

lishments in that country. Sisters who devote themselves exclusively to education or the care of the sick may perform their work of charity and self-sacrifice, but only as individuals and under the supervision of the Government. Up to this day no Orders of men can be established in Württemberg or Baden. In Mecklenburg the Government claims the right to decide whether any religious services, such as the Mass, are necessary in places where no parishes are erected. In Braunschweig the Catholic priests are not allowed to exercise any sacred function without leave of the authorities. In emergency cases, for the administration of the last Sacraments, the prefect of the district can give the necessary permission. An outsider cannot even say a low Mass in the presence of a congregation, no matter how small it may be, without permission from the highest authorities of the little Duchy.

All this is confirmed by the facts set forth in a paper read by Herr Marx, at the Dusseldorf Congress, on 'The Present Situation of German Catholics.' We may add that the approval of two Cabinet Ministers is necessary for the opening of a new house by a Catholic Sisterhood—but not by a Protestant one. Moreover, a simple Order in Council suffices to suppress any convent or other establishment conducted by Catholic religious—but not by a Protestant Sisterhood. In Prussia a Catholic church may not be built without the permission of the Government—a permission which is at times refused under circumstances of great hardship to our co-religionists. 'For more than sixteen years,' says the German correspondent of the Philadelphia *Catholic Standard* of October 17, 'the Bishop of Hildesheim has been negotiating with the ducal Government of Brunswick regarding permission to hold divine service in a town of the duchy in which there are actually resident more than six hundred Catholics. After much "most humble petitioning," etc., the Government has "graciously" decreed that divine service may be held four times a year in the said town, the days to be fixed by the authorities at a future date.'

'And one by one in turn, some grand mistake
Casts off its bright skin yearly, like the snake.'

So, too, in Germany the penal disabilities of Catholics are being, one by one, cast off through the energising action of the Centre Party. The principle of religious toleration, though denied with brutal frankness by the atheist rulers of France, is theoretically acknowledged by the great body of the legislators of Great Britain and Germany. The steady growth of a more reasonable legislative mind and of a more placid legislative temper will, no doubt, bring about the early removal of the religious disabilities which are at present a blot upon parliamentary institutions in Germany and Great Britain. And this is a consummation most devoutly to be wished.

Notes

Reunion

The Rev. W. Gray Dixon (Presbyterian) has been contributing to an Auckland contemporary an interesting series of articles on 'Church Union.' Catholics view with sympathetic interest every effort of our separated brethren to undo the work of disintegration that has reft Reformed Christianity into so many mutually repellent fragments. Goyau, in his *l'Allemagne Religieuse* (p. 282), briefly relates the rather summary methods by which Frederick William III. of Prussia joined together in a willy-nilly union the Lutherans and the Reformed Party in his kingdom. He imposed on all a common ecclesiastical institution and a common liturgy (Agenda), and enforced his measures by the aid of the military and police. Such methods of binding up religious rifts are not feasible under free Constitutions. The path of Reunion is, no doubt, beset with many difficulties. But time's gentle anodyne keeps stealthily assuaging old religious bitterness, and the Oxford Movement is still going on, levelling up doctrine and ritual, and leavening other creeds with Catholic thought and teaching and feeling, and gently bringing nearer and nearer the dawning of the day when 'there shall be one Fold and one Shepherd.'

The Catholic Protest

Our valued contemporary, the *Otago Daily Times*, is apparently under the impression that New Zealand Catholics have ceased to protest against the injustice under which they are laboring owing to their conscientious objections to the hard secularism of our system of public instruction. As a matter of fact, Catholics are protesting

at least as vigorously as ever. The protest might be, with great advantage—and, we believe, ought to be—made far more frequently in the spoken and written word, such as that which appears at times in our columns and that which found an emphatic voice a week ago in the mouth of the Administrator of St. Joseph's Cathedral, Dunedin. But, for outsiders, a sufficiently eloquent and convincing protest is the splendid system of primary and secondary instruction which, at their own sole expense and at immense sacrifices, the Catholic body is maintaining from end to end of New Zealand. After the battle of Inkerman, in the Crimea, a slightly wounded soldier made a great hullabaloo in the rude field hospital. Near him lay an Irish private, with face drawn and pallid—desperately wounded, but stoically silent. A young surgeon ripped open the poor fellow's tunic and almost fainted at the sight that he witnessed. 'Good God!' exclaimed he, 'why don't you cry out, too?' 'Cry out!' said the sufferer, as he gasped for breath; 'isn't the bleedin' stump of my left arm cryin' out? Isn't my bleedin' chest, half torn away by a Russian shell, cryin' out? What sort of cryin' out do you want?' The bearing of this observation lies in the application on it. If the heavy bleeding—if the eloquent sacrifices, the treasure in thought and toil and money poured out by Catholics for the sake of saving their children from a godless secularist system of public instruction, for which they are nevertheless compelled to pay—if all this is not an eloquent 'cryin' out,' then, with the wounded Irish private of Inkerman, we want to know 'what sort of cryin' out' our critics demand? None the less, we strongly hold that, in this grand protest, the word should, in season and out of season, back the work.

FOR THE SECULAR CLERGY

THE ORDO FOR JANUARY

Thanks to the courtesy of the Management of the *Austral Light* (Melbourne), we are enabled to reprint hereunder the *Ordo* for the celebration of the Mass and the recitation of the Office for the month of January:—

*1. Fer. 6. *Alb.* Circumcisio D.N.J.C. dup. ii. class. Off. prop. sine ulla com. Missa prop. cum Gloria, Credo, Praef. et Communio, de Nativ. In 2. Vesp. com. seq. tantum, ant. V. et or. prop.

2. Sabb. *Rub.* Octava S. Stephani Protom. dup. Off. ut in festo et prop. loco, com. octavar, S. Joannis et SS. Innocentium in Laud, et Missa ut in festo, cum Gloria, Credo, et Praefatio tantum Nativ. Vesp. de eadem ut not. a cap. seq. ut ibi, com. praec. et oct. SS. Innocentium.

*3. Dom. (*Vacat*) *Alb.* Octava S. Joannis Ap. et Ev. dup. Off. ut in festo et prop. loco, com. SS. Innocentium in Laud, et Missa ut in festo, cum Gloria, Credo, ac Praef. App. Vesp. de eadem ut not. com. seq. ut ibi.

4. Fer. 2 *Rub.* Octava SS. Innocentium Mm. dup. Off. ut in festo et prop. loco, ad Mat. 2. ant. 3ii. Noct. *Isti sunt;* in 8o. Resp. addit. *Gloria Patri*, et omisso 9o Resp. dic. *Te Deum*, Missa ut in festo, cum Gloria, Gradual. *Alleluia* ac. V. seq. Praef. tant. Nativ. et in fine *Ite Missa est.* Vesp. de eadem com. seq.

5. Fer. 3. *Alb.* Vigil. Epiphaniae, semid. Off. ut in festo Circumcisionis et prop. loco. Ad Prim. non dic. preces, Missa prop. cum Gloria, 2a. or. *Deus qui salutis*, 3a. *Ecclesiae vel pro Papa*. Praefatio tantum Nativ. Vesp. de seq. ut prop. loco.

*6. Fer. 4. *Alb.* Epiphania Domini, dup. i. class. cum. oct. In Off. dict. *Pater, Ave et Credo*, inchoat. Mat. ab. ant. *Afferte*, rel. ut. prop. loco. Ad Prim. in R. br. *Qui apparuisti hodie*, per tot. oct. Missa prop. cum Gloria, Credo, Praef. et Communio. prop. per tot. oct. Vesp. de eadem ut prop. loco.

Cras aperiuntur nuptiar. solemniter.

7. Fer. 5. *Alb.* De 2. die infra oct. semid. Off. ut in festo, sed Mat. inchoat. more solito, Lect. i. Noct. de *Ep ad Rom.* i. Resp. *Tria sunt munera*, 2 et 3 Noct. prop., i. Antiph. 3ii Noct. *Homo*, et psalm. *Fundamenta*, ad *Benedictus* antiph. prop. Missa ut in festo, cum Gloria, 2. or. *Deus qui salutis*, 3. *Ecclesiae, vel pro Papa*, et Credo, Vesp. de eadem, ad *Magnificat* ant. quotidie pr.

8. Fer. 6. *Alb.* De 3. die infra oct. semidup. Off. ut heri, Lect. i. Noct. de Script. oc. 2 et 3. Noct. ac antiph. ad *Benedictus* prop. Missa ut heri, Vesp. de eadem.

9. Sabb. *Alb.* De 4. die infra oct. semid. Off. ut heri, Lect. i. Noct. de Script. oc. 2 et 3. Noct. ac antiph. ad *Benedictus* prop. Missa ut heri. Vesp. de eadem a cap. Dom. com. oct. ant. *Interrogabat.*

*10. Dom. infra oct. i. post Epiph. semid. *Alb.* Off. ut heri et prop. loco. Lect. i. Noct. *Incipit Ep. i. B. Pauli Ap. ad Corinth.* hac Dom. (de qua per tot. Heb.). i. Resp. *Hodie in Jordane* rel. ut in Dom. infra oct. Com.

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