

portunity may allow, to every word and act calculated to offend modesty and injure innocence, are invited to become sharers in this new spiritual crusade.

The members will be distinguished by the ceremony of initiation, and by wearing a distinctive badge appropriate to the order. During the ceremony of initiation each candidate will make the following promises:—

1. As a true Knight I promise to practise in public and in private, at home and abroad, the virtues of the knightly office.
2. To promote the faithful fulfilment of the duties of the married state.
3. To shield from harm and stain the dignity and purity of woman.
4. To suppress by every legitimate means all indecency in word or action.
5. To exhibit towards all, male and female, a chivalrous courtesy.

By these promises each candidate undertakes to give in his own life an example of the virtues which he desires to promote in the lives of others. In the government of the order the organisation will be as simple as possible. After the first year it will be governed by a Council, composed of the Archbishop for the time being, the chaplain, and the present and past lay presidents. The first president will be appointed by the Archbishop of the diocese, and the succeeding presidents will be elected annually by the Council. Besides the Archbishop, who will act as patron, and appoint the chaplain, the lay Council will have the entire direction of the order in its own hands.

Enrolments of new members will take place from time to time throughout the Archdiocese, and each year there will be held in St. Patrick's Cathedral, on the anniversary of its foundation a general meeting of the order.

The first ceremony of enrolment will take place in the Cathedral at 3 o'clock on Sunday, 9th September. Meantime, the badges, which are to be blessed on that occasion, may be procured from the Sacristan at the Cathedral, or at St. Patrick's, or St. Francis' presbytery.

The wearing of the badges will distinguish the members of the order, and will give them authority to intervene, in due season, and with all charity, for the protection of morality, for the defence of the weak, and for the practice of that chivalrous respect and high courtesy towards womankind, of which their own conduct will furnish the most practical and convincing illustration.

To support a high standard of personal piety, and to be prepared to do battle in the cause of truth, justice, honor, and morality, supernatural help is needed. That help comes through prayer and the Sacraments. Whosoever desires, therefore, to be a true knight must make use of these abundant means of sanctification.

In the sodalities, confraternities, and societies connected with the Church, will be found the surest and easiest guarantee for fidelity in using these powerful means of sanctification. The ranks of the knights of Our Lady of the Southern Cross will, doubtless, be recruited chiefly from the present and future members of these societies, for every knight should, as far as possible, be a member of one or other of the religious sodalities or societies. No one under the age of 21 will be admitted to membership.

In conclusion, as it is Australian, we place the order under the protection and patronage of Our Lady of the Southern Cross. Why we do so is expressed in the familiar but ever exquisite words of Cardinal Newman:—

'O, my dear children, young men and young women, what need have you of the intercession of the Virgin-mother, of her help, or her pattern in this respect! What shall bring you forward in the narrow way, if you live in the world, but the thought and patronage of Mary! What shall seal your senses, what shall tranquillize your heart, when sights and sounds of danger are around you, but Mary? What shall give you patience and endurance, when you are wearied out with the length of the conflict with evil, with the unceasing necessity of precautions, with the irksomeness of observing them, with the tediousness of their repetition, with the strain upon your mind, with your forlorn and cheerless condition, but a loving communion with her? She will comfort you in your discouragements, solace you in your fatigues, raise you after your falls, reward you for your successes. She will show you her Son, your God and your all. When your spirit within you is excited, or relaxed, or depressed, when it loses its balance, when it is restless and wayward, when it is sick of what it has, and hankers after what it has not, when

your eye is solicited with evil, and your mortal frame trembles under the shadow of the Tempter, what will bring you to your yourselves, to peace and to health, but the cool breath of the Immaculate and the fragrance of the Rose of Sharon? It is the boast of the Catholic religion, that it has the gift of making the young heart chaste; and why is this, but that it gives us Jesus for our food, and Mary for our nursing Mother? Fulfil this boast in yourselves; prove to the world that you are following no false teaching, vindicate the glory of you Mother Mary, whom the world blasphemes, in the very face of the world, by the simplicity of your own deportment, and the sanctity of your words and deeds. Go to her for the royal heart of innocence. She is the beautiful gift of God, which outshines the fascinations of a bad world, and which no one ever sought in sincerity and was disappointed.'

It is unnecessary to remind you of what the same eloquent writer is careful to emphasise in another passage, namely, that the glories of Mary are for the sake of Jesus; and that we praise and bless her as the first of creatures, that we may duly confess Him as our sole Creator.

We place our order of knighthood specially under her protection, because it is intended chiefly for the honor and defence of woman, and because woman's nature is elevated and glorified in her, who was at once a Virgin and a mother. Since Christ was born of a woman, no man, as the learned Bishop of Peoria writes, can write worthily of a woman who does not approach the subject with a kind of religious reverence; and a true man will ever treat woman, both in life and literature, not with justice merely, but with generous sympathy. Into her arms we are born, on her breast our helpless cries are hushed; and her hands close our eyes when the light is gone. Watching her lips, our own become vocal; in her eyes we read the mystery of faith, hope, and love; led by her hand, we learn to look up and to walk in the way of obedience to law.

We owe to her, as mother, as sister, as wife, as friend, the tenderest emotions of life, the purest aspirations of the soul, the noblest elements of character, and the completest sympathy in all our joy and sorrow. She weaves flowers of heaven into the vesture of earthly life. In poetry, painting, sculpture, and religion, she gives us ideals of the fair and beautiful. Innocence is a woman, chastity is a woman, charity is a woman. Let us therefore, as dutiful knights of our fair Queen of the Southern Cross, cherish and champion the honor, the innocence, the chastity, and the charity of woman.

✠ THOMAS J. CARR,

Archbishop of Melbourne.

'The Australian Catholic Prayer Book'

We may be a good way off from the ideal catechism; but we think we have, in 'The Australian Catholic Prayer Book,' as near an approach to the ideal popular book of personal devotions as could well be desired. This excellent prayer book has been published at the request of the Third Australian Plenary Council, which was held in Sydney last year. It has been drawn up and published by the Australian Catholic Truth Society, and represents, perhaps, the best of the varied and useful work that has been done by that excellent organisation during the short period that has elapsed since it was first founded at the Second Catholic Congress, held in Melbourne in 1904. 'The Australian Catholic Prayer Book' has combined within it three features that not alone deserve, but, we believe, will command success. These features are (1) the fulness of the personal, family, and public devotions that it supplies; (2) the simple, crisp, pithy, practical instructions that run like threads of gold all through this admirable little work; and (3) the price, which places it within the reach of all, even of our budding little men and maids at school. The book runs into 160 pages of clear and well arranged type, with bold headings. As right instruction is the foundation of true devotion, the new prayer book very appropriately opens with a brief summary of Christian doctrine, so arranged as to appeal (by striking type-headings, etc.) to the bodily as well as to the mental vision. There are very devotional morning and night prayers; two methods of hearing Mass; serving at Mass; Benediction; devotions to the Sacred Heart; various litanies; the favorite devotions to Our Lady; the Stations of the Cross; devotions for Confession (with the best method of examination of conscience that we have yet seen); devotions for Holy Communion; visits to

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