

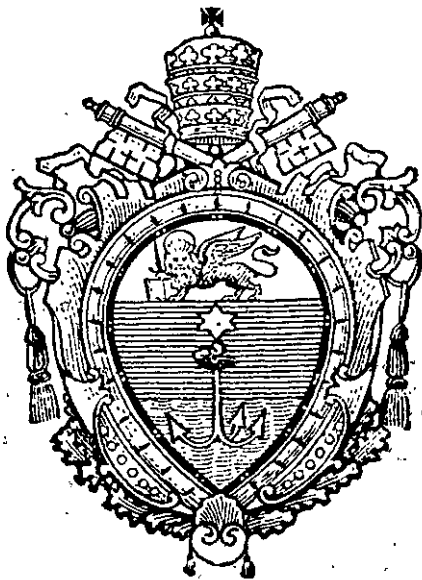
of his chief: (1) That all the criminals in New Zealand are duly caught, ticketed, and entered up. (2) That a proper and correct record is kept of the religious beliefs of all the "criminals" in the Dominion. (3) That all those (or even 60 per cent.) who are labelled "Roman Catholic" on the prison records are really members of the Catholic Church. (4) That all those who are on the gaol records as "Roman Catholic" have been educated at a Catholic school. In the absence of such proof (which, of course, was not forthcoming), Father Venning proceeded to dynamite, one by one, these false assumptions of Sir Robert Stout. Dealing with the third of these, the Father says in part: '(c) I say that not all those who are labelled "Roman Catholic" on the gaol records are members of the Catholic Church. This point was proved conclusively in my last letter. It is not necessary to go over the ground again. Mr. Gammell is very simple. He seems to think that the gaolers in New Zealand hold a sort of examination or religious test for prisoners (much on the lines of a test for the admission of Chinese to New Zealand). No such thing. The unchallenged statements of prisoners—many of whom are lineal descendants of Ananias—are entered in the gaol books without the least fuss, and there they will remain till doomsday. Such men will never hesitate to lie about their religious belief if they get it into their degenerate heads that there is the faintest shadow of a prospect of any advantage to be gained by doing so. It is a curious and persistent freak, Mr. Gammell. You show yourself very innocent in your knowledge of prisoners and their many artful dodges. Prison statistics furnish absolutely no reliable evidence that Catholics are any worse than others. "It would be mischievously misleading to place any reliance on figures of the kind. As the criminal statistics stand they can be twisted into all sorts of shapes."—(Editorial article, *New Zealand Times*, June 4). If Mr. Gammell can obtain the permission of the gaoler of the Terrace Gaol to inspect the gaol records, and you, Mr. Editor, will put a reporter at my disposal, I will guarantee to find, not one, but dozens of prisoners of recent date who have made false declarations as to their religious belief.'

## ENCYCLICAL LETTER

### Of our Most Holy Father Pius X

BY DIVINE PROVIDENCE POPE

To all the Patriarchs, Primes, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.



To Our Venerable Brothers the Patriarchs, Primes, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.

PIUS X. POPE.

VENERABLE BROTHERS,

HEALTH AND THE APOSTOLIC BENEDECTION.

Amid the general troubles of the time and the recent disasters at home which afflict Us, there is surely consolation and comfort for Us in that recent display of devotion of the whole Christian people which still continues to be a spectacle to the world and to angels and to men

and which, if it has now been called forth so generously by the advent of misfortune, has its one true cause in the charity of Our Lord Jesus Christ. For since there is not and there cannot be in the world any charity worthy of the name except through Christ, to Him alone must be attributed all the fruits of it, even in men of lax faith or hostile to religion, who are indebted for whatever vestiges of charity they may possess to the civilisation introduced by Christ which they have not yet succeeded in throwing off entirely and expelling from human society.

For this mighty movement of those who would console their Father and help their brethren in their public and private afflictions, words can hardly express Our emotion and Our gratitude. These feelings We have already made known on more than one occasion to individuals, but We cannot delay any longer to give a public expression of Our thanks first of all to you, Venerable Brothers, and through you to all the faithful entrusted to your care.

The Pope's Gratitude.

So, too, We would make public profession of Our gratitude for the many striking demonstrations of affection and reverence which have been offered Us by Our most beloved children in all parts of the world on the occasion of Our sacerdotal jubilee. Most grateful have they been to Us, not so much for Our own sake as for the sake of religion and the Church, as being a profession of fearless faith and as it were a public manifestation of due honor to Christ and His Church, by the respect shown to him whom the Lord has placed over His family. Other fruits of the same kind, too, have greatly rejoiced Us: the celebrations with which dioceses in North America have commemorated the centenary of their foundation, returning everlasting thanks to God for having added so many children to the Catholic Church; the splendid sight presented by the most noble island of Britain in the restored honor paid with such wonderful pomp within its confines to the Blessed Eucharist, in the presence of a dense multitude and with a crown formed of Our Venerable Brothers, and of Our own Legate; and in France, where the afflicted Church dried her tears to see such brilliant triumphs of the August Sacrament, especially in the town of Lourdes, the fiftieth anniversary of whose origin We have also been rejoiced to witness commemorated with such solemnity. In these and other facts all must see, and let the enemies of the Catholicism be persuaded of it, that the splendor of ceremonial, and the devotion paid to the August Mother of God, and even the filial homage offered to the Supreme Pontiff, are all destined finally for the glory of God, that Christ may be all and in all, that the Kingdom of God may be established on earth, and eternal salvation gained for men.

This triumph of God on earth, both in individuals and in society, is but the return of the erring to God through Christ, and to Christ through the Church, which We announced as the programme of Our Pontificate both in Our first Apostolic Letters *E supremi Apostolatus Cathedra* and many times since then. To this return We look with confidence, and Our plans and hopes are all designed to lead to it as to a port in which the storms even of the present life are at rest. And this is why We are grateful for the homage paid to the Church in Our humble person, as being, with God's help, a sign of the return of the Nations to Christ and a closer union with Peter and the Church.

The Centenary of St. Anselm.

This affectionate union, varying in intensity according to time and place, and differing in its mode of expression, seems in the designs of Providence to grow stronger as the times grow more difficult for the cause of sound teaching, of sacred discipline, of the liberty of the Church. We have examples of this in the Saints of other centuries, whom God raised up to resist by their virtue and wisdom the fury of persecution against the Church and the diffusion of iniquity in the world. One of these We wish especially in these Letters to commemorate, now that the eighth centenary of his death is being solemnly celebrated. We mean the Doctor Anselm of Aosta, most vigorous exponent of Catholic truth and defender of the rights of the Church, first as Monk and Abbot in France, and later as Archbishop of Canterbury and Primate in England. It is not inappropriate, We think, after the Jubilee Feasts, celebrated with unwonted splendor, of two other Doctors of Holy Church, Gregory the Great and John Chrysostom, one the light of the Western, the other of the Eastern Church, to fix our gaze on this other star which if it differs in brightness from them, yet compares well with them in their course, and sheds abroad a light of doctrine and example not less salutary than theirs. Nay, in some respects it might be said even more salutary, inasmuch as Anselm is nearer to us in time, place, temperament, studies, and there is a closer similarity with our own days in the nature of the conflicts borne by him, in the kind of pastoral activity he displayed, in the method of teaching

'Thae awfu' cauld nights there's naethin' sae warmin' an' comfortin' as a cup o' Hondai Lanka Tea! Imphm!

Just as you like it—full flavored, rich taste, palate-satisfying & economical—that's 'Hondai Lanka' Ceylon Tea