfortunately our subscribers seem to think that, in the retrenchment made by them, the stoppage of our paper must come first of all. Any change, even the slight one of a move from one district to another, appears to suggest this to them.

We need not point out to them, nevertheless, the importance of a Catholic paper. They are aware that the Holy Father, who most clearly sees the necessities of the Catholic world, has, over and over again, insisted on the obligation of supporting a Catholic Press, and has spoken of the Catholic journalist as occupying a most responsible position. The secular papers, however liberal they may be, from their very nature and all their surroundings, cannot represent Catholic matters fairly. If left to them, Catholics and their Church must continue to be misunderstood, and to be looked upon as qualified only to occupy an inferior position. But we must remember that the world, as a rule, takes men at their own valuation. If Catholics are content to be represented, as the secular Press represents them, as people of a decidedly inferior class, their consent will be accepted as an acknowledgment on their part that such is really the case. The only means they have of protesting and proving that this is a calumny is by the publication of their own newspapers, in which the truth concerning them and their standing as men and citizens is effectively set forth, and which, above all, keep in check the writers of the secular Press, and oblige them, if only for very shame, to refrain from the damaging statements and the tone of contempt that would otherwise fill their columns. These writers themselves, in fact, require to be instructed, and by their perusal only of Catholic newspapers can this be done.

To ensure to Catholics the respect due to them, and on which their position in the colony so much depends, the publication of a Catholic paper of a character that no one can find fault with or despise, and which must be admitted to be as well conducted as any secular paper, is an absolute necessity.

While such a paper exists—and we challenge denial on the part of any one who is unprejudiced and at the same time qualified to judge, that the **NEW ZEALAND TABLET** is such a paper—the results obtained by it may perhaps be taken as a matter of course, and thoughtless or inexperienced people may believe they could do as well without it. Were its publication to cease, however, the difference would soon be felt, as indeed it is now evident to any one who remembers the state of things in this colony before the **NEW ZEALAND TABLET** was established, and when the secular Press, as a rule, teemed with matter that was not only grossly insulting but extremely injurious as well to every Catholic in the country. It is, therefore, most injudicious to endanger the existence of the **NEW ZEALAND TABLET** by carelessness in supporting it.

We would earnestly appeal to our subscribers to give us their aid in resisting so injurious a risk, not only by continuing their personal support to us but by representing the state of the case to their Catholic friends and using their influence with them, so that those of them who are already our subscribers may remain so, and those of them who are not may forward their names to be placed on our subscribers' list. We would appeal also to subscribers to be punctual in their payments, and most particularly to those who are doing us positive injury by remaining an unwarrantable time in our debt. By kindly aiding us our friends and supporters will be serving the cause of religion and helping to maintain the respectable position of Catholics in New Zealand.

The drawing of the art-union in aid of the Palmerston Presbytery fund will positively take place on the 25th or 26th of August, the remainder of the prizes having arrived by the s.s. Aorangi. The Rev. Father Donnelly requests that the blocks of tickets sold as well as books of tickets remaining unsold may be returned to him not later than August 22nd, so as to facilitate arrangements and prevent accidents. Meantime the few intervening weeks may be devoted to redoubled efforts to dispose of tickets and insure the success of the undertaking. It has been set on foot for a most necessary object and is worthy of all possible support and assistance.

A CONCERT will be given in the Choral Hall, Dunedin, on Wednesday evening, August 12th, in aid of the charitable fund of the Society of St. Vincent de Paul. The services of the Catholic Literary Society and other friends have been kindly offered for the occasion, and therefore the manner in which the undertaking will be carried out is guaranteed. It is true, indeed, that of late there have been many calls made upon the charity of the public of this city. Times, however, are exceptionally hard and poverty abounds. The good offices of the Society are brought more pressingly into requisition, and the demands on them for relief are more acute. Their funds, meantime, have reached a very low ebb, or perhaps may justly be said to have no existence, and they are obliged, although unwillingly, to make the appeal referred to. That they will not appeal in vain the well-known charity of our citizens assures us. We are confident that every effort will be made to forward their object, and that a substantial sum will be placed at the disposal of these charitable ladies. No one can refuse them sympathy or practical assistance in the matter.

"CIVIS" writes as follows in the *Otago Witness*:—"An illustration of the blessings of secular education," says a correspondent, enclosing me the following:—"Sunday evening: Tea time in the home of one of our well-known citizens (who, by the way, takes a keen interest in racing matters, and is a regular patroniser of the D.J.C. meetings). Present: Father, mother, two or three young schoolboys, sons of the house, and some friends. Conversation turned on Biblical matters, when father asked one of the boys, 'George, who was Pontius Pilate?' To which the reply was given, 'I don't know father; but I suppose he was a racehorse!'" A very reasonable supposition. The youngster knew nothing about the Bible, but he did know something about his father's sporting proclivities—what would you have? "Pontius Pilate" doesn't sound an altogether unlikely name for a racehorse. Under the heading "Sporting Intelligence" I have myself seen names quite as Scriptural. As to the blank ignorance of children nowadays on Bible subjects, blank ignorance is what we bargain for in secular education, and blank ignorance of course we get. It would be very surprising if we didn't. And a boy may be a very smart boy—Sir Robert Stout and other apostles of secularism will assure us—may be able to tell how many beans make five and know enough to vote the "Liberal" ticket when he gets old enough, though totally unable to say whether Pontius Pilate was a biped or a quadruped. Let us not expect too much. We enjoy the immense boon of education free, secular, and compulsory. By strict devotion to this trinity we may hope, in the course of a few generations, to produce a Chinese morality of thrift and 'cuteness, sufficient for all the practical purposes of this work-a-day world, and what more do we want? Religion, the Bible, Pontius Pilate, and other remnants, of superstition we can leave to the Roman Catholics.

MR. GEORGE FISHER, M.H.R., writes to one or two of the Wellington papers explaining that no excuse for not voting on the Private Schools Bill had been left to any Member of the House. Mr. George Fisher's motive of course, was to use the papers in question as a cat's paw to exercise his personal spite against the Government. The Hon. Member, however, unwittingly, and in spite of himself, confirms a statement made by us in our last issue, to the effect that the abstinence from voting of 7 Members might be reckoned, among the rest, in our favour. If these 7 Members, as Mr. Fisher says, knew when the division was to take place, they kept away voluntarily. They were, therefore, either ashamed or afraid to vote. If they were ashamed it shows their consciences are touched, and there is always hope of men so affected. If they were afraid it shows that the influence of the Catholics, and their compliance with the advice we have always given them, are making themselves felt. Mr. George Fisher, therefore, has unwittingly confirmed and encouraged us. As to the spite Mr. Fisher attempts to gratify towards the Government—we shall consistently oppose those Ministers who oppose our interests—but we, like every other Catholic who respects himself, will do nothing to carry out Mr. Fisher's designs. Bad as the Ministers may be, he is worse. Indeed, only it suits our purpose, we would not allow a word uttered by him into our columns. He will never make a cat's paw of the **TABLET**.

In connection with the Encyclical of the Holy Father, it strikes us as a somewhat remarkable fact that an insistence has been immediately made that the utterance is not infallible. We do not recollect