

where the fury of the war has passed we see immense regions utterly desolate and squalid; multitudes reduced to such extremes as to be without bread, clothing, and shelter; innumerable widows and orphans awaiting help from someone; and, lastly, a great crowd of enfeebled beings, particularly infants and children, whose malformed bodies bear witness to the atrocity of war.

To the mind of anyone who sees this picture of misery by which the human race is oppressed there must come back at once the story of the Gospel traveller who was journeying from Jerusalem to Jericho and fell among thieves, who robbed him and covered him with wounds and left him half dead by the wayside. The two cases are very much alike; and as to the traveller there came the good Samaritan, full of compassion, who bandaged his wounds, pouring oil and wine over them, took him to the inn and undertook all care of him, so as to cure the wounds of the human race the hand is needed of Jesus Christ, of whom the Samaritan was figure and image.

That indeed is the work which the Church takes upon itself as heir and guardian of the spirit of Jesus Christ—the Church whose entire existence is a marvellously varied network of good deeds, the Church, "that real mother of Christians, which has such tenderness of love for its neighbor that for every one of the different evils which trouble the soul with sin it has ready every kind of medicine," and so "treats and guides children as children, young men with courage and strength, old people with quiet calm, as each had his condition not only in body but in soul." And all this many-sided Christian beneficence, by sweetening the spirit, has wonderful effect in restoring tranquillity to the peoples.

Appeal to Journalists.

Therefore We pray you, venerable brethren, and We exhort you in the bowels of charity of Jesus Christ, do everything in your power, not only to urge the faithful entrusted to you to lay aside hatred and pardon offences, but also to promote more actively all those works of Christian benevolence which bring aid to the needy, comfort to the afflicted, protection to the weak—opportune assistance, in fact, of every kind to all who have suffered most gravely through the war. We wish that you should specially exhort your priests, as ministers of peace, to be assiduous in this work, which is indeed the very compendium of the Christian life, in preaching love towards one's neighbors, even if enemies, and being "all things to all men." So as to afford a shining example, let them wage war everywhere on enmity and hatred, knowing well that in doing so they are doing a thing very welcome to the most Loving Heart of Jesus and to him who, however unworthy, is His Vicar here on earth. And in this connection also they should exhort and pray Catholic journalists and writers in that "as elect of God, holy and beloved," they may clothe themselves in "the bowels of mercy and benignity," expressing it in their writings, abstaining not only from false and empty accusations, but also from all intemperance and bitterness of language, which is contrary to the law of Christ, and does no more than re-open sores as yet unhealed, especially in that men who are suffering bitterly from recent wounds find it difficult to endure even the lightest injury.

All that We have said here to individuals about their duty of practising charity We wish to apply also to those peoples who have fought the great war, in order that, when every cause of disagreement has been removed as far as possible, and saving of course reasons of justice, they may resume friendly relations among themselves. For the Evangelic law of charity is the same between individuals as between States and nations, which are indeed but collections of individuals. From the moment that the war ended, both from motives of charity and also through a certain necessity of things, there has begun a universal drawing together of the peoples, moved to unite by their mutual

needs as well as by reciprocal benevolence, which is more marked now that civilisation is so extended and means of communication so marvellously increased.

Catholic Princes May Visit Rome.

Truly, as We have already said, this Apostolic See has never wearied of teaching during the war such pardon of offences and the fraternal reconciliation of the peoples, in conformity with the most holy law of Jesus Christ and in agreement with the needs of humanity; nor did it allow that these moral principles should be forgotten, even in the clash of dissension and hatred. And now, after the treaties of peace, it puts forward these principles and proclaims them even more strongly, as indeed it did a short time ago in the letter to the Bishops of Germany and in the letter addressed to the Archbishop of Paris. And inasmuch as one very useful means of maintaining and increasing this concord among the peoples is found in the visits which the heads of States and Governments are accustomed to exchange to consult on matters of special importance, considering the changed circumstances of the time and the dangerous trend of events, in order to co-operate in this brotherhood of the peoples We are willing to mitigate in some measure the severity of the conditions which were justly laid down by Our predecessors, when the civil power of the Holy See was destroyed, to exclude visits to Rome of Catholic Princes in official form.

But at the same time We solemnly proclaim that this concession, determined, or rather willed, as is seen, on account of the seriousness of the present times, must not be interpreted as a tacit renunciation of sacrosanct rights as if the Holy See were satisfied with the abnormal condition in which it is now placed. Indeed, the protests which Our predecessors have several times made, not in the least moved thereto by human interests but by the sanctity of duty, to defend the dignity and rights of this Apostolic See, We on this occasion renew for the very same reasons, claiming once again and with even greater insistence that now that peace is made among the nations "for the Head of the Church too an end may be put to that abnormal condition which does serious harm, for many reasons, to that very tranquillity of the peoples."

Society of Nations Desirable.

Things being thus restored in the order desired by justice and charity, and the peoples reconciled among themselves, it would be truly desirable, venerable brethren, that all States should put aside mutual suspicion and unite in one sole society or rather family of peoples, both to guarantee their own independence and safeguard order in the civil concert of the peoples. A special reason, not to mention others, for forming this society among the nations, is the need generally recognised of reducing, if it is not possible to abolish it entirely, the enormous military expenditure which can no longer be borne by the States, in order that in this way murderous and disastrous wars may be prevented, and to each people may be assured, in the just confines, the independence and integrity of its own territory.

And once this League among the nations is founded on the Christian law in all that regards justice and charity, the Church will surely not refuse its valid aid, inasmuch as being itself the most perfect type of universal society; through its very essence and its aims it has wonderful power for bringing this brotherhood among men, not only for their eternal salvation but also for their material well-being; it leads them, that is, through temporal happiness so as not to lose the eternal. Indeed, we know from history that when the Church pervaded with its spirit the ancient and barbarous nations of Europe, little by little the many and varied differences that divided them disappeared; in time they joined together in a homogeneous society from which originated modern Europe, which, under the guidance and auspices of the Church, while it preserved for each nation its own characteristics, culminated in a compact unity bringing prosperity and great-

Mrs. J. Aramburu

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