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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 B'essing, 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

Where Catholics Lead.

'The Church of the Future'—of which we have been lately hearing so much in magazine and pulpit essays—is simply the Church that begins by taking to its heart the children of the present. And, in these countries at least, Catholics have a practical monopoly of that work. They alone have a just appreciation of the tremendous perils of childhood and youth and of our responsibilities in regard to them. Other denominations see this mighty sign of the times not at all or as a red ant sees the towering mass of Mount Cook—only in microscopic fragments, one at a time, that can never give an idea of the vastness of the outlook. And they have not yet risen to the point of personal effort and self-sacrifice for the souls of Christ's little ones. In New Zealand a noisy body of the non-Catholic clergy are spraining their jaw-bones in an effort to abdicate their duty of instructing children unto justice, to pass it over to State officials, and then sit down and loaf and laze with drugged consciences in a lotus-land of drowsy ease. The Protestant Episcopalian Bishop Greer, of New York, had something apt to say on this matter in a recent speech to a gathering of his co-religionists; said he, 'such an appetite for knowledge in the world as now. It is the altar and the shrine to which the world kneels. All this is admirable. But we are beginning to discover that intellectualisation of the world has been growing in advance of its moralisation. We are coming to feel that knowledge in its secular significance is not sufficient. We must have moral training, and that training must begin with the child. "The child is father to the man," and the Church that lives and works for the child will contribute most to the greatness of the future and will itself be the greatest Church in Christendom.'

In the one archdiocese of Melbourne, for instance, there are 23,894 children in attendance at Catholic schools. Of these no fewer than 21,714 receive their training in 111 primary schools. The cost of maintaining these amounted, during the past twelve months, to £22,450. In addition to this, repairs and other contingencies absorbed a sum of £1669, and during the same period no less than £10,916 was expended on new school buildings. Altogether, the clergy and laity of the archdiocese of Melbourne expended, during the past twelve

months, £35,035 on primary education alone, besides paying their full quota of the cost of providing free and secular instruction for the children of others. The same thing is taking place in every part of Australasia. At a public meeting in New South Wales Sir Henry Parkes held aloft his draft Bill on (secular) Public Instruction and exclaimed: 'I hold in my hand what will be death to the calling of the priesthood of the Church of Rome.' Mr. Stephens, the Victorian Attorney-General, was equally outspoken as to the chief object of his godless system of public instruction: it was to 'rend the Catholics asunder,' to 'purge the colony of clericalism,' and to lead the young generation by sure but gradual steps to 'worship in common at the shrine of one neutral-tinted deity sanctioned by the State Department.' The Protestant clergy, we are told, 'did not lift a little finger' against the new educational project when it was before the House. They now realise that it has quite failed in its avowed object—to 'rend the Catholics asunder.' The lines of cleavage are, in point of fact, following quite other directions. And the alarmed clerics of sundry non-Catholic creeds, seeing the ground opening beneath the foundations of their own churches, fill the air with what the 'Advocate' aptly describes as 'noisy, meaningless, and insincere clamor,' instead of letting their energy—like that of their Catholic fellow-citizens—take the normal path of discharge.

Atheistic Socialism.

Sweet are the uses of advertisement. For some time a half-educated and crudely amateurish foreign atheist-socialist lecturer has been perambulating the chief cities of New Zealand. With characteristic modesty he describes himself as an 'orator.' The stroller's business seems to be to teach New Zealanders—at threepence or sixpence or some such charge per head—how to manage their own affairs and to turn this country into a socialistic Utopia from which the Almighty shall be barred out. Thus far every attempt at the formation of socialistic Utopias has ended in rank failure. But let that pass. In Dunedin a series of newspaper controversies gave the wandering socialist's lecturing venture the advertisement that seems to have been denied him elsewhere. The crowning puff was given to the man's pitifully shallow vaporings by Mr. Bedford, M.H.R., when he publicly debated with the stranger the issue: 'Is Christianity conducive to or productive of conditions that tend to secure the professed objects of socialism, or the development of

For { COUGHS, COLDS, BRONCHITIS, Etc. } Take! BONNINGTON'S CARRAGEEN IRISH MOSS