

'M.C.P.N.Z.' What, though, can you do with a man who will not take the trouble to verify his authorities? The facts of the case as narrated by M. Le Baron Henrion in his 'Histoire Generale,' t. 8, p. 350, are as follow:—'On August 1st, 1626, the Parliament ordered the work of a Jesuit named Santarelli to be burnt in the public square of Grere, but King Louis XIII. expressly forbade the Court to execute the order.' There was a Jesuit named Suarez, who at the request of Pope Paul V., wrote his famous 'Defensio Fidei Catholicae adversus Anglicanae sectae errores,' and for this he was complimented by the Sovereign Pontiff in a laudatory brief.

Yet another work on the regicide question. According to 'M.C.P.N.Z.' on August 14th, the Jesuits 'were adepts at regicide, and there is no reason to suppose they would hang back at killing an obnoxious Pope,' and, on September 2nd. 'Whether the Pope died by poison or not, the Jesuits rejoiced beyond measure at the event.' Mark well the difference in the two charges.

To maintain his charge, against the Jesuits, of the end justifying the means, 'M.C.P.N.Z.' relying on the authority of Anton Gindeley, tells us that the 'Thirty Years' War' was instigated by the Jesuits, and 'has since been called the Jesuits' war.' This was, indeed, news to me, and perhaps for many a whilom professor of history. Wolfgang Menzel, the famous Protestant historian, in his 'Galerie des Personnes etc., t. 6, c. 14,' assures us that the Calvinist Count Thorn, the opposer of Ferdinand II. to the Empire, began at Prague, May 23rd, 1618,

The 'Thirty Years' War,'

by ordering three of the Catholic members of the regency to be thrown out of the windows of the college Charles IV. Hence, in reality, the war originated, not with the Catholics, but with the non-Catholics. Has 'M.C.P.N.Z.' forgotten that Louis XIII. was the chief ally of Gustavus Adolphus in that same war? Mind you, he was the monarch who forbade the book of the Jesuit Santarelli to be burnt. Political policy, and not Jesuit influence, was in reality the motive for kings taking sides, even against those of their own faith in that awful war. Where will 'M.C.P.N.Z.' stop next?

He says: 'Clearly they (the Jesuits) acted on the principle that the end justifies the means,' and to his own stultification proves it with 'They hated Presbyterianism, yet, because the end was good in their eyes, helped to set it up in the hope of making gain by creating discord.' Were there a competition for the most barefaced mendacious fabrication, 'M.C.P.N.Z.' would easily get it for the above statement. That the Jesuits helped to set up Presbyterianism will indeed be a revelation to the elders the whole world over. Calvin himself, though, thought otherwise, as I had occasion to point out in mine of August 9. Surely the attempt of 'M.C.P.N.Z.' to show that the Jesuits 'acted on the principle that the end justifies the means' is proven false, and can't be even bolstered by his own hare-brained utterances. When 'M.C.P.N.Z.' will name the work from which he takes the excerpt of his 'Finitulus,' I will deal with the quotation. Let me ask him not to blunder again, but to show the public that there is in him some scholarship.

Anent probabilism, Layman is quoted as giving the following principle: 'To whom the end is permitted, the means adapted to that end are permitted also.' Alas, for 'M.C.P.N.Z.' and Dr. Little-dale! The truth is not in them, for the above is but

A Garbled Text.

Layman, in his 'Moral Theology,' treatise 4, B.I., ch. 15, p. 102, says: 'Cui concessus est finis huic etiam media ad finem necessaria concessa sunt.'—'To whom the end is allowed, to him also are allowed the means necessary for that end.' Unlawful means may be adapted to attain a good end, but they are never necessary, and therefore they are never permitted, but always forbidden. Layman himself, furthermore, clearly explains this in the same chapter: 'The fact of being directed towards a good end does not make good an action which is in itself evil, but leaves it simply and entirely evil, . . . and therefore it would be sinful to tell a lie in order to help your neighbor, as it would be likewise wrong to steal from a rich man in order to give an alms to the poor.' Thus speaks the Jesuit himself, and with him this very principle 'is sanctioned by every law and taught by every moralist.' The readers have in this yet another proof of 'the ways that are dark' by which 'M.C.P.N.Z.' strives to slander the Jesuits.

My reference to John xv., 19, as context proves, was not intended for the Jesuits only, but for all Catholics who, according to 'M.C.P.N.Z., are so 'vulgarly regarded.' To them, as the inheritors of the faith of the Apostles, it is applicable. Whilst, I opine, that II. Peter ii., 2, can no more be applied to the Jesuits nominally than the two collated texts, Matthew xxvii., 5, and Luke x., 37, can to the lawfulness of suicide. These texts are: He (Judas) went and hanged himself,' and 'Go, and do thou likewise.'

If at any time persons in country towns experience difficulty in procuring TUSSICURA write to the manufacturer, S. I. Evans, Octagon, Dunedin.—*.*

Why suffer from coughs and colds when TUSSICURA will effect an immediate cure. Hundreds have testified to its worth. Price 2s 6d; all Chemists and Stores.—*.*

All kinds of Throat and Lung troubles can be cured by taking TUSSICURA. It has proved its worth in thousands of cases. Kempthorne, Prosser and Co., agents.—*.*

Hurry up, girls: Here's the chance of a lifetime!—University man, of cultivated tastes, living in Dunedin, and having a tandem for lady and gentleman, but with few lady cyclists among his friends, would like to meet with agreeable ladies who would enjoy an occasional tandem ride. References given with pleasure.—We would recommend ladies who contemplate replying to above to make sure that the machine is a Sterling, if they value appearances. It's a remarkable fact that ladies look their best when mounted on a Sterling.—*.*

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- September 15, Sunday.—Sixteenth Sunday after Pentecost. Feast of the Holy Name of Mary.
- " 16, Monday.—SS. Cornelius and Cyprian, Martyrs.
- " 17, Tuesday.—Impression of the Stigmata of St. Francis, Confessor.
- " 18, Wednesday.—Ember Day (fast). St. Joseph of Capertino.
- " 19, Thursday.—St. Januarius and Companions, Martyrs.
- " 20, Friday.—Ember Day (fast). St. Agapetus I., Pope and Confessor.
- " 21, Saturday.—Ember Day (fast). St. Matthew, Apostle and Evangelist.

ST. CYPRIAN, MARTYR.

St. Cyprian, Bishop of Carthage, was born in the beginning of the third century, of a wealthy senatorial family, and had been an esteemed and successful rhetorician at Carthage, his native city. His high station, as well as his abilities, made him the pride of his pagan fellow-citizens. He was converted to Christianity about the year 246, by Cæcilus, a presbyter of Carthage, whose name he added henceforth to his own; soon after he was raised to the priesthood, and, on the death of Bishop Donatus in 248, he was chosen to succeed that prelate. During the persecution under Decius in 250, Cyprian concealed himself, maintaining, however, from his place of concealment, a constant correspondence with his flock. After the fanatical frenzy had abated, he returned to Carthage, where, between the years 251 and 256, he held several councils to determine the validity of baptism administered by heretics and the manner to be observed in readmitting the schismatics and those who had apostatised in the time of persecution. Cyprian ended his noble episcopate by martyrdom under Valerian in 258. We have his *Life* written by Pontius, his deacon. St. Cyprian has left 81 letters and 13 other works on various subjects. His letters exhibit an interesting picture of his time, and contain much valuable information regarding the usages, institutions, and doctrines of the early Church. Very important is his admirable treatise *On the Unity of the Church*, in which he gives a clear statement of the Church's organic unity, which he proves is founded on the Primacy of Peter.

STIGMATA OF ST. FRANCIS.

Stigmata are marks or brands upon the body. After the vision of St. Francis of Assisi, the hands and feet of the saint were found to be marked as with nails, and there was a wound in his side. The wounds were seen by many persons, among whom was Pope Alexander IV., during the lifetime of the saint.

ST. JANUARIUS, MARTYR.

St. Januarius, patron of Naples, was born in that city, and died in 305. He was Bishop of Benevento, and was martyred under Diocletian. His remains were brought to Naples, where the Cathedral was dedicated to him. Whenever Naples is threatened by some calamity, his relics are carried in solemn procession; they repeatedly stopped the ravages of Vesuvius. In the same church is kept the head of this saint, as also a part of his blood contained in two very ancient phials. The blood is congealed, but when it is brought near the martyr's head it melts and flows like the blood of a living man.

ST. MATTHEW, APOSTLE.

Walking one day on the bank of Genesareth, Jesus beheld a man named Levi sitting at the Custom-house busy in the receipt of the public dues. Fixing His eyes upon him, and at the same time penetrating his soul with a secret inspiration, he said to him: 'Follow Me.' And at once Levi, rising from his desk and quitting all things, followed Jesus and was numbered with the twelve Apostles. This Levi, as he was then called, was no other than the Apostle St. Matthew, who in the Gospel which he afterwards wrote relates with great humility the history of his conversion. As the business of a publican, or public tax-gatherer, owing to the extortions commonly practised by these officials, was one which could hardly be followed without sin, he abandoned at once his previous profession.

In gratitude to his Divine Master for His gracious call, St. Matthew entertained Jesus and His disciples at a great banquet, to which he invited his friends and former companions.

The Pharisees murmured at the condescension of our Blessed Redeemer in sitting down to table with publicans and sinners. But Jesus answered them in these wise and gentle words: 'They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth; I will have mercy and not sacrifice, for I have come not to call the just, but sinners.'

The early Fathers tell us that after Our Lord's Ascension St. Matthew for several years preached in Judea and the neighboring countries. A short time before the dispersion of the Apostles he wrote his Gospel for the instruction of his Jewish converts. It was written in the modern Hebrew then in use among the Jews, and the writer continually appeals to the prophecies of the Old Testament to prove that Jesus Christ was the long-expected Messiah sent by God to redeem the world.

After reaping an abundant harvest of souls in Judea, St. Matthew set out to preach the Gospel to the barbarous and uncivilised nations of the East. Persia and the southern and eastern parts of Asia were henceforth the scene of his labors. But he preached not only by his words, but also by the powerful example of his holy and mortified life.