

DEATHS

WARREN.—On January 11, at his residence, Fitzherbert street, Hokitika, William Warren; aged 68 years. Fortified by the rites of the Church. R.I.P.

IN MEMORIAM

QUINN.—In loving memory of Patrick Quinn, who died January 27, 1909.

—Inserted by Mrs. A. Quinn and family, Wellington.

MARRIAGE

GIBSON—DELLACOSTA.—On January 6, at St. Patrick's Church, Greymouth, by the Very Rev. Dean Carew, George Henry Gibson, to Catherine Margaret Dellacosta, second daughter of Mrs. Morretti, Kumara.

POSTPONEMENT OF ART UNION

The Art Union in aid of the Furnishing of St. Patrick's Church and School, Kilbirnie, is Postponed to WEDNESDAY, February 23. The Drawing will take place that evening in St. Anne's Hall, Wellington South. The winning numbers will be published in the daily papers on the 24th, and also in the *Tablet*.

WANTED

SITUATION as NURSERY GOVERNESS.

Address 'S.A.G.',
P.O., Palmerston North.

CHANGE OF ADDRESS.

DR. A. B. O'BRIEN,

Of Papanui Road, Christchurch,

Has REMOVED to

32 CARLTON STREET, MERIVALE

(On the Fendalton Tram Line).

Hours of Consultation—

9 to 10 a.m. 2 to 3 p.m. 7 to 8 p.m.

Rooms over Wallace and Co.'s, High St., and Consultation

Hour 12 to 1 p.m. as usual. Telephone No. 520.

W. P. LINEHAN,

CATHOLIC BOOKSELLER & PUBLISHER,

309-11 LITTLE COLLINS ST., MELBOURNE.

Denzinger's *Enchiridion Symbolorum*, post free, 10s.

Mendelism, by R. C. Punnett, post free, 2s 7d.

English C.T.S. Lectures on the History of Religions, 1s 4d per dozen, assorted.

What Think You of Christ? An Historical Inquiry into Christ's Godhead, by Father Otten, S.J.

The Art of Speech and Deportment, by Anna Morgan, 7s, post free.

Life of Christ for Children as told by a Grandmother, adapted from the French of Madame de Segur. Post free, 5s.

Patrology, the Lives and Works of the Fathers, by Bar-dewhewer, trans. by Dr. Shahan. Post free, 18s.

NAZARETH HOUSE, CHRISTCHURCH

HOME FOR AGED POOR AND ORPHAN AND INCURABLE CHILDREN.

This Institution is a Branch of the well-known Nazareth House, Hammersmith, London, which has 29 Branch Houses in the United Kingdom, Africa, and Australia; affords a permanent home to aged and infirm poor of both sexes, also to Orphan and Incurable Girls (those entirely idiotic or suffering from fits excepted). The Home has no funds, and depends entirely for the support of the poor on the alms collected daily by the Sisters in money, food, and clothes. The aged poor are received without distinction as to creed or country, and left perfectly free to attend their own place of worship. A number of applications had to be refused for want of space, and the Sisters were obliged to build, and thus incur a very heavy debt; but they rely entirely upon Divine providence and the generosity of their many kind benefactors (which has never yet failed them) to enable them to pay off this debt. The House may be visited daily between the hours of 2 and 4 p.m. Cheques and p.o. orders may be made payable to the Superior, Mother M. Felix.

EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, *TABLET* Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places.

Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d is made.

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, JANUARY 27, 1909.

II. 'BY THEIR FRUITS YE SHALL KNOW THEM'



It showed last week—and the task was not a difficult one—that the Rev. R. E. Davies's sermon on the text cited above was objectionable and offensive in spirit and slipshod in statement, and we further impeached it as being shallow in point of scholarship. The speaker's crude utterance in regard to monasticism—which could never have been given expression to by one deeply read in the subject—itself afforded sufficient evidence to justify our stricture, but we had in view also the following further statements contained in the sermon:—'Another important aspect of this text was that it implied a close connection between religion and morality, and it was sad to look back over history and see how the Christian Church had divorced morality from religion. In the period preceding the Reformation, especially in the North of Italy, there were large attendances at the cathedral services, there were abundant zeal in the Church, great energy displayed in debating fine points of doctrine, but at the same time there was gross superstition and the grossest immorality everywhere. The Reformation, however, came, and restored the Bible to the people, and just as the River Nile, flowing down from what was at one time an unknown source, flowed over the almost rainless land of Egypt and made it the granary of the world, so the Word of God purified the world.'

It must have been a very casual glance, indeed, that the Rev. Mr. Davies gave in his 'looking back over history.' This picture of a world steeped in superstition and immorality, of the 'restoration' of a long-lost Bible, and of peace and purity thereupon flowing over the land, is pretty and idyllic, and it has only one drawback—it is not true. It embodies what may be called school-boy history—it is reminiscent of the nursery. For grown men whose reading has advanced beyond the crude history primer of their childhood's days know well that this story of a 'restored' Bible and of an immediate improvement in morals on the part of those who accepted the 'Reformation' is purely legendary—a myth which learned historians