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CATHOLIC MARRIAGES:

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IN MEMORIAM

FITZSIMONS.—In fond and loving memory of my dear husband Terence, who departed this life at Wairoa on May 31, 1900.—R.I.P.

Eight years to-day, dear Terence, since you left me,
My darling dear husband, your memory I'll keep;
For you are deserving of my fond recollections,
Dear to my heart is the place where you sleep.

Gone from our midst, how sadly we miss you,
Lovingly, dear father, thy memory we'll keep;
Never while life lasts shall we forget you,
Dear to our hearts is the place where you sleep.

O Immaculate Heart of Mary,
Thy prayers for him extol,
O Sacred Heart of Jesus,
Have mercy on his soul.

—Inserted by his loving wife and family.

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, JUNE 4, 1908.

SCHOOL AND HOME

BROUGHAM trusted to the schoolmaster, armed with his primer, against the soldier in full military array. His trust was well placed if it backed, against the principle of brute force, the true education which (as Mrs. Jameson says in her 'Winter Studies') unfolds the seeds of immortality already sown within us, and develops the capacities of every kind—physical, mental, moral, spiritual—with which God has endowed us. The failure of this all-round development—under the various systems of purely secular or secularist public instruction which have come to us as one of the evil legacies of the French Revolution—has contributed its share towards creating one of the grave problems that face the Christian Churches in our time. We refer to what the learned and broad-minded Dr. Dunlop calls, in last week's 'Outlook', 'the drift of young men and women away from church connection'.

The home and the church, as well as the school, have each their own responsibilities in this connection. George Canning sang in his 'Anti-Jacobin':—

'We see, in plants, potatoes 'tatoes breed,
Uncostly cabbage springs from cabbage seed,
Lettuce to lettuce, leeks to leeks succeed;
Nor e'er did cooling cucumbers presume
To flower like myrtle, or like violets bloom'.

In an analogous way, like succeeds to like in the social order. It would be as reasonable to expect the cooling cucumber 'to flower like myrtle' as to look for good results from the bad or careless home, left to itself, or