

## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

- January 12, Sunday.—Sunday within the Octave.  
 „ 13, Monday.—Octave of the Epiphany.  
 „ 14, Tuesday.—St. Hilary, Bishop, Confessor,  
 and Doctor.  
 „ 15, Wednesday.—St. Ita, Virgin.  
 „ 16, Thursday.—St. Fursey, Abbot.  
 „ 17, Friday.—Of the Second Sunday after the  
 Epiphany.  
 „ 18, Saturday.—The Chair of St. Peter at  
 Rome.

#### St. Ita, Virgin.

St. Ita was born in the South of Ireland. She has always been held in great esteem in the district in which she lived, but, unfortunately, few details of her life have come down to us. She died in 570, and is styled by Colgan the second St. Brigid of Ireland.

#### The Chair of St. Peter at Rome.

This feast commemorates the residence and pontificate of St. Peter at Rome. At first he had fixed his See at Antioch, but, thinking it advisable that the Supreme Head of the Church should reside in the capital of the then known world, he came to Rome. His residence there extended, according to the more commonly received opinion, from A.D. 42 to his martyrdom in 67.

### GRAINS OF GOLD

#### IF I COULD KNOW.

If I could know, when each day dies,  
 I had brought joy to tired eyes;  
 If I could know when falls each night,  
 I'd helped to make some child's life bright;  
 If I could know, at set of sun,  
 The fruit of some good deed I'd done—  
 I'd count my life of purer mould  
 Than if I'd gathered mounds of gold.

—Ave Maria.

The Church has been the best guardian of liberty, because she has been the best guardian of law.—John Ayscough.

The road to heaven is narrow. He, then, who would walk along it with greater ease should cast aside every encumbrance, and set out leaning on the staff of the cross—that is, resolved in good earnest to suffer in everything for the love of God.—St. John of the Cross.

The cross is the gift of God to His friends. There is no need of discovering the origin of our crosses: they come from on High. 'Tis always God Who gives us this means of proving our love for Him.—Curé d'Ars.

The way some persons act, and the way they speak, too, they try to prove to us that at times it is impossible to overcome temptations: that we must follow our impulses, and cannot overcome overpowering temptations. Each life has its own besetting temptations, its own share of trials, and is menaced somewhere by danger. Strength is got through all this strain. That is the natural environment for growth in grace and virtue. It is the common human experience for the training of character, for the making of pure manhood and womanhood. He who is not tried and has nothing to overcome cannot be a soldier. And there is no one who is exempt from this battle, whether man or woman. To refuse to see the moral significance is to empty life of any meaning at all. But when we have a glimmering of the great and inspiring thought that this is the will of God for us, even our sanctification, and we manfully try to overcome ourselves, we begin to see how it must be, that God is faithful. He will not suffer us to be tempted above or beyond our powers, but will with the temptation also make a way of escape that we may be able to bear it.

## 'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

### THE DIVINITY OF OUR LORD: HOW A DENIER CAME TO BELIEVE IN IT.

In estimating the significance of the claims to Divinity put forward by Christ Himself, we met our opponents on their own ground. We took the historical records of the New Testament and we examined them in order to find out what impression Jesus, considered only as a man, makes upon us. Those who deny that He is God are forced to admit the singular excellence, the perfect symmetry of His human character; our point then was that one cannot admit so much and then stop short: if He is all even they allow He is, then He must be taken at His word when He claims to be God—He must be God.

It may be of interest to see how this line of argument has appealed in recent years to a very distinguished professor in Germany—perhaps the most distinguished convert since Newman,—and 'led him back to Holy Church.'

Albert von Ruville was born of Protestant parents in 1855. After serving with great success as an officer in the German Army for thirteen years, he studied at Berlin University, and in 1896 was appointed Professor of Modern History at the University of Halle-Wittenberg, one of the most famous centres of thought in Germany. After years of doubt and patient study he was first brought to a belief in the Divinity of Christ, and later on, in 1909, accepted the Catholic Church as the Church of this God-made man. Curiously enough this Protestant, who had for many years rejected the Godhead of Jesus, recovered his faith by reading the works of Professor Harnack, easily the most learned writer among Protestants throughout the world, and by weighing the admissions made by him in respect to the Person of Christ, Whose Divinity he denies. Professor von Ruville may best tell his own story: 'I was brought up,' he writes in his book, *Back to Holy Church*, 'in the strictly orthodox Protestant faith, but in spite of this subsequently passed through all the phases of thought usual for an independent youthful mind. I began by doubting the teachings inculcated during childhood; then I was assailed by a succession of materialistic, pantheistic, modernistic thoughts; but beneath them all I retained an under-current of real positive faith and participated, habitually and not insincerely, in devotional practices' (p. 2). 'I was in the habit of reading liberal theological books, whenever they came to my notice, and of occupying myself sometimes with the study of larger works of this kind; therefore, though not accepting everything, I gradually drifted into this channel of thought. In the summer of 1901 I read Harnack's *The Nature of Christianity*. In this book I was struck chiefly by the author's sublime conception of the Person of Jesus Christ. This leader of the "liberal" theologians, this penetrating, exact man of research, attributed to our Lord a nature, a character, and an importance, which far transcended all earthly stature' (p. 3). He found Harnack giving expression to the following ideas. 'One ray of His light changes the inner life of man' (p. 1); 'His Gospel cannot be replaced by anything else' (p. 3); 'And is capable of broad and deep development' (p. 7); 'His Gospel stands above all controversies of that time, yea, of all time' (p. 11); 'He has done many wonderful deeds, which are partly inexplicable to this day' (p. 19); 'Without scientific teaching, without inner struggles He has displayed a mighty, original teaching power, and poured forth truths in abundance solely from His own rich mind' (p. 21); 'With perfect peace of mind He lived and breathed in a Religion, the inner kernel of which He had Himself created, and His feelings and thoughts existed in constant relation to God' (p. 22); 'In liberty and serenity of soul He surpassed all the prophets' (p. 23); 'His sermons always exhausted the main thought, and yet let it appear inexhaustible. They have lost nothing of their

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