

EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. State 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.

Reports of MARRIAGES and DEATHS are not selected or compiled at this office. To secure insertion they must in every case be accompanied by the customary death or marriage advertisement, for which a charge of 2s 6d is made.

IN MEMORIAM.

GLEESON.—In loving memory of William Gleeson, who died at Green Island September 27, 1902.—R.I.P.
—Inserted by his loving wife and child.

ANSWER TO CORRESPONDENT

ANONYMOUS (Christchurch).—We direct your attention to the standing rule of this and all respectable newspaper offices that anonymous communications are consigned to the waste-paper basket. We might also venture to suggest that a newspaper editor, even when he happens to be a priest, is not necessarily outlawed from the right to the common courtesies that people of good breeding observe in correspondence, whether it is intended for merely private perusal or for publication.



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII. to the N.Z. TABLET

THURSDAY, SEPTEMBER 28, 1905.

A MARTYR OF CHARITY



ARCHBISHOP CHAPELLE, of New Orleans, has passed to his rest—a martyr of 'sweet charity.'

'Dust unto dust,
To this all must.'

The manner of the passing of the great French-American Prelate was (says a Chicago daily paper, the 'Inter-Ocean') 'a fine example of devotion to priestly duty, and a high inspiration to the shepherds of all divisions of the Christian flock. When the yellow plague appeared in his See city, Archbishop Chapelle was absent on a visitation of his diocese. He was old, he was of a habit of body peculiarly liable to fatal attack from this disease; his Church had intrusted to him important tasks completed; he was out of danger. There were many reasons, ecclesiastical as well as personal, why he should stay out of danger, or at least not run to meet it. These reasons did not appeal to Placide Louis Chapelle. He may have thought of them—undoubtedly they were suggested to him. But he put them aside. He remembered only that he was a soldier of the Cross, that his place was in the forefront of the battle, aiding to give the consolation of his faith and theirs to the suffering and the dying. He returned to New Orleans immediately, and went at once into the stricken quarter to supervise, direct, and aid the works of religion there. Within a few hours he himself was stricken with the plague, and within a few days his work on earth was done. The valiant soldier of the Cross had fallen at the post of danger and of duty, where priestly honor and Christian faith called

him to be. Therefore Christians of all denominations may well say of Placide Louis Chapelle: "Soldier of God, well done!" and pray that his brave and faithful soul may rest in that everlasting peace which passeth all understanding.'

Coming from a secular daily paper, we may well, with the 'Ave Maria,' regard this as indeed a 'remarkable tribute' to the memory of a good and faithful shepherd of the flock of Christ. But the great-hearted Prelate of New Orleans is only one of the myriad examples of the heaven-born charity which 'never falleth away' in the Church of God, and which prompts so many and such noble deeds for Christ's dear sake. It was (says the Rationalist writer, Lecky) Christianity that 'for the first time made charity a rudimentary virtue, giving it a leading place in the moral type. . . Besides its general influence in stimulating the affections, it effected a complete revolution in this sphere, by regarding the poor as the special representatives of the Christian Founder, and thus making the love of Christ . . . the principle of charity.' 'When,' says the same writer, 'the victory of Christianity was achieved, the enthusiasm for charity displayed itself in the erection of numerous institutions that were altogether unknown in the pagan world.' The charity of Christ still urges it to-day in Japan, and Burma and Molokai and New Orleans as it did in the days when the infant Church was fighting for its life with wild beasts in the arena, and in the torture chamber with men that were more cruel than the lions of Mauritania. The dead Archbishop by the levees of the Mississippi shows that it liveth still—ever in the rank, green leaf. It knows no decay. It is trammelled by no boundary-line of race, or color or woe. Its field is the whole extent of human ills—from the founding infant in London or Paris to the dying leper in the Seychelles; and its elastic and energising eagerness adapts itself to every fresh form of misery that altered times or climes or conditions bring in their train. To-day, as when St. Paul wrote, 'charity beareth all things, believeth all things, hopeth all things, endureth all things'; and it 'never falleth away.'

Notes

The Four R's

'Catholics,' says the 'S.H. Review,' 'believe in the three "R's"—Reading, 'Riting, 'Rithmetic; but they also believe in another "R"—Religion.'

Our Bible-in-schools clergy also believe in the four 'R's'—Reading, 'Riting, 'Rithmetic, and Repudiation of one of the fundamental duties of the Christian ministry.

'They Shall be One'

A writer in a Fribourg contemporary has the following remarks, based on figures in the Rev. P. Krose's work, 'Statistique Religieuse du Monde': 'If we compare the Catholic Apostolic and Roman Church, with her 265,503,922 members, we shall see that she is far beyond comparison the most numerous and most extended of all the Christian bodies. Nearly half the Christians of the entire globe—over 43 per cent.—and more than a sixth part of the total population of the world profess the Catholic faith. Moreover, the Catholic religion is not divided and subdivided into an infinity of sects, as is the case with Protestantism, Mahommedanism, and Buddhism, but is one. Thus in spite of her enemies and their most determined efforts against her, the Catholic Church is still, at the commencement of the twentieth century, living, flourishing, and spread out over the whole earth, and alone of all the religious systems merits the name of Catholic or Universal.'