

**ROSARY CONVENT, OAMARU.**



Select Boarding and Day School for Young Ladies.  
Conducted by the Dominican Nuns.

**FULL COLLEGIATE COURSE.**

Pupils prepared for Oxford Local, Civil Service, and Matriculation Examinations, and for all Musical Examinations—Theoretical and Practical.

The beautiful climate of Oamaru, with its fresh, bracing air, has proved most beneficial to delicate students.

SCHOOL RE-OPENS MONDAY, 4th FEBRUARY.

**SEVERAL SHOPS TO-LET IN THE ARCADE**

**WAIMATE.**

Apply . . . W. QUINN, Waimate.

**THE IRISH DELEGATES**

**NOTICE!**

**MR. JOSEPH DEVLIN, M.P. for WEST BELFAST,** requests all committees having collected for the Home Rule Fund to forward amounts collected to the General Treasurer, **MR. MARTIN KENNEDY,** Wellington, on or before the 15th February.

**WANTED** by Respectable and Trustworthy Person, situation as Housekeeper in Catholic Presbytery. Good references. Apply to

**REV. FATHER HICKSON,**  
Presbytery, Manchester Street, Christchurch.

**WANTED KNOWN** Miss Harrington, 12 Chancery Lane, Christchurch, has waiting an engagement a Thorough, Reliable, Good Housekeeper, with 6 years' references from Catholic Presbytery.

**INSTITUTE OF NOTRE DAME DES MISSIONS**

**SACRED-HEART HIGH SCHOOL, BARBADOES STREET, CHRISTCHURCH,**

Under the patronage of His Lordship the Right Rev. J. J. Grimes, S.M., D.D.

**BOARDING AND DAY PUPILS.**

Full Collegiate Course. Music Students. Preparatory to Teachers' A.T.C.I. Primary to Advanced, Associated R.A.M., and R.C.M. Also for Theory Examinations in above.

Students prepared for Civil Service, Matriculation, and Higher University Examinations.

School re-opens on Monday, January 28th, 1907.

Prospectuses on application to

**REV. MOTHER PRIORRESS.**

**MARRIAGES**

**LYNSKEY—JOYCE.**—At the Catholic church, Hampden, on January 9, 1907, by the Rev. Father Lynch, James Henry, second youngest son of Michael Lynskey, of Kaiapoi, to Nora Mary, eldest daughter of Michael Joyce, Hampden.

**GIBBONS—COLUMB.**—On December 26, 1906, at St. Patrick's Basilica, South Dunedin, by Rev. Father Howard, Helen Gibbons to Edward Columb, Wingalui.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

**LEO XIII., P.M.**

*TRANSEATION.—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, JANUARY 24, 1907.

**INTERNATIONAL ARBITRATION**



HERE were heroes before Agamemnon, and there was international arbitration before the 'Alabama'. In the old pagan Greek and Roman States, brute force was an active constitutional principle. War was the first and readiest arbiter, and the 'jus gladii' or law of the sword was the 'jus publicum'. There was no ultimate moral principle to which paganism could well appeal, and force remained practically its only resort against the rebellious subject within its borders and the menacing enemy beyond. Yet, exceptionally, the principle of international arbitration was here and there acknowledged. Among the pagan Greeks, for instance, the Amphictyonic League was nothing more or less than an early Hague Conference or tribunal of arbitration. Once, when the Argives and the Lacedaemonians had tired of hacking and skewering each other, they struck a treaty of peace, one of the clauses of which provided for arbitration by a neutral State in the events of their having 'words' with each other again. In pagan Rome the 'feciales' checked the jingo spouter of the Forum—the counterpart of the warlike newspaper editor of our time—and restrained the declaration of some unnecessary and costly campaigns. Cyrus of Persia once nominated the King of India to settle a dispute that had arisen between him and his luxurious neighbor of Assyria; and the king of the hardy and athletic Numidians, by a similar friendly service, once kept Masinissa's people and those of Carthage from each others' throats.

Christianity did not entirely condemn the dread arbitrament of the sword. It recognises that fact that there are occasions when war may be the only means of defending menaced public rights. But it gradually eliminated the old feeling in regard to mere force, and succeeded at last in inducing the peoples within its pale to recognise an international tribunal to which they would refer their disputes before plunging into the red vortex of war. The Popes were the great permanent court of international arbitration of the middle ages. With the 'Truce of God' and the 'Peace of