

The Church and Change

In the course of an address at the blessing and opening of a convent school at Lithgow His Eminence Cardinal Moran spoke in part as follows:—

Sometimes they were told that the Catholic Church was too unchanging in her discipline and in her manifold actions. The whole world changed around them, and some people asked why did not the Catholic Church follow suit. While the Church was befittingly unchanging in some things, yet looking around them, and looking back upon the course of history, he would say that there was no institution in the world so changing in her manifold discipline and in her manifold civilising influence on the world around her as the Catholic Church. Let them take a few instances. Men's thoughts go over to France and they saw how the Church was being persecuted there. But he supposed that hardly anyone would recognise the marvellous change in the France of to-day from what it was in the days of Clovis, fourteen centuries ago. Clovis, blest by Holy Church, laid the foundation of that great edifice which had grown to perfection, and was now the stately Republic of France. But it was said it was a wonderful change from the days of Clovis to our own days of persecution against the Catholic Church, and yet one of the leading French diplomatists of the last century, a Protestant leader of political parties, said, 'If you ask me how has France attained the eminence she possesses to-day, I must reply it was the Catholic Church that built up the glory of France.' If they asked Mr. Gladstone, that great English statesman, who did so much to build up the glory of England in the century just closed, to tell them what was the action of the Catholic Church, he did not hesitate to say that, looking abroad upon the civilised world, and considering everything, they were

Indebted to the Catholic Church

for almost all the great and ennobling and elevating influences in the world to-day. The first three centuries of Christian life saw the Church engaged in deadly struggle, which was nothing less than to depose the prince of this world. Our Divine Saviour referred to Satan as 'the prince of this world,' because by the sinfulness of the human race man had handed himself over to the slavery of Satan. The prince of the world had entrenched himself in the rule of Imperial Rome, he had identified paganism, with all its excess, with that imperial rule which governed the whole world. They found the very names of the Emperors associated in the galaxy of paganism. And yet the Catholic Church in its martyrs, in its humiliation, in its lowliness, had vanquished Satan and cast him forth from all the fortresses he had built for himself, and did not rest until the flag of the Cross was unfurled on the capital of Imperial Rome, and Rome itself, once the central state of paganism, became the seat of the successor of St. Peter, and became the great centre of Christian life for the whole of the civilised world. In the centuries succeeding the

Barbarians Rushed Forth

and trampled in the dust the Imperial civilisation, and it became the duty of the Church to take those barbarians by the hand and lead them to the waters of baptism, and having been regenerated in new Christian life those barbarous nations became the great enlightened powers of the modern world. And so in the course of centuries the Catholic Church had been ever changing. It was her mission to exercise a beneficent influence on all the world around her. But at the same time, if Holy Church was the most changing element in the whole civilised world, she was also the most unchanging. The world around in the beneficent action of the sun ever changes, but it was the same sun that shed its rays and imparted everywhere the genial heat that was required for this planet. In the same way while the Church was ever changing in her beneficent action on Society, she was always unchanging in that light of Divine truth which she imparted to the whole world, and unchanging in the beneficent influence of charity.

With these two unchanging elements there was a third, and it was that she ever takes the young to her breast and ever nourishes them with the truths and blessings of Christian wisdom. There were other things to which the Church was no less unchanging, but suffice it to mention these, and if they asked him why the Church did not change in these things, it was because they were a priceless, infinite, divine heritage that she had received from her Divine Founder, and she would suffer the most intense persecution in every one of her members rather than forfeit the smallest particle of Divine truth, or the smallest ray of heavenly charity, or yield one of those little ones to become the prey of the enemies who might lay in wait for them.

The Potato Disease

AN IRISH REMEDY

Mr. J. Jamieson, of Jamieson and Son, of Christchurch, recently communicated with the well-known London firm of M'Dougall in reference to the blight, and in reply has received the following letter:—

'From the cuttings you send us it appears that the potato blight which is giving trouble in New Zealand is the same disease as that which has caused such havoc at different times in Ireland. The disease has been fairly effectually coped with in Ireland by means of spraying a solution of copper sulphate and lime and copper sulphate and washing soda. We are sending you a few of the leaflets issued by the Home Government upon the disease, which you will probably find useful and interesting. The spraying is done by various machines, worked either by hand or horse-power, according to the acreage to be dealt with. For small plots of potatoes a knapsack spray would be quite sufficient. With this spray the man carries it on his back, pumps with one hand, and guides the spray nozzle with the other. For larger acreage there are various devices which can be attached to an ordinary farm cart. One of the most common in use consists of a barrel or reservoir to hold the solution. In connection with this is a pump, having five, six, or more jets so fixed to the tail of the cart that each jet sprays one row of potatoes. The car is drawn along the rows, and the man standing in the cart works the hand pump. More expensive machines exist, by means of which the pumps are worked from the axle as the machine is drawn along, but such expensive machines are not necessary, as the power required is small, and the arrangement fixed on an ordinary cart gets over a lot of ground in a day.'

In the leaflet enclosed, which is issued by the Department of Agriculture and Technical Instruction for Ireland, various methods for dealing with blight are explained. The following instructions are given in regard to using sulphate of copper and washing soda (the latter being an alternative to lime).—'The mixture is made in the following proportions: 2lb sulphate of copper of 98 per cent. purity, 2½lb pure washing soda, and ten gallons clean water. Or, if a 40-gallon paraffin barrel of the mixture is to be prepared, the following quantities will be required—namely, 8lb sulphate of copper, 10lb washing soda, 40 gallons water. To prepare this mixture proceed to dissolve the 8lb of sulphate of copper in 35 gallons of water in the paraffin barrel. Dissolve the 10lb washing soda in five gallons of water in a separate vessel. Then pour the washing soda solution slowly into the copper sulphate solution in the barrel, stirring continuously. The mixture should then be ready for use, but in order to secure the best results the blue litmus paper test should also be applied to it. If the paper turns red more washing soda must be dissolved and added in small quantities at a time to the mixture, until fresh paper put into the solution remains blue. It is then quite ready for application. The following points should be kept in mind:—(1) All the vessels coming in contact with the sulphate of copper should be of wood, and not of metal. (2) It will save much time and annoyance if every possible precaution is taken to have the mixture free from grit, or any other foreign matter which would stop the nozzles of the sprayers (for this reason the water used should be drained through a piece of canvas or other suitable cloth). (3) The milk of lime or washing soda solution should always be poured into the sulphate of copper, and not conversely. (4) Effective stirring in every stage of the operation is most essential to success. (5) Sulphate of copper is poisonous, therefore the vessels in which sulphate of copper mixtures have been prepared should not afterwards be used to hold food or water for consumption.'

'The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeking it through the medium of their own religious journal.' So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient.

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