

WANTED, Middle-aged Person, with no encumbrances (fair needlewoman), to Assist Light Household Duties with first-class Catholic family, Wellington; member of Sacred Heart Association preferred; reference from parish priest indispensable. Write in first place to 'H.', care of *Tablet* Office.

DEATHS

COTTER.—On September 15, at Gore, Kitty Cotter, widow of the late John Cotter, of Cloyne, County Cork, Ireland; aged 74 years.—R.I.P.

DOHERTY.—On September 9, at her late residence, Anderson's Bay, Joanna, the beloved wife of James Doherty, Owaka; aged 63 years. Deeply regretted.—R.I.P.

KENNEDY.—Of your charity pray for the repose of the soul of John Kennedy, who departed this life on September 16, 1908; aged 74 years; native of Nenagh, Tipperary, Ireland, and late of Ahaura, West Coast.

IN MEMORIAM

GLEESON.—In loving memory of William Gleeson, who died at Green Island September 27, 1902.—R.I.P.
—Inserted by his loving wife and child.

ROSSITER.—In loving memory of Eliza Rossiter, who died at Christchurch, September 30, 1900; aged 67 years.—R.I.P.

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best,
Good-night!

Calm is thy slumber, as in infants' sleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep—
Good-night! Good-night! Good-night!

—Inserted by her loving husband, sons, and daughters.

AUSTRALIAN CATHOLIC TRUTH SOCIETY

FOR the Dissemination of Catholic Truth and the Defence of Holy Church, 64 penny Pamphlets on most Interesting and Instructive Subjects have already been issued.

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REV. J. NORRIS,
Secretary,
312 Lonsdale Street, Melbourne.

TO CORRESPONDENTS

Correspondence intended for our issue of October 15 should reach this office on the morning of October 12, as, owing to Labor Day, we shall have to go to press a day earlier with that week's issue.

EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH**. Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING**. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, *TABLET*, Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places.

Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

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TELEGRAMS....." SLIGO, DUNEDIN."

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.



THURSDAY, OCTOBER 1, 1908.

SUICIDE



LECKY, the Rationalist historian, writes in his *History of European Morals* that one important determining cause of the increase of suicide in our day is 'the advance of religious scepticism and the relaxation of religious discipline.' Dr. Lefingwell (a noted member of the International Congress of Hygiene and Demography) conveys a like truth in other terms when he says in his monograph, *The Influence of Seasons upon Conduct*: 'Whether or not we assume self-destruction as the evidence of unsound mind, it is certain that it nearly always results from a temporarily distorted estimate of the value of further existence.' Pagan Greek and Roman philosophy had little to teach of the meaning of life and of its goal in the wider existence beyond the grave; their highest philosophers, such as Plato, Cicero, Epictetus, Pliny, permitted or encouraged suicide. Stoicism was the glorification of self-destruction; and 'even to those who condemned suicide,' says Lecky, it 'seems never to have assumed its present aspect of extreme enormity.' Christianity gave a new and sublime meaning to life as a sacred trust of the Creator—lent to us, like the talents of the Gospel, under high responsibilities, to make the most and best of it; and that death is not the end of all things, but the beginning of a phase of existence that is one of unending happiness or misery. The Christian doctrine of the origin and destiny and value of human life wrought a moral revolution in the pagan world. 'Direct and deliberate suicide,' says Lecky, 'almost absolutely disappeared within the Church.' It arose again in periods when faith lost its vigor—as in Spain during the corrupt Gothic period; in England during and after the visitation of the Black Death and during the religious stagnation and fashionable infidelity of the eighteenth century; and in our own materialising times it has again assumed dimensions that recall the days when Hegesias taught self-destruction at Alexandria and the edge of Cato's dagger severed the bond of life at Utica.

Catholic teachings and principles are now—as they were when the Church was rescuing our race from Greek and Roman paganism—the best defence against the tendency to throw down before due time the sacred burden of life. Constant experience, and the unfailling evidence of statistics, show that Catholic communities are less suicidal than non-Catholic, that they accept better than others the solemn burden of life and, more than others,

'Stand up and walk beneath it steadfastly.'