

ST. PATRICK'S COLLEGE, WELLINGTON

St. Patrick's College RE-OPENS MONDAY, FEBRUARY 8. Punctual attendance of Students is requested.

MARRIAGE

LARKIN—BARNETT.—On December 29, 1914, at St. Patrick's Church, Palmerston North, by the Rev. Father McManus, John Patrick Larkin, of Reefton, to Mary Ellen Adelaide, daughter of Mr. and Mrs. Albert Barnett, of Ohura.

DEATH

WALSH.—On January 10, 1915, at Moonee Ponds, Victoria, the beloved wife of Michael Walsh, and sister of Mrs. P. A. Levin, Tinakori road, Wellington.—R.I.P.

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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, FEBRUARY 4, 1914.

THE POPE'S ENCYCLICAL

NEW Pope's first Encyclical is always a matter of profound interest partly because of its intrinsic importance as the official utterance of a Sovereign who rules over a world-wide and devotedly loyal Empire, and partly because of the revelation which it furnishes of the personality and literary and intellectual calibre of the new Pontiff, as well as of the indication which it gives

of the guiding spirit and general lines of action which are likely to mark his Pontificate. The literary and intellectual aspects of such an utterance are, of course, of very secondary importance; nevertheless it is matter for gratification when, as in the present instance, the Catholic world finds in the utterance of its head high thought and sublime truths worthily and nobly clothed.

Without the original before us, it is impossible for us to say whether the document has gained or lost in the translation, but as it stands the Encyclical is a very fine production, stamping its author as a thinker and writer of a very high order. A feature of the Letter—which our virulent anti-papalist friends may be specially invited to note—is the aptness and frequency of the Scriptural quotations with which it is enriched. The Holy Father literally revels in the Sacred Writings—as might, indeed, be expected from one who was the first President of the Society of St. Jerome for the spreading of the Holy Gospels, and who since his elevation has written to the present President, expressing his earnest desire 'that the faithful may accustom themselves to read the Holy Gospels and commentaries every day, leading thus to holy lives in every way in conformity with the Divine Will.'

That the subject of the war should bulk largely in the Encyclical was inevitable, and that, as the earthly representative of the Prince of Peace, the Holy Father should make an earnest appeal to the belligerents to find some more rational and Christian method of composing their differences than by the arbitrament of violence and brute force was equally to be anticipated. For the present the appeal falls upon deaf ears; and while every lover of his kind must deprecate anything in the nature of a patched-up and merely make-shift peace, it is conceivable that a time may come when there will be room for the good offices of a disinterested and tactful arbitrator whose decision on minor but troublesome points might be acceptable to all. When that day arrives, the contestants will, we believe, with one consent turn to the occupant of the Holy See. For the rest, the Encyclical gives a comprehensive and masterly analysis of the causes of the serious unrest now pervading the whole of human society. These causes are thus summarised: Want of mutual love amongst men; contempt for authority; injustice in the relations between the different classes of society; and the striving for transient and perishable things, which is now so keen that men have lost sight of the other and much more desirable blessings to be gained. The remedy is a return to the ideals set forth in the Sermon on the Mount, and to that spirit of all-embracing charity which is the foundation principle of the Christian faith.

Turning from his survey of civil society to the special interests and domain of the Church, Benedict XV. makes two pronouncements of outstanding importance. The first is a renewed condemnation of Modernism and all its works. In some quarters, at least, this will come as a surprise. In an article in the *Contemporary Review* for October, an Italian Modernist, Dr. Giovanni Piodi, who claims to have enjoyed a long and intimate acquaintance with Mgr. Della Chiesa, professes to have discovered in the present Pope advanced and liberal tendencies of a marked and unmistakable kind. He represents Mgr. Chiesa as being, hitherto at least, entirely out of sympathy with the attitude of Pius X. towards Modernism, and declares that he was 'promoted' to the See of Bologna merely that he might be got out of the way *promoveatur ut amoveatur*. Without actually claiming him as a Modernist, the writer—who announces that he had himself, under Pius X., to resign his ecclesiastical position and to cease to exercise priestly functions—expresses the confident view that the new Pope, while not officially sanctioning Modernism, would at least refrain, in word and deed, from condemning Modernist tendencies and activities. Benedict XV. has lost no time in brushing away all such absurd and ill-founded notions. 'There are to be found to-day,' he writes, 'and in no small numbers, men who, confident in their own judgment, and contemptuous of the authority of the Church, have reached such a degree of rashness as not to hesitate to measure by the standard of their own mind even the hidden things of God and all that God has revealed to men. Hence

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