

FEATURES OF THIS WEEK'S ISSUE

Leader—Modern Lawlessness, p. 29. Notes—Books—Good and Bad; The Importance of a Shadow; Slang, p. 30. Topics—Chesterton on the Press; Irish Graves in Rome; Education—Old and New; Rome and Wales, pp. 18-19. Short Story, p. 9. Little Sisters of the Poor, p. 11. Chesterton on the Fassing of Protestantism, p. 17. Economic Effects of the so-called Reformation (by Archbishop Redwood), p. 21. The Soul of the Catholic School, p. 23.

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, OCTOBER 25, 1923.

MODERN LAWLESSNESS

BESIDES its mission to save individual souls, the Catholic Church, founded on earth by Christ Himself, has a mission to sanctify civil society throughout the world, beginning with the domestic society, which is the family, and widening its influence to reach States, legislatures, kingdoms, empires and the whole order of civilised mankind. Cardinal Manning reminds us that the Church has had three periods or phases already. The first was the period of three hundred years, during which it was doing its work for the sanctification of individual souls under stress of persecution. The second began with the end of the persecutions, when a convert emperor as head of the State first paid the homage of the civil power to God. From that date down to the end of the sixteenth century, civil society was pervaded by Christian law, Christian faith, Christian unity, and Christian worship. The laws of God were the laws of Christian States; the laws of the Church were transcribed into the statutes of the people; civil and spiritual authorities worked together in union for the glory of God and the welfare of mankind. From the fourth to the sixteenth century there was a grand spirit of Christian harmony throughout civilisation; there was a unity based on unity in faith, in worship, in charity, in authority. However the passions of individuals might then rebel, the public order was sound; it was one; it was based on eternal principles.

With the sixteenth century came the third period, the period of revolt, the period of destruction, during which men saw undone so much of the work accomplished by Christianity during the preceding centuries. There began a pulling down of the fabric, a disintegration of society, an erasing of Christian laws from statute books and of Christian principles from the hearts of men; and a breaking up of the unity of faith, worship and communion, together with a rejection of the spiritual authority of the Church which Christ commanded to teach mankind in His Holy Name. The evil began in the hearts of vicious, passionate, ambitious, proud individuals. The mention of a few names like those of Henry VIII., Martin Luther, Queen Elizabeth, suffi-

ciently recalls the nature of the leaders of the revolt. Their unsavory history, their immoral lives, their uncontrollable passions, sufficiently explain their actions. The revolt spread amongst those who hated the restraints of the law of God and powerful princes, encouraged by Luther and others like him, forced helpless peasants to give up their practice of the Catholic religion, calling in soldiers to massacre those who refused, as German mercenaries were hired in England to kill the faithful and thus aid in spreading Protestantism among the masses. The plunder of the monasteries and of the possessions of Catholic nobles provided booty which lured on hundreds of unscrupulous apostles of the heresy, and when many became rich in this manner they took care to provide legislation intended to secure them in their ill-gotten gains. Thus in time governments and legislatures were infected by the poison, and the expunging of the laws of Christianity began among modern States, and spread from one to another until the godless State of to-day—such as we have it in New Zealand—became common. Christian civilisation has been rejected, and only lingering traditions of better things preserve most modern governments from lapsing into savagery. It only needs a war to inflame passions in order to make plain how near to that savage state we have come. Recall the infamous lies, the brutal treatment of C.O.'s, the heartless exploitation of the lower classes, the deliberate fanning of the flames of racial hatred by the daily press, which we witnessed in New Zealand between 1914 and 1918, and it is at once evident how far we have fallen from true Christian civilisation. Add to this the public and private corruption of morals, the unchastity of even children, as revealed by police-court records, the base methods employed by politicians to retain power, and you will recognise that except in name we are more unchristian than were the effeminate and degraded pagans of the tottering Roman Empire.

The lawlessness of our time is manifest in individuals, who have practically ceased to govern their conduct with reference to Christ and His laws. There is no doubt that to all intents and purposes, New Zealand to-day is a land of practical pagans. The spirit of the times is also evident in the degradation of the marriage bond, which for our corrupt government now means little more than a bargain made in a stockyard. And, as a consequence, we witness the breaking up of the home and the decay of parental authority and control, and the resultant demoralisation of the children. The revolt against religion has spread to civil and political life. This is largely due to the spirit of Protestantism, but it is also due to the worthlessness and the trickery of the members of governments who do everything in their power to make the people distrust and despise them and manifest none of the qualities and virtues which we have a right to expect from the representatives of the people. Lord Bryce described our politicians as beneath the average human standard in education and manners, and of some of them we who know them better could say even harder things than he said. At the command of calumniators these people pass legislation attacking the faith of a large section of the community; a public bigot is placed in the Cabinet for no reason known to anybody but a Prime Minister who belongs to a society denounced by the British Government as wicked and malignant. And so the story goes of politicians whom decent, God-fearing men refuse to know. What wonder that there is no respect for laws made by such persons. Their very existence in political life is another consequence of the general demoralisation brought about by the revolt against Christianity. What truly civilised and Christian community would for a moment consent to be governed by such persons? Right well they know how and why they are in position. And so they maintain the godless schools which are ruining the country, and they make their bargains, and they pass their bigoted, anti-Christian legislation while the country sinks lower and lower into the mire.

Hirsuta

Is a guaranteed cure for Dandruff and Falling Hair. Hirsuta promotes the growth and restores premature grey and faded hair to its natural gloss and healthy appearance. Price, 4s 6d; posted, 5s to any part of N.Z. Sole Manufacturer, W. E. PATLOR, Hair Specialist, 366 King St., Dunedin.