

THE NEW ZEALAND TABLET

THIRTY-FOURTH YEAR OF PUBLICATION.

VOL. XXXIV.—No. 26

DUNEDIN: THURSDAY, JUNE 28, 1906.

PRION 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

A Tribute

A Sydney paper publishes the following story regarding the late Mr. Seddon. It is told by a Hokitika resident. 'You know,' says the narrator, 'his history in Kumara as a big storekeeper. When the crowd left there he lost badly, and called his creditors together, but between the issue of the circular and our meeting £2000 had been bequeathed to his wife, which neither his creditors nor he could touch. Well, we met. Mr. and Mrs. Seddon both attended the meeting, and laid the whole amount down on the table! You ask my opinion of him. Can you beat the giving of that money in your wide knowledge of men and women?'

That 'Retort Courteous'

On glancing over the 'Current Topics' after publication of our last issue, we discovered a small but obtrusive literal error in the impromptu versified reproof which appeared under the heading, 'The Retort Courteous.' The lines should read as follows:—

'Then she read o' a Club on the far Taier-ee,
That meets whilks, o' nights, for enoyment, ye see,
An' a Papist, ye ken, men, a member may be,
If he pays his subscription, jist like a "Wee Free."
But ah! when she read
At the Club things were said
That made the puir Papists feel raw,
She scratched her auld head,
And tae hersel' said:
"Dod, that beats a!"'

Many of our readers may have caught the meaning that was obscured through the substitution of the word 'live' for 'like' in the fourth line. For the benefit of the others we reprint the adroit little impromptu, referring them to our last issue for the circumstances which made it so appropriate.

A Napier 'Moralist'

The Napier 'Daily Telegraph' has bitten off a bigger chunk of controversy than it can chew. It said in its haste that all forms of playing for a stake or prize are 'a social scourge,' 'a grave moral evil,' 'a curse and a crime.' It is now repenting at leisure. The 'Telegraph' has out-counselled the Wellington Council of the Churches—after having rejoiced that the 'Tablet' had got in 'a blow from the shoulder under which those who singled out the Roman Catholic Church as the modern exponent of gambling cannot but stagger.' The 'Telegraph' has 'a code of morals,' too, that 'settles'

this question. Incidentally, this 'code' permits misrepresenting an opponent, putting him in the wrong in order to set him right, and recklessly flinging grave charges without the shadow of justification or foundation. The 'code' is 'modern.' It is vastly superior to that of the Bible—which the 'Telegraph' denounces and calumniate in the crude Ingersollian style. But the 'code' is evidently a 'secret wisdom,' intended solely for the Mahatmas, Ahrats, or Adepts of the Napier philosophy. And wild horses will not draw it from the guardian arms of the 'Telegraph.' Well, our Hawke's Bay contemporary probably knows best where its precious 'code' is safer—under lock and key in its holy of holies, or exposed to the nipping frost of criticism in the public press.

We are painfully familiar nowadays with the sciolists who hotly attack the Bible and lecture us from the viewpoint of Christian morals, whose very foundation they reject. Our standard of morals is unchangeable. It is founded in the will and nature of God. Men may and do err in the application of that standard. Such error is, however, not in the standard, but in the imperfect knowledge of, or lack of proper compliance with, the will of God. And that will is made known to us in one or other of the various forms of divine revelation. What is the 'Telegraph's' standard? Though thrice challenged, it saith not. But one thing it has made abundantly clear: it rejects the Biblical revelation and the Christian standard of morals. Its missing and much-desired 'code of morals' is probably of the agnostic or materialistic variety. But what hope is there that the writer of the slipshod articles in our Napier contemporary will succeed where men of vastly bigger and better brains (Herbert Spencer, Harrison, Fitzjames Stephen, Clifford, etc.) so signally failed—namely, in 'setting forth' and 'establishing' any binding 'code of morals' that shall not have for its motive power the fear of the Lord (which is 'the beginning of wisdom') and the love of Him (which is its end)? Judging from the matter and the manner of the 'Telegraph's' glaring misrepresentations of Biblical fact and teaching, its 'philosophy' and its 'code or morals' are those of that shallow plagiarist and adapter of other men's ideas—the late Robert Ingersoll. According to that anti-Christian charlatan, thought is merely a product of digested beefsteak and potatoes, etc., and man but a puppet in the iron grip of an unalterable chain of fate—carried inevitably hither and thither as it wills, just like a bulble on the troubled surface of the Molyneux. Are these the principles that lie back of the

BONNINGTON'S

A CERTAIN CURE for COUGHS, COLDS,
..... INFLUENZA, BRONCHITIS, Etc.

CARRAGEEN

IRISH MOSS