

(CARD)

DR. A. O'BRIEN

Notifies that he has taken rooms over Wallace and Co, Chemists, High Street, Christchurch, where he may be consulted between the hours of 12 and 1 p.m., or by appointment.

Hours at residence, Papanni Road, as usual.

CATHOLIC MARRIAGES:

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DEATH

FULTON.—On May 5, 1908, at Frederick street, Dunedin, William, the dearly beloved husband of Kate and father of Joseph, Francis, and Aloysius Fulton. Deeply regretted.—R.I.P.

MARRIAGE

FITZGIBBON—GALLAGHER.—On May 6, at St. Joseph's Church, Buckle street, Wellington, by the Very Rev. Father O'Shea, S.M., V.G., assisted by the Very Rev. Fathers Clune, C.S.S.R., and Keogh, S.M., B.A., Edward John, the second son of the late Michael Henry Fitzgibbon, of Goldsbrough (Waimea), Westland, to Eileen Margaret, eldest daughter of John Gallagher, Hopper street, Wellington.

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, MAY 28, 1908.

MAKING OURSELVES KNOWN



N his 'Present Position of Catholics in England', the late Cardinal Newman penned some words which apply as forcibly to our co-religionists in Great Britain and in these new countries to-day as they did to the England of the stormy times, over half a century ago, when they were first written. He said:—

'Oblige men to know you; persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you, nor refuse to justify you. . . . Wherever Catholicism is known it is respected, or at least endured, by the people. . . . A religion which comes from God approves itself to the conscience of the people wherever it is really known. I want you to rouse yourselves to understand where you are, to know yourselves. I aim primarily at organisation, edification, cultivation of mind, growth of the reason. It is a moral force, not a material, which will vindicate your profession and will secure your triumph. . . . What I desiderate in Catholics is the gift of bringing out what their religion is.'

The ground of controversy has shifted vastly since Newman penned his great exposition of the Catholic position amidst the 'Sturm und Drang'—the whirlwind of sectarian passion—that produced the Ecclesiastical Titles Act. The sober sense of the British Parliament made haste to repeal that blot upon its statutes when the volcanic fires had burned themselves out. But our times are marked by a phase of sectional propaganda compared with which the stridentulous and acutely hysterical polemics of the No-Popery days of the early fifties might almost be described as wholesome. We refer to the growth and spread of rationalistic and anti-Christian socialistic literature—of publications