

Auckland Orangemen see no unfitness in keeping a lodge dedicated to Martin Luther, in expecting the young manhood of this city to revere, to obey, to imitate the man whom the ex-Kaiser claimed for his teacher and guide. If the late war has made any two names anathema to Britishers, they are Luther and Wittenberg. It is interesting to note that the objection to a German piano came from Taranaki, the original settlers in which hailed from Devon and Cornwall—the two counties whose manhood turned out in the 18th century to defend “the Mass and the time-honored ceremonies of their fathers” against “German troops whom the Government had hired.”

Who would do yeoman service to the Church must spread knowledge, the chief sources of which are the school in all its stages right up to the University, the press, the pulpit, the platform. Every attempt to perfect education is a help to the apostolate of the Catholic Church. In light the Church flourishes, in darkness she decays.

American and English Catholicism owe very much to their cultured Catholic press. Long ago the Church in New Zealand called this agency to her aid, and right well has it served her. That it could do better is (I think) undeniable; that it will do better is certain if the Catholic public give it reasonable support.

Up to the present the Church in New Zealand has made little or no use of the public platform. Perhaps the time was inopportune; yet in other parts of the world the platform is doing its bit towards the evolution of light that is leading men to the true fold.

For obvious reasons I may not speak of the pulpit's utility here and now. You are in a better position to judge of it than I.

Action is evidence of life: a Church that is thoroughly alive will be up and doing all the time: and much of her activity will be devoted to social conditions. The questions of to-day are social questions. A perfect solution of all our social difficulties can be found in the wonderful encyclicals of Pope Leo XIII. But while many of us talk readily enough about “the working man's charter,” how many of us have read it? Not one layman in a thousand, not one priest in ten. Principals are effective only when applied: they cannot be applied if they are not known. We serve God Whom we cannot see, when we serve our fellow-man whom we can see. Thus the Catholic religion, because it is the perfect worship of the true God, is essentially the religion of service. When Dr. Pompallier came to New Zealand he truthfully told the Natives that he came here to take nothing from them: but to share with them all he had, especially the divine gift of the Catholic Faith. And to-day the Catholic Church in New Zealand, as in other lands, presents a picture of social service unparalleled outside her borders. About 1400 members of religious Orders, in schools, in hospitals, in benevolent institutions, have, by vow, consecrated themselves for life to the service of others without desire of reward or praise:

They live detached days;  
They labor not for praise;  
For gold,  
They are not sold.

They have wedded service as others wed a spouse, for good and all, until death calls them away. In proportion to numbers the other religious bodies in New Zealand should have 10,000 workers consecrated for life, wedded for life, to the religion of social service—they have not ten dozen. In a sense the religion of consecrated social service, the religion that inspires men and women to swear that they will live only to serve, like the Mass and the time-honored ceremonies of our fathers, is alien to a great part of New Zealand.

At the request of Dr. Pompallier, Captain Hobson, when he annexed New Zealand to the British Empire, guaranteed “free and equal protection” to all religions. Nowadays we hear much about “equal rights for all, privilege for none.” Would these advocates of equal rights and no privileges allow his Majesty the King equal rights with the least of his subjects to worship God according to the dictates of his conscience? Do they not force his Majesty, under pain of forfeiture of his throne, to profess a religion imported from Germany, whether his conscience approves of it or not? Did they not force him to repudiate “the Mass and those time-honored ceremonies of our fathers” that were suppressed in England by “German troops whom the Government had hired”? King George V. happily reigning has always shown a decided preference for things English. If we exclude James II. (who became a Catholic), who married and buried Lady Anne Hyde before he became heir-presumptive, King George V. is the only English Sovereign that has found an Englishwoman good enough to be his wife, since Henry VIII. married Katherine Parr 376 years ago. When England was Catholic, Englishwomen were considered good enough to be

Queens. Since England became Protestant no Englishwoman was thought fit to wear a crown in England until King George V. made an English Mary his Queen. When sane democracy takes the reins of government in England, and in every land, it will, I hope, abolish all religious tests. Then will the King of England have liberty, should his conscience dictate it, to cherish “the Mass and the time-honored ceremonies of their fathers,” for which the good old Devon men fought the hired German troops. “Their fathers”—and ours: for we are no alien worshippers in a British Dominion who hold firmly to the faith of Edward the Confessor, of Caedmon and Bede, of Cuthbert and Boniface, of Willibrord, of Wilfrid, of Dunstan, of Thomas a'Beckett, of Sir Thomas More. We are no aliens in a British Dominion whose Catholic fathers built the universities and cathedrals of England; drew up the Magna Charta; made the most luminous pages in England's history. With pardonable pride we cherish the thought that we descend from a noble few that never ratted; that could neither be weaned by bribes nor driven by Prussian brutality from “the time-honored ceremonies of their fathers.” We still prize the faith of old England; we still salute the flag on which our Catholic fathers placed a cross; we look confidently for the day when light, dissipating the darkness of ignorance, will dispel bigotry and restore to our countrymen the lost jewel of the Catholic Faith, “the Mass and the time-honored ceremonies of their fathers.”

#### CHURCH AND STATE.

Now, it follows (said the Rev. E. Boylan, S.J., during the course of a recent lecture he delivered at the Cathedral Hall, Melbourne), from what has already been said, that Almighty God, the source of all authority, has divided the charge of the human race between two perfect societies, the ecclesiastical and the civil, the Church and the State, the one having for its aim the supernatural and eternal interests of man, and the other his natural and temporal interests. Each society, in its own class, is supreme; each is contained within fixed limits, limits which are defined by the purpose for which it has been instituted. Thus, the end of the State is the temporal welfare of its subjects. It seeks to realise the conditions which are requisite in order that its members may enjoy temporal felicity. It protects the rights and promotes the interests of the individual or the groups of individuals that belong to it, and employs natural means in order to do so. All other societies which aim in any manner at temporal good are necessarily imperfect. Either they exist ultimately for the good of the State itself, or, if their aim is the private advantage of some of its members, the State must grant them authorisation and protect them in the exercise of their various functions. Should they prove dangerous to the general welfare, the State can justly dissolve them. Now, the Church, as we have already seen, likewise possesses all the requisites of a perfect society. Its end being the salvation of souls—that is, the spiritual welfare and the eternal felicity of man—it is manifest that it is not subordinate to any other society. For this is the highest end or purpose that any society can have. And hence, its end being superior to that aimed at by the State, the mere temporal welfare of man, it follows that the Church is in no way subordinate to the State for its right to exist, nor is it dependent on the permission of the State for the attainment of its end. Its right to exist is derived, not from the permission of the State, but from God, Who is its Founder. Its right to preach the Gospel, to administer the Sacraments, to exercise jurisdiction over its subjects, is not conditional on the authorisation of the civil power. If it were, she would never have come into existence. Our Divine Lord warned His disciples that they would be persecuted by the civil authorities. “Beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues, and you shall be brought before governors and before kings for My sake.” (Matt. x., 18.) And to the command of the civil authorities that they should desist from preaching, Peter and the Apostles simply replied: “We must obey God rather than men.” (Acts v., 29.)

Father Henry J. Wesling, S.J., a former Bostonian, and the first blind man in America to be ordained to the priesthood, has been transferred recently to Boston College High School and the Church of the Immaculate Conception. He has (says an exchange) committed two Masses to memory—the votive Mass of the Blessed Virgin and the Mass of the Dead. He lost his eyesight during a chemistry explosion which took place in his college course. He was ordained by special dispensation from the late Pope Pius X.