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NOTICE.

WEST, STEPHEN JOHN (son of Mary Ann West), born at Frankford, and late of Launceston, in Tasmania (who was commonly called 'Jack'), will hear something to his advantage by writing at once to the Rev. John O'Mahony, the Deanery, Launceston.

DEATH

ROUGHAN.—On October 9, at Oamaru, of acute pneumonia, Edward James Roughan; aged 31 years. R.I.P.

IN MEMORIAM

KELLY.—In loving memory of Peter John, the beloved husband of Mary Kelly, who departed this life at Addington, October 22, 1907. R.I.P.

As Nature lulled itself to sleep
At the close of a warm spring day,
Our loved one's spirit winged its flight
To the bright land far away,
Where the blessed live in eternal bliss,
Round God's high throne above,
Released from earth he still lives on,
In memory and in love.

—Inserted by his sorrowing wife and family.

EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. Stale 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.

ADDRESS matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste paper basket.

Write legibly, ESPECIALLY NAMES of persons and places. Reports of MARRIAGES and DEATHS are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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 22, 1908.

CATHOLIC JURORS AND DIVORCE CASES



FROM an esteemed and thoughtful Catholic reader on the West Coast we have received the following communication:—"At the recent sitting of the Supreme Court at Hokitika there was, as usual, the inevitable divorce case. This particular case was somewhat different from the general run, in as much as it was tried before a jury of twelve good men and true. Now, as the jury-list is composed of men of all creeds, it naturally follows that a number of Catholics are summoned to attend, and to serve as jurymen if required. As a matter of fact, three or four Catholics were called to serve in the case referred to by me. But the lawyers who were conducting the case paid them (and myself amongst the number) the compliment of challenging us. I am sure I am correct in saying that Catholics have no objection to serving their country by acting as jurymen when they are called upon to do so. But when it comes to those filthy divorce cases—or, indeed, to divorce cases of any description—then it becomes a different matter. Now, Rev. Sir, I shall be very thankful to you if you will advise me and others, through the columns of your most valuable paper what is the proper thing to do in such a case. I had intended, in the event of not being challenged, to object to act before entering the jury-box."

For the purposes of our esteemed friend's inquiry, two chief distinctions must be made at the outset. The first is a distinction in regard to the term 'divorce'; the second distinguishes between the two chief classes of divorce cases upon which the Catholic juror may be called to serve. (1) In regard to the term 'divorce': It has two widely different meanings. (a) It means divorce *a thoro et mensa* (from bed and board)—this is known as incomplete divorce, or (more commonly in English-speaking countries) as legal or judicial separation; (b) it also means divorce *a vinculo*—that is, from the bond of marriage itself. This latter is known as full or complete divorce. (2) For the purposes of this explanation, the divorce cases on which a Catholic juror may be called to serve may be classified as follows: (a) Divorce cases arising out of irregular unions which, although (for civil purposes) accepted as marriages before the civil law, are nevertheless not true marriages—that is, not marriages before the moral law and in the sight of God, but mere legalised concubines; and (b) divorce cases arising between couples who are joined in a true and proper wedded union. Such a true wedded union may be a marriage between non-Christians (such as pagan Chinese or pagan Maoris)—which is a true (though not sacramental) marriage according to the Natural Law, of which God is the Author. The bond of this marriage is a life-long one—for Christ restored marriage to its primitive indissolubility (Matt. xix., 6), not alone for the faithful, but for the human race; and the bond of even a pagan marriage can be broken only in the circumstances mentioned by the Apostle of the Gentiles, under divine inspiration, in the First Epistle to the Corinthians, and commonly known as the Pauline privilege. Marriage among Christians (baptised persons) is something more than is marriage under the Law of