

THE NEW ZEALAND TABLET

THIRTY-SECOND YEAR OF PUBLICATION.

VOL. XXXII.—No. 50

DUNEDIN: THURSDAY, DECEMBER 15, 1904.

PRICE 6D

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900.

LEO XIII., Pope.

Current Topics

Bible-in-Schools.

The Bible-in-schools Conference are arranging to employ an organising agent at £300 a year to aid in their political campaign for sectarianising the public schools.

'We are most of all led to
Men's principles by what they do.'

The Conference leaders recently pelted the Premier with hand-grenade charges of 'insincerity.' This is precisely the charge which the general public have been, year in year out, flinging from all quarters at the Bible-in-schools clergy. The electors of New Zealand will be prepared to believe in the sincerity of the black-coated enthusiasts when their reverences shall have begun to expend upon their proper duty—the religious instruction of youth—at least a tiny fraction of the febrile frenzy and of the precious lawbees which they are investing in a political agitation that is a forlorn hope. Their notorious and flagrant neglect of this elementary duty of the Christian ministry well deserved the pointed rebuke administered to them by our Hierarchy and based upon official returns: 'No section of the Christian clergy has done more than those of the Bible-in-schools movement to impress the public with the belief that religious education is not a matter worth personal effort or sacrifice.' Religious instruction means personal sacrifice. Political agitation does not. It is vastly cheaper, and has, besides, the coveted advantage of being carried on in the full glare of the footlights.

Money not Everything.

Byron describes ready money as Aladdin's lamp. But hard cash does not achieve everything, even in our dollar-worshipping day. Mrs. Hugh Fraser, in the latest edition of her work, 'A Diplomatist's Wife in Japan,' gives, for instance, a pleasant record of the admirable works of charity and religion which Catholic missionaries are doing upon the slenderest resources in far Japan. 'Do you know,' says she, 'what our priests have to live on in Japan? Fifteen yen (thirty shillings) a month. Out of this they must pay house rent if there is no dwelling-house attached to the chapel, food, clothing, the expenses of getting from one part of their parish to another, and (do not laugh) their charities! I cannot make out that any one of them has any private income; if they had, it has all been given "pour les œuvres," and thirty shillings a month is what they receive—and live, or die, upon!'

The gilded authoress continues: "'Why—why?' I cried in indignation, when I first learned of this. Because there is no more to give; the Church is in the straits of holy poverty.. The class who, especially in France, used to contribute so generously to mission work has been obliged to devote those moneys to voluntary schools since the name of God has been eradicated from all the public ones; and missionary work would be paralysed if the priests could not live—like paupers: dear, kind, clean, holy paupers, but just that. I have heard it said that the sum spent by different sects of Protestants in Japan equals that which the Holy Father has at his disposal for missionary work throughout the world. I do not know how true this may be; but watching the two systems at work, close beside me, I have come to the conclusion that in these matters money is of secondary value—of next to no value—as compared with prayer, self-sacrifice, and the heaven-taught discipline of a holy life. It is impossible for the most hardened scolder to make the acquaintance of one of our priests or Sisters of Charity here without feeling that he is in the presence of a power for good. As I heard one man say: "Well, people don't do this kind of thing to amuse themselves! 'Pon my soul, the poor chaps deserve to succeed.'"

A Lecture on Cromwell.

The wildest and worst vagaries of human character and conduct will find eccentric or ill-informed or partisan or fat-witted apologists here and there. Froide, for instance—whose 'history' was generally indistinguishable from his hysteria—set himself the strenuous task of whitewashing, or gilding, the barbarities practised by Oliver Cromwell in his Irish campaigns. And a few days ago Mr. Bedford, M.H.R., painted the dour old Protector to a Dunedin audience as a sort of glorified Bayard, a 'chevalier without fear and without reproach,' whose strength in battle was a reward specially bestowed by high heaven upon him for his exalted piety.

'De mortuis nil nisi bonum'—say nothing of the dead but what is good. So the motto runs. Dean Swift paraphrased it thus:

'De mortuis nil nisi bonum':
When knaves are dead let all bemoan 'em.'

Mr. Bedford carried much too far a principle of limited application. The Oliver Cromwell of his lecture was not the Oliver Cromwell of history, but a transfigured Oliver, decked out in the tawdry tinsel and flashing gewgaws of the panegyrist's warped fancy. A reference

For { COUGHS,
COLDS,
BRONCHITIS, Etc. } Take

BONNINGTON'S CARRAGEEN IRISH MOSS