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Convent of the Sacred Heart

TIMARU

The Annual Spiritual Retreat for Ladies

Will begin at 7 p.m. on Monday, the 4th day of January, 1909, and will end on the morning of Saturday, the 9th day of January.

The Retreat will be Preached by a Jesuit Father.

Ladies desirous of making the Retreat are invited to lodge at the Convent, where they will find every accommodation.

Application should be made as soon as possible to the Reverend Mother Superior.

Convent of the Sacred Heart

ISLAND BAY, WELLINGTON.

The Annual Spiritual Retreat for Ladies

Will Begin at 7 p.m. on SATURDAY, the 9th day of January, 1909, and will End on the Morning of THURSDAY, the 14th day of January.

The Retreat will be preached by the Rev. Father Forster, S.J.

By applying in time to the Reverend Mother Superior, Ladies wishing to make the Retreat can remain at the Convent, where they will find every accommodation.

DEATH

DRUMM.—On December 23, at his residence, 133 York place, Joseph William, the beloved husband of Mary Drumm; aged 70 years. Deeply regretted. R.I.P.

MARRIAGE

COMER—BRYANT.—On November 11, at St. Joseph's Cathedral, Dunedin, by Rev. James Coffey, Adm., Edward John, son of the late James Comer, Christchurch, to Margaret, eldest daughter of Mrs. E. A. Bryant, Mornington.

THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND, HOLY CROSS COLLEGE, MOSGIEL.

IN conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted. Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Annual Vacation ends on Saturday, the 15th of February. The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand; and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

For further particulars apply to

THE RECTOR,
Holy Cross College, Mosgiel.

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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.

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, DECEMBER 31, 1908.

CATHOLIC DISABILITIES, 1909



THE epigraph to Bancroft's *History of the United States* runneth thus: 'Westward the star of empire takes its way.' This is a slight variant on Bishop Berkeley's famous line: 'Westward the course of empire takes its way.' But a great diplomat has recently stated that the course of empire is turning to the awakening East, and that the world-centre of the coming time will not be in London or New York, but in the Distant Orient. However that may be with the shifting course of empire, the pathway of religious liberty seems to be shifting to the East. Japan extends a wide measure of tolerance and protection to the religious beliefs, both Christian and non-Christian, within its borders. China has, during the year which, as we write, is flickering out, placed the full toleration of Christianity upon a standing that gives promise of permanency. And even in the realm of 'the unspeakable Turk' the Catholic faith enjoys a measure of freedom that is unknown to it in sundry Western lands that boast of the liberty and the progress to which they have attained. Such are the conditions that prevail at the dawn of 1909 and almost at the close of the first decade of the century of radium and Hertzian waves and air-ships and flying machines.

In France an active and bitter persecution of Christian faith and practice is still being waged by an official atheism that is dressed with a little brief authority. In the United Kingdom Catholics are still penalised, because of their faith, in certain public employments; the religious Orders suffer under various odious disabilities; and there still smudges the statute-book, at the dawn of 1909, that 'relic of barbarism,' the accession oath, which binds the Sovereign to single out for calumny and insult the Catholic faith, alone of all the ten thousand creeds within his far-flung Empire. Catholic Emancipation has left sundry rags and tatters of the old Penal Code still hanging to the British statute-book. In like manner, the repeal of the Kulturkampf in Germany has left many grinding disabilities from which our co-religionists in that Empire will still be suffering in the opening days of 1909. To this hour Jesuits, Lazarists, and members of the Congregation of the Sacred Heart are alike forbidden by law to teach, to preach, to conduct missions, or to exercise in any way the functions of the sacred ministry. 'In Prussia,' says the *American Messenger* for November (pp. 506-7), 'religious communities of Sisters may not be established without the consent of the Minister of the Interior and the Minister for Public Worship; nay, more, the authorities insist on being informed once a year of the status of every convent, nor are the inmates free from State interference. The kindergartens and working men's homes may not receive non-Catholics, while Protestant institutions of the same kind are free from such restrictions. It is true that most of the Orders and Congregations are tolerated in Prussia; but their existence is precarious, because of the law that empowers the king to suppress them by a stroke of the pen. In many other German States the position of the Church is even worse. The constitution of Saxony forbids the founding of new convents and excludes all Orders and Congregations that have no estab-

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