

DEATHS

CARROLL.—On August 27, at his residence, Mailer street, Mornington, Edmund Carroll; aged 85 years. R.I.P.

MACDONELL.—Of your charity pray for the soul of Ewen Philip Macdonell (late ex-Inspector of Police), dearly beloved husband of Catherine Macdonell, who died fortified by the rites of Holy Church at Petone on Thursday, August 26, 1909; native of Glengarry, Inverness, Scotland; aged 63 years. R.I.P.

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Price, 4s 6d. Apply

Manager, *N.Z. Tablet*, Dunedin; and of all Booksellers.

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, SEPTEMBER 2, 1909.

UPLIFTING THE AUSTRALIAN BLACK



HAT strange, mysterious, fast-vanishing race of the Australian blacks is one of the families of the human kind that have 'come down in the world.' The high elaboration of their language by itself alone is sufficient to prove the former condition of cultivation from which they have fallen. Human history bears no record of our race for ever advancing, much less advancing at the same pace all along the line, like regiments 'marching past.' The historical evidence, indeed, points to an irregular pendulum-swing between progress and retrogression—material civilisation sometimes advancing among a particular people at the very time that art and morality are degenerating and nations falling away from the height of their olden civilisations, like the native races that now sit among the massive ruins of Peru, Guatemala, Mexico, and the once fertile plateau of Inyanga in Southern Rhodesia. Peoples and races oscillate between rise and fall, growth and decay. 'Civilisation,' says Lord Lytton in one of his speeches, 'obeys the same law as the ocean; it has its ebb and its flow, and as it advances on one shore it recedes on the other.' It receded long ages since on the Australian shore—or on the shore from which the mysterious dark-skinned Australian aboriginal came. Where he has been uncontaminated by white man's vices he still retains many of the better qualities of the higher state from which he has fallen away. But contact with the worse and worst side of Caucasian civilisation has too generally been for him the blast of physical and moral degradation and death. And it is apparently only a question of time when the last Australian black will follow the last Tasmanian black 'afay in the ewigkeit' of race-extinction.

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The pride of place in the uplifting of the black man of the Commonwealth belongs to the Catholic Church in Western Australia. Some time ago we told in nutshell form the strange eventful history of the great work of civilisation and religion that has been brought to so happy an issue by the Spanish monks of New Norcia. In 1890 the Bishop of Perth (the Right Rev. Dr. Gibney) founded a new mission at Beagle Bay for the aborigines in the great north-west, in the Vicariate of Kimberley, then attached to the first West Australian See. Eight years later the Trappist monks, who had wrought with much success among the dusky tribesfolk, were recalled to Europe. The Bishop of Geraldton (the Right Rev. Dr. Kelly), on whom the pastoral charge of the vast Vicariate had in the meantime fallen, lost no time in introducing the Pallotine Fathers to continue the arduous work of civilising and Christianising the children of the forest. Branch missions, now in a flourishing condition, were likewise opened at Broome and Disaster Bay; and one happy day in June, 1907, the Sisters of St. John of God came to aid in the uplifting of the black population by training the women and girls and acting as ministering angels to the sick and feeble. The toil of those zealous and unpaid workers has wrought wonders among the fortunate tribes that dwell within the sweet influences of the centres of true civilisation established at Beagle Bay and Broome and the Bay which is called Disaster. We have before us, in a recent issue of the *West Australian*, of Perth, a valuable, interesting, and highly