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## PRAYER BOOK

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### MARRIAGES

**PAVLETICH—MARTIN.**—On July 18th, at St. Joseph's Cathedral, by the Rev. Father Liston, Leonard Pavletich, to Catherine Downey Martin.

**BROWN—DOWNES.**—At the Church of the Sacred Heart, Naseby, on August the 8th, by the Rev. Father McMullan, George Bernard Brown, of Naseby, to Mary Josephine (Minnie) Downes, second daughter of the late James Downes, of Auckland, and niece of Mrs. Sullivan, Naseby.

### ANSWERS TO CORRESPONDENTS

**SOUTHLAND**—Article on Freemasonry will appear next week.

**J.C.**—The Archbishop of Armagh is Primate of All Ireland, the Archbishop of Dublin Primate of Ireland. The titles date from the time of Oliver Plunkett, are purely honorary, were given to terminate a passing difference, and carry no jurisdiction. The Archbishop of Armagh, takes precedence unless the Archbishop of Dublin is of higher ecclesiastical rank (if, for instance, he is a Cardinal when the Archbishop of Armagh is not).

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

*Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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.



THURSDAY, AUGUST 23, 1906.

## AN AUDACIOUS PROPOSAL



**DORMANT** religious animosities, like sleeping dogs, are best left to lie still and take their forty winks in peace. For this reason we believe that the Young Men's Christian Association in Invercargill (a Protestant organisation) has sadly blundered in applying to be placed upon the local rates.

On August 16, a deputation from the Association waited upon the Borough Council. The deputationists explained that the Association 'had outlined a forward movement'; that 'their present premises were not sufficient to carry out the programme they had in view'; and 'that their Board had, therefore resolved to petition for a lease of the present Council Chambers' 'at a nominal rate' (its present letting value being estimated at £80 a year). It was furthermore explained that if the Association succeeded in getting a lease of the ratepayers' pro-

perty at a peppercorn rental, they would, in return, 'institute a free public reading-room,' under their own management; and that they would likewise be graciously pleased to carry out, in the Chambers, the social and religious work which other denominations are doing as a matter of course and of duty all over New Zealand without asking for a subsidy in the form of a building leased to them rent-free, or almost rent-free, by the ratepayers.

Such is the substance of what is, perhaps, the most audacious proposal that has ever yet been placed before a Civic Council in New Zealand. Be it known that we have nothing but words of commendation for the work of the Young Men's Christian Association, when carried out within its proper sphere and in the proper way. We should, for instance, most heartily approve of their applying for and receiving a subsidy from the public purse, if their 'forward movement' was a State work—if, for instance, they erected and opened an orphanage, and fed, clothed, housed and educated the destitute State-wards of their own creeds. In that case, they would be legally and morally entitled to a share of the public funds. And—so long as the work was faithfully done—cavillers and Paul Pys would have no more right to object to their playing and reading their Bible during the process, than they would have to object to a contractor putting up his noisens a dozen times a day, if he so chose, so long as his railway bridge or post-office is built soundly and in accordance with specifications. But the new 'forward movement' of the Invercargill branch of the Young Men's Christian Association does not represent a State work. Neither does it represent a municipal enterprise such as, in fairness to other denominations, might be entrusted to a sectarian organisation. For the Association merely represents a commonplace social activity of a group of more or less allied Reformed denominations. The Association's new 'forward movement' in Invercargill is simply a movement to pick the pockets of their neighbors—to put in their thumbs and pick seventy or eighty golden plums annually out of the public pie for the support and extension of a phase of church-work that Catholic and other denominations in Invercargill, and all over New Zealand and Australia are carrying on at their own expense.

The proposal to conduct 'a free public reading-room' is merely the poking of the Association's thumb into the public eye in order to cover the proposed theft from the municipal till. For reasons that should be sufficiently obvious to the most leaden-witted ratepayer in the Southland capital, the conducting of a public library or reading-room by a sectarian organisation bulges with possibilities of even deeper and more exasperating mischief than the placing of a mixed public school entirely at the mercy of a denominational association. For Catholics this new phase of the 'forward movement' presents specially odious possibilities. We cannot for a moment suppose that the Civic Fathers of so important a centre of population and commerce as Invercargill, would—even if they legally could—thus, in effect, create and endow a Municipal Church by making a present to one group of denominations (in the shape of remitted rents) values amounting, perhaps, to £70 or £80 a year. Such a proceeding as the Association suggests would open a Pandora's box of nagging jealousies and sectional ill-feeling. And it would be highly calculated to provoke, on the part of dissidents, a Passive Resistance movement, such as the Y.M.C.A. creeds have conducted with a certain measure of success in Great Britain. Catholics do not ask to have their Young Men movements pauperised by being placed upon the rates. And they would not quietly submit to be rated for the municipalisation of a like commonplace church activity among other creeds.

**HENRY HUGHES**

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