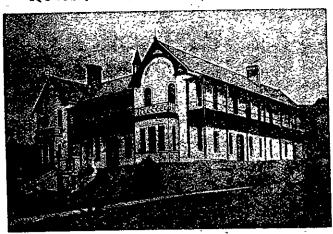
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SCHOOL RE-OPENS MONDAY, 4th FEBRUARY.

SEVERAL SHOPS TO LET IN THE ARCADE

WAIMATE.

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THE IRISH DELEGATES

MOTICE!

MR. JOSEPH DEVLIN, M.P. for WEST BEL-FAST, 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 Trusworthy 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.

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

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

REV. MOTHER PRIORESS.

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, Wingalan.

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 Trut h 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 Con-Unce, when the ference or tribunal of arbitration. Argives' and the Lacedemonians 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 Cyrus of Persia once nominated the King of campaigns. 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

PATENTS