

be perpetuated through the ministry of the Church established by Him in the most conspicuous way. Whilst on the one hand He made her the depositary of all the means of man's salvation, on the other He solemnly ordained that men should render obedience to her as to Himself and should earnestly follow her guidance throughout life. 'He that heareth you heareth Me; and he that despiseth you despiseth Me' (Luke x., 16).

THE LAW OF CHRIST

must then be sought absolutely from the Church; and accordingly, as Christ is the way for man, so also is the Church—He of Himself and by His nature; she by the office conferred on her and the communication of power. Therefore, whosoever look for salvation outside the Church have gone astray and are laboring in vain. And the case is almost the same with States as with individuals; they too must end disastrously, if they depart from the way. The Son of God, the Creator and Redeemer of human nature, is King and Lord of the world and has supreme power over men singly and collectively, and the public weal is ill provided for whenever its due place is not assigned to Christian institutions. Christ being abandoned, human reason is left to itself and deprived of the strongest support and the brightest light. Then men easily lose sight of the end intended by God in the establishment of human society which consists chiefly in the citizens being enabled through civil intercourse to secure their natural well-being, but in entire harmony with the attainment of that highest, most perfect and eternal good which is beyond nature. By a confusion of ideas both rulers and subjects were led away from the true path, for they needed what was wanting—a sure guide and support. And did we not every day see States which labored hard to ensure and increase public prosperity

DISTRESSED AND SUFFERING

in many respects, and these of the highest importance? True, it is asserted that civil society suffices for itself, that it can get on well enough without the aid of Christian institutions and attain its end by its own efforts alone. Hence it is sought to laicise the work of public administration, so that the traces of the ancient religion are daily becoming fewer in civil affairs and public life. But those who are responsible for this do not perceive well enough the effects of what they are doing. For, the idea of God judging what is good and what is evil being given up, the laws must lose their chief authority and justice collapses—two bonds of the strongest kind which are essentially necessary to human society. In like manner, when the hope and expectation of eternal happiness has disappeared, there is a disposition to thirst eagerly for earthly goods, and everyone endeavors by all the means in his power to get hold of as much of them as he can for himself. Hence arises jealous rivalry, envy, hatred; then horrible schemes, the desire to abolish all power, the design to create and ruin everywhere. No tranquility abroad, no security at home; civil society disfigured by crime. Christ the Lord must be restored to human society as to His possession; all the members and parts of the social organisation must draw and drink from

THE FOUNTAIN OF LIFE

which proceeds from Him—the legal enactments, the national institutions, the universities and schools, the marriage laws and the family, the palaces of the wealthy and the workshops of the toilers. And let it be borne in mind that upon this largely depends that civilisation of the nations which is so much desired, for it is nourished and promoted not so much by those comforts and resources which affect the body as by those things which concern the soul—praiseworthy morals and the cultivation of virtue. His Holiness begs of all Christians to do what they can to know their Redeemer as He is, and the Pontiff specially appeals to the clergy to exert their zeal for this purpose as far as possible in the pulpit and the schools, and wherever opportunity offers. In conclusion he says: But as We are writing of that which We can hope to obtain only through Divine grace, united in fervor and in earnest prayer, let Us beg of God to show His mercy, not to allow those whom He has redeemed by the shedding of His Blood to perish, to look favorably upon this age which has greatly sinned but has also suffered greatly in expiation of its faults, and, lovingly embracing men of every race and nation to remember His own words, 'I, if I be lifted up from the earth, will draw all things to Myself' (John, xii, 32).

INVERCARGILL.

(From our own correspondent).

Midnight Masses were celebrated on Christmas Day at the Bluff and at Rakahuka. The Bluff choir, aided by the Messrs. McGrath from Invercargill, gave a finished rendering, guaranteed by the supervision and singing of Mrs. Murphy, of Weber's Mass in G. At 9 o'clock the Very Rev. Dean Burke celebrated the second Mass at Bluff and the Rev. Father Hearn did so for a large congregation of communicants at St. Joseph's, Invercargill, going afterwards to the Waikiwi Church for 10.30 Mass. At the *Missa Cantata* at St. Mary's the Very Rev. Dean Burke preached on the rehabilitation of the fallen human race through the Incarnation. He pointed out the effects of the fall on the will and reason and as seen in the moral and physical miseries of life. He illustrated his points from history and experience, from the aberrations of philosophic systems, from idolatrous cults and defective social and political organisations. He then pointed out the remedies brought by Jesus Christ, Who has alleviated even the physical miseries of life and indirectly softened the old sentence, 'In the sweat of thy brow shalt thou eat bread.' He illustrated his statements by marking the immense barriers which separate non-Christian from Christian peoples, even those Christian peoples who possess only a fragmentary Christianity. He showed how the human mind, enlightened by true principles, has become more orderly in its operations, more penetrating and acute; how social institutions based on justice and Christianity surpass those based on arbitrary capricious power and violence, how the recognition of a universal brotherhood amongst men has contributed towards the interchange of ideas, inventions, etc.; how family life has been reconstructed on a basis of purity and union; how the Christian virtues promote the strength and vitality of the race and how consequently the Christian nations make such progress in the useful arts, in the sciences, and in industrial life. On January 1 a *Missa Cantata* was sung at St. Mary's, at midnight together with the *Te Deum* and *Veni Creator*. A crowded congregation attended.

MR. P. LONDON, Phoenix Chambers, Wanganui, is still busy putting people on the soil. He has also hotels in town and country For Sale and To Lease. Write to him.—\*.\*

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